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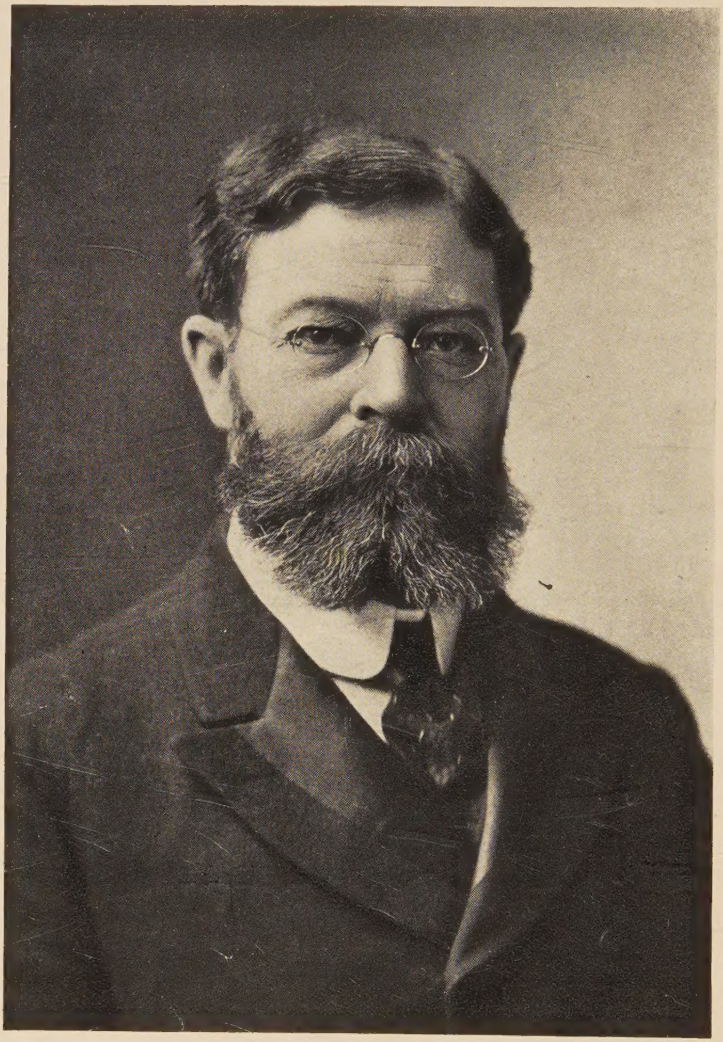

WILLIAM DE WITT HYDE, D.D., PRESIDENT OF BOWDOIN COLLEGE

THE HOMILETIC REVIEW

An International Monthly Magazine of Current Religious Thought, Sermonic Literature and Discussion of Practical Issues

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A NEW YEAR'S MESSAGE TO MINISTERS

PRES. WILLIAM DE WITT HYDE, D.D., BOWDOIN COLLEGE, BRUNSWICK, ME.

"HE who rings the bell can not march in the procession." That is, I suppose, why THE HOMILETIC REVIEW asks one not in the active ministry to give a Message to Ministers.

Passing by the ninety and nine who are doing all that I shall urge, and reaching heights of aspiration and depths of devotion of which I have never dreamed, I shall address my message to the one that is lost.

Do you bear in your mind and on your heart each member of your congregation, clearly contrasting the spiritual state in which he is with the one next higher, to which you are trying to help him?

Do you bear in your mind and on your heart the home influence and spiritual instruction each child is receiving, and are you doing something to improve it where it needs improvement?

Do you bear in your mind and on your heart both those who ought to pass naturally into the Church as the simple confirmation of their Christian nurture, and those who need a radical change of character and conduct as a condition of fellowship with Christ; and are you bringing to bear upon them the mental suggestions, the personal influences, the social pressure, the Scripture truths which will help and lead them in these forward steps?

Do you bear in your mind and on your heart the shortcomings of those whose conscious Christian purpose has not yet found adequate practical expression; and are you busy with plans for tactfully, gently, suggestively removing from their lives these blemishes?

Do you bear in your mind and on your heart the poor, the sick, the aged, the disheartened among your people; and for their sakes are you picking up all the health and happiness, the brightness, and cheer in life you can?

Do you bear in your mind and on your heart the immoral influences, the political corruption, the bad sanitation, the economic wrongs from which your people suffer; and are you doing your utmost for the correction of these evils?

Do you bear in your mind and on your heart the world-problems of Christianity in home and foreign missions, in the settlement and the slum; and are you doing all in your power to give your people an intelligent and sacrificial share in this great conquest of the world for Christ?

UNITED THEOLOGICAL SEMINARY
OCT 30 1958

Are these seven forms of spiritual service your clearly conceived, deeply cherished ends? And are all other things, sermons and services, Bible-reading and prayer, studies and calls, mere means to these ends; so that you never preach a sermon, never offer a prayer, never make a pastoral call unless it be to promote one or another of these ends which are uppermost in your mind and deepest in your heart?

If you can answer an honest "Yes" to these seven questions; if this is the way ends and means stand related in your mind, then you are alive; your ministry is fruitful; your church is prosperous; your people are growing in numbers and in grace.

If to a majority of these seven questions you answer "No"; if these spiritual ends have slipt out of the focus of your thought and feeling, and things that should be mere means have slipt into their place, then you are a dead minister, and your church is probably a dying church.

The sin of a dead minister is the sin of the indefinite article. He preaches *a* sermon, offers *a* prayer, makes *a* call, where the minister who is alive preaches *the* sermon, offers *the* prayer, makes *the* call, his people's needs require and his devotion prompts.

The worst feature about preaching sermons taken from a book or magazine is not that it is stealing. Other persons steal; promoters and pickpockets, for instance. Preaching another man's sermon is a sign that you are dead: a much more serious matter. It is a sign that you are not alive to the specific need of your people on that particular day, and doing your best to meet that need.

The same objection, with almost equal force, applies to one's own old sermons. A sermon which springs from any source other than the minister's present devotion to some particular spiritual need of his particular people, is conceived in the sin of laziness and delivered in the iniquity of insincerity. Sermons preached on exchange, and when "candidating," where the application of this principle is impossible, are the only exceptions.

The same thing is true of Scripture-reading, prayer, and the pastoral call. Exalted into ends, done for their own sakes, or because it is one's duty to do them, they are little short of blasphemy; and of course unprofitable and unfruitful. Only when used as means to ends beyond themselves, are they holy, sacred, in other words, serviceable and fruitful.

A live minister is simply a man with a program in which the clearly conceived, deeply felt spiritual welfare of his people is the end in the foreground, and the appropriate material, mental, social means are in the background to support it.

A dead minister is a man without a program; a man in whose mind the true ends are in the dim, distant, traditional background; and what ought to be mere means are thrust obtrusively and ineffectively into the foreground.

This, then, is my message to ministers: Have a program in which the spiritual welfare of your people stands clear-cut, broad-based in the foreground; and everything else, ecclesiastical traditions and clerical pretensions, sermons and services, organizations and enterprises, letters and calls, are kept in the background as essential yet strictly subordinated means to the one great spiritual end.

Editorial Comment

The Religious World for 1908

The most important single event to be recorded during the past calendar year, so far as its bearing upon religious progress is concerned, is doubtless the granting of the new Constitution in Turkey. What the ultimate outcome of this momentous change may be, it is too soon to predict, but its immediate consequence has been the most remarkable demonstration of national sentiment ever witnessed in the Turkish Empire. Old rivalries have been forgotten, ancient enmities buried, and missionaries who have worked for years under the shadow of a tyranny which made all attempts to bridge the gulf between Moslem and Christian seem hopeless have seen the spectacle of Christians and Mohammedans falling upon each other's necks and calling each other brothers, or marching through the streets in order to celebrate in triumphal procession the new liberty in which they equally rejoice.

Passing to international relations the cause of peace has more than once been subjected to a severe strain, as by the revolution in Bulgaria, the annexation by Austria of Bosnia and Herzegovina and the dispute between Germany and France over the French deserters who sought protection from the German authorities on the ground of their alleged German citizenship; but in every case the danger of war has been averted and the strength of the forces making for peace has become more apparent.

Worthy of special notice is the growing strength of the socialistic spirit, not only in the sphere of politics, as evidenced by the passage of the Old-Age Pension Bill in England, and the increasing intensity of the agitation for woman's suffrage, but in religious circles, as shown by the increasing number of clergymen, both in this country and in England, who have thrown themselves into the socialistic propaganda and have indorsed Dr. Campbell's recent pronunciamento that socialism is the economic expression of the Christian ideal. Never before in the history of the Church have social questions occupied so large a place in the attention of the pulpit.

Attention should also be called to the progress of the Emmanuel Movement, which, after three years of successful experiment in Boston, is reaching out to other cities, and has established in New York a clinic similar to that so successfully conducted by Dr. Worcester in Boston.

The year has witnessed a number of important conferences. Foremost among these is the great Lambeth Conference held in London during the summer, at which there were brought together a greater number of officials of the Anglican and Protestant-Episcopal Churches than have ever before assembled at one time. Not less significant in its promise for the future is the meeting, which has only recently been concluded in Philadelphia, of the Inter-

church Federation, at which representatives of more than thirty Christian denominations met together and constituted a permanent organization for cooperation in aggressive Christian work. A word should also be said of the great convention for the promotion of Bible study held at Columbus, O., in October under the auspices of the Young Men's Christian Association, a convention not only important because of the number of representative leaders whom it brought together, but significant for the intelligence of its proceedings, the size of its audiences, and the strength and intensity of its effects. At all these gatherings, as at many others held during the year, which it is impossible here to enumerate, the note of unity and cooperation has been sounded. As an interesting indication of the disposition to bury old differences and unite for more effective service, it may be noted that at their meeting in May, the Presbyterian General Assembly unanimously elected as Moderator the Rev. Dr. Fullertion, a member of the former Cumberland Presbyterian Church.

Nor has this spirit of unity been apparent only inside the Church. It has found a new expression in the recently founded Ethical-Social League, an organization which has come into existence in New York during the last year, which aims to bring together on a single platform representatives of all the different bodies interested in social and ethical progress, whether they be churches, ethical societies, philanthropic organizations, or labor-unions.

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The Church and Moral Character

Professor Dawson in his article in this issue makes too little allowance for the fact that there never was a time in the history of institutions when it was not possible to criticize them for failure to produce what they were designed to accomplish. In the nature of the case relative failure is inevitable, since the average individual comes far short of producing satisfactory moral results. Our municipal, State, and Federal Government, our public schools, colleges, and universities, our homes, churches, and hospitals, are no better than the men who make them. They are simply a reflection of the life of the people as a whole.

But does Dr. Dawson's indictment fairly represent the Church? He states that "to-day the greatest moral forces of civilization are outside of the Church, and in a large measure working independently of it." For a charge so sweeping we are entitled to weightier and more convincing evidence than that furnished. Undeniable as it is that the Church has allied itself with those who are powerful in the political and economical world, it is also undeniable that in these particular spheres the Church has exercised a far-reaching influence. During the discussion of the tainted-money question it is a well-known fact that many of the most prominent of our preachers and church-members spoke with no uncertain sound. Recently President Schurman, of Cornell University, said, "that the one person who was responsible more than any other man for a change in the attitude of the country toward mere wealth was William Jennings Bryan, who had for the last twelve years inveighed against the supremacy of the money power"; much the same thing could be said of Mr. Roosevelt during his administration. Both of these distinguished men are members of the Church, but so were Washington, John Adams, Madison, Monroe, John Quincy Adams, Jackson, W. H. Harrison, Tyler, Taylor, Fillmore, Pierce, Buchanan, Johnson, Hayes, Garfield, Arthur, Cleveland, Benjamin Harrison, McKinley, and President-elect Taft. Lincoln often attended the Presbyterian and Grant the Methodist Church. During the last political campaign perhaps the greatest moral force was Governor Hughes, of New York State, a member of a Baptist

church. With but few exceptions the governors of our States and presidents of nearly all our colleges and universities are members or church attendants. With that fact in mind, does that look as tho the moral forces of civilization were outside of the Church?

Nor do we think that Dr. Dawson has sufficiently taken into account the work of and in the Church that has made for democracy, and that has vastly assisted in the scientific developments of our times. Mr. Darwin, we believe, lived and died a communicant in the Church of England. If there were adverse currents, and gross obscurantism in the Anglican priesthood in the days of Tyndall and Huxley and Spencer, we should not forget that it was a set of Anglican divines that wrote "Lux Mundi"; that the most powerful advocate of evolution in Great Britain was an evangelist, Henry Drummond, and that in our own day books by the hundred are written by Christian clergymen, not merely accepting the scientific results, but developing the whole movement toward its spiritual ends.

Is the prediction that the Church will be found arrayed with the classes against the masses justified by present facts and tendencies? If the Methodist, Presbyterian, Congregational, Baptist, or almost any of the Christian denominations were to be tested by this prophecy of Dr. Dawson, it would be clamantly disputed and a vast array of facts would be cited against it. True, the Church has never moved as fast as the exigencies seemed to demand, but is it true that the Church has been found finally arrayed on the side of privilege, and against so much of democracy as any given age had discerned?

As to the Church emphasizing unduly the supernatural as a means of salvation instead of finding regeneracy of the individual by moral adjustment to nature, we do not think that Dr. Dawson's statement adequately covers the ground, for there is a very large area of man's being that can not be accounted for or supplied by nature. The element of mysticism is a conscious fact in every true religious experience. Men and women in all the Christian centuries have been rendered more fit to live as members of society by this very mystic communion with God, which constitutes on one side the danger that Dr. Dawson points out. The fear and the love of an invisible God have been tremendous correctives and promoters of moral character, even as defined by Dr. Dawson. We confess it would clarify religious thinking and speaking if we could preserve the unity of the natural and supernatural. In the last analysis the divine is to be judged by what it creates, directs, and does.

Dr. Dawson has supplied in his able article a much needed emphasis that the Church ought to heed; but in framing such an indictment against the Church, ought we not to be careful to strike a fair balance, and include in our survey all the important and pertinent facts? If this were done, we believe that the evidence would show that the Church has on, the whole, produced moral character.

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Our National Plague

"Anti-tuberculosis Sunday," a new thing, but an old necessity long overlooked. Why should not the New-York and Brooklyn churches have imitators in every city, town, and village throughout the land? The census of 1900 shows that nearly eleven per cent. of the deaths in our country are caused by "the great white plague." Yet till recently there has been no uprising to fight it down as the "Black Death"—the bubonic plague—has been fought down in civilized lands. The slow and insidious nature of the destroyer, beguiling its victim with illusive hopes, accounts for the difference hitherto. It can no longer account for it. Neglect of the same active measures that have ban-

ished cholera and yellow fever will henceforth mean either culpable ignorance or moral criminality. Believing that the Son of man "came to save men's lives" and "went about healing all manner of disease," the churches have a plain religious duty to imitate Him in effort to prevent preventable deaths. The recent International Anti-Tuberculosis Congress at Washington has sounded a reveille. In many of our States are associations actively endeavoring to rouse the people to curative and preventive measures. The plague in its incipient stages is curable, but it is as preventable as leprosy. Short-sighted they who balk at the cost of prevention! The present typhoid epidemic in Reading, Pa., because of foul drinking-water, gives one of many lessons. Elmira, N. Y., last year suffered a money loss of over $100,000 because of tuberculosis. But life is not to be weighed against money. The pulpit has a grave responsibility in this matter. The churches have forms of prayer for deliverance from pestilence, and are bound to work for it, as well as pray.

No class of people is more heroic in purpose and resolve than the clergy, but it is often felt that under modern conditions there is no scope for that type of life. Here is the chance. Let the ministers' associations in every city, be it large or small, undertake to canvass the pest-spots thoroughly, and secure direct information as to the breeding-places of foul disease, and the healthier town resulting will be both more moral and happier. If a room is found dirty, the furniture vermin-breeding and dilapidated, where could the charity money be better spent than in the purchase of a simple (but comfortable) iron bedstead, a few necessary articles of furniture of a kind easily washable, and a few hours of a painter's and a paperhanger's time?

It is to be feared in this relation that ministers' associations do not realize the value they might be, if they would do actual work. Such a canvass as that mentioned would not only be a blessing to the town, but also a positive boon to the churches. Many a scattered sheep would be located and either welcomed into his own fold or assured of a welcome by the fold adjoining. It would be done, moreover, with the primary object of health and thus would not appear to bear the imputation of proselyting. The various associations for the prevention of the spread of tuberculous diseases ought to be able to count on the clergy of the country as surely as on the doctors.

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The Ethics of Taxation

The one-sided hearings upon tariff-revision that are going on at Washington call attention to a long neglected but vital truth —the ethics of taxation. Christian morality, not economics, which thus far has figured in the discussion, is the supreme standard of what is just and equal in the apportionment of "duties," or the public burdens distributed in taxes.

The late Edward Atkinson, of Boston, no radical, but an expert economist, wrote: "The man on whom the burden of taxation falls heaviest is he who possesses no property whatever. It finds him poor, it keeps him poor, and it may even reduce him to pauperism." The man whom tax-collectors never see pays indirectly and ignorantly the heaviest tax of all—high rents for low lodgings, and enhanced prices for his tools, clothes, sugar, etc.

The late Thomas G. Shearman, an eminent lawyer in New York, showed in tabular form that, out of every dollar of possible savings after supporting a family, the laborer pays in taxes eighty-three cents, the average rich man thirty cents, the wealthiest men three cents. Such inequity is iniquity. It is high time that the ethics of taxation be made a matter of keen interest by Christian citizens. That the present tariff will soon be revised is certain;

that it will be revised in the interest of those it has burdened unjustly is not certain. Mr. Carnegie, whom it has enriched, tells us that he can now get along without the privilege it has given him of selling steel rails to Americans much dearer than to foreigners. "Turn about is fair play." The poor man should have his innings in cheaper shoes, clothes, food, and other necessaries. Protection is a good thing when given where needed. Who needs it now? Not those whom it has made strong, but those who have borne the cost of making them strong—so strong that, as documentary evidence lately published shows, they dictated some tariff schedules which Congress enacted. The question of ethical taxation is much larger than the tariff problem. How to pluck the most feathers with the least squealing by the plucked goose—the idea of Louis XIV.'s finance minister, Colbert—is still in vogue, a scandal to democracy and to religion in the robbery which exacts from any social partner more than his just share of contribution. In war it would be fatal not to put the brunt of battle on the strong. In peace it is, in the long run, no less fatal to shift the burden to the weak. A large and neglected field of morals here appeals to the teachers of morals and religion. With due allowance for hardness of heart, we can not expect the Christian ideal to be soon realized in the field of economics, but immediate and constant effort toward it is a plain and practicable duty. Thus far we have had taxation according to inability. Taxation according to ability is now in order. "A false balance is abomination to the Lord."

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The Week of Prayer

The present invitation of our Evangelical Alliance for the Week of United and Universal Prayer has our hearty commendation. Its issuance is itself a challenge to the current distrust of prayerful petitions. In the midst of a world taken captive by the things that are seen and temporal, the invitation unhesitatingly, joyously, speaks the language of faith. It no more doubts the efficacy, both subjective and objective, of veritable prayer, than men doubt the relation of cause and effect. It expresses the firm conviction that God is, and that, in more ways than one, He is the rewarder of them who truly seek Him. The very call is refreshing and inspiring.

And the breadth of the appeal!—outreaching race and nation and tongue; overpassing creeds and denominations; breathing the pure air of a world kinship and throbbing with a universal good-will. Yet there is no failure to recognize the specific, humbling needs of our own land; the need of practical Christian union; of unceasing and unselfish Christian service on the part of both churches and individuals; of national ambition ennobled into peaceful purpose; of party stripes subordinated to patriotic devotion; of race and class antagonisms turned into just and generous emulations; of intemperance overborne by the ideal of personal purity and worth; the need of the rejection of all the many things that hurt and destroy. Would that in sympathetic union with all those who profess and call themselves Christians, the believers of America might give the opening week—January 3d to 10th inclusive—to that true prayer which involves the actual conduct and expresses the real character!

The program for the services of the week is in keeping with the invitation. The suggested themes for sermons are, "The Law of the Harvest" and "Christ the Giver of Life." A new feature is the recommendation of the Alliance that everywhere during the Week of Prayer collections be taken for the undenominational American Bible Society in aid of its great work of translating, publishing, and circulating the Holy Bible.

THE year 1909 is the centenary of Poe, Lincoln, Gladstone, Darwin, Tennyson. Poe is the first on this calendar of immortal names—Edgar Allan Poe, the most tragic figure in our literary history. He was neglected and starved in life: he was misunderstood and slandered in death. Let us hope that the centenary of this distinguished genius will clear his name of the infamies that have been heaped upon it.

The Poe Centenary

No one can read Poe without feeling that he had in him many elements that go to form the religious or spiritual fact. Religion on one side is Righteousness: on the other side it is Beauty. These are the two pillars of one arch. Poe approaches God chiefly through beauty. The hunger of this ill-starred genius was a hunger for "a wilder beauty than earth supplies." Poe offers us at times the cup of horror; but in all his pages there is nowhere an indelicate allusion, a gross suggestion, an impure word. And there is everywhere a-yearning for a supernal loveliness, a severe beauty as of antique sculpture in a moon-white garden. Rightly understood, there is a vivid sermon in his "Haunted Palace," that lyric of a life gone wrong; and a profound homily in his "Ulalume," that fantasia of temptation and remorse.

In the prose poem "Eureka," we find Poe's daring speculations on the origins and harmonies of the universe; and in his "Mesmeric Revelation," we doubtless get his conceptions of the soul and its future existence. He says: "What we call 'death' is but a painful metamorphosis. Our present incarnation is progressive, preparatory, temporary. Our future is perfected, ultimate, immortal. The ultimate life is the full design."

In his poems, we find Poe forever haunted by a sense of the Unseen that enspheres our little world. He sings again and again of the Paradise of the ethereal dances by the eternal streams, tells of the distant Aiden where dwells his lost Lenore, lifted away from earth—

"From moan and groan to a golden throne beside the king of Heaven."

That the religious principle was in his soul is further proven by the testimony of the wife of the physician who attended Poe in his last hours. She says:

"I helped to nurse him, and during an interval of consciousness he asked if there was any hope for him. . . I said, 'My husband thinks you are very ill; so if you have any directions to give concerning your affairs, I will write them down.' He replied, 'I meant for a wretch like me beyond this life.' I assured him that the Great Physician said that there is. I then read him the fourteenth chapter of St. John's Gospel.

The physician himself says that in Poe's last moments he became quiet. Then gently moving his head, he said, 'Lord, help my poor soul!' Thus passed the master of mystery into the Great Mystery.

Edwin Markham

RESERVE AND RELIGION

The Rev. Edward H. Eppens, Memphis, Michigan

From the days of Nicodemus to the present the questions about spiritual development and spiritual experience have been clamant in Christendom. And at the present juncture in the religious life of America it is preeminently necessary that a decent care be exercised by all who feel called upon to deal with such questions. For there seems to be great danger in some quarters of swallowing divers theological camels and of strangling at religious gnats. Religion is responsible for many strange things, but the strangest of all is that it should so easily rob many of the judicial mind.

It is temperamentally impossible for a dogmatic person to be fair to Nicodemus. Reserve is synonymous with treason. To come to Jesus by night implies shame or fear. To refuse to stand up for one's faith in broad daylight is cowardice and next thing to making the great denial. Is it not the infallible test of a manly religion that a man proclaim to all the world his convictions and his hopes? On which assumption the truth will forever remain incredible that there is an indecent exposure of the soul compared to which the unconventionality of savage nakedness is innocence itself.

Just now the air is full of suggestions as to what constitutes an infallible test of a Christian life, and the psychological moment seems to have arrived for every preacher to protest emphatically against the shallow-minded Christianity which stigmatizes Nicodemus as a craven, against the hidebound dogmatism which denies him all manly motives, and against the unchristian facility with which he is put into the same class with Benedict Arnold and Judas Iscariot.

Many a Christian has had the grace of God put into his heart so that he can make of his life a bold, confidential witness for the power of Jesus Christ in his soul—that is a glorious liberty, to exercise which should make him a very joyful man. But it takes much more grace from the same divine source for one who has this triumphant freedom to be tolerant of a Nicodemus with human reserve and natural restraints about the expression of his inmost feelings. And while some glory in the power of their faith and the assurance of their sainthood, as, God willing, they have a perfect right to do, it may be an aid to Christian humility, becoming those who have not yet reached the top of perfection, to think kindly and lovingly of those who come to Jesus by night.

Those who have made their "election sure" have had more than their share of attention: the healthy need no physician. But there are many who hang back, lacking confidence, who for proper reasons take their religion quietly, as befits novices in the mystery of regeneration, and to such the modern preacher needs to address himself with sympathy. Instead of being roundly abused or secretly pitied, Nicodemus must be told to take heart. All is not gold that glitters; still waters run deep; they also serve who only stand and wait! There is more than one way of being a disciple of Jesus. He should be warned against the plausible talk of fervid men and women who insist that one must do and think and believe a hundred and one things to be a Christian. There is only one condition: "Believe on the Lord Jesus Christ and thou shalt be saved." That is much, but it is all. All other points are *adiaphora*, to be treated with the respectful freedom of the disciple. No man was ever yet so good or so wise as to have the right to dictate terms as to the way in which Jesus must be profest. The present-day Nicodemus must be

made to feel that he is worthy of confidence in the matter of discipleship.

It is recorded that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life"—and the world would sacrifice all other words of Scripture put together rather than John 3:16—and this gem of a thought, than which there never will be a more precious one, was offered, not to the impetuous Peter, not to the faithful John, not to the confest and confessing apostles of the inner circle, but to the obscurity-loving Nicodemus! That should be credited to him and to his twentieth-century congeners. If the Christ can speak so kindly to them, they should be able to discount all subsequent criticism and abuse heaped upon them. Such treatment, tho sanctioned by some most notable churchly precedent, should not cause them to relinquish their choicest treasure, the sure word of the Savior.

Now it is well known that this is not always the temper in which the Church has proclaimed the gospel to sinners. Often the Church speaks with a semblance of authority which finds no justification either in her own past history, or in the lives of many of her members, or, least of all, in the example of Christ. The Church has made too many mistakes in her dealings with the weak and the unbelieving that she should claim the right to stand above criticism in this matter, to avoid shocking the sensitive conscious or scandalizing the enemy. And it is the sacred duty of every man who knows better to put an effective check on every crude method in evangelistic work which is unfair to Nicodemus. He does not want to be driven away from Jesus; on the contrary, he wants to get nearer to Him. He has a right to plead for a sane, fair, charitable Christianity, which will not deny the precedent of its founder.

Jesus Christ was no visionary. He never forgot about the practical issues of life. That is the reason His religion appeals to men. And the reason why so much religion of the highly advertised, brass-band kind does not appeal to men is that it is made a scheme of set phrases and unreal aspirations.

To be sure, many people fear a cautious, rational Christianity like poison. Such a Christianity would spell death to many a pet delusion. It is a truism which needs no argument that the more ignorant a person is the more he will reverence the abnormal and the mystical elements of life, and the religion of Christ is not an abnormal, mystical system: it is not incompatible with the practical, hard-headed sobriety which acts deliberately, like Nicodemus. That is its glory. Some prefer religion to righteousness; and the man who does not weigh issues, not having been to the manner born, the man who regards his promise lightly, the man who always considers appearances, will generally find it more convenient to make facile confessions in public than to live rightly.

For, to tell truth, there are many plausible people in every community who have a score of good reasons for not wanting to be true and good and noble and loving. They prefer to be "Christians"—of a kind! The last thing many desire is to be saved from their sins. They want to "get their souls saved," as the phrase goes, but, be it understood, on the easiest terms. The churches and the preachers may be blamed as if they were at fault when people will not listen to the truth (sometimes they are); the fact remains as clear as the sun in a cloudless sky that many reject the truth because they love falsehood, and turn from the light because they love darkness. "This is the judgment, that the light is come into the world, and men loved darkness rather than the light, for their works were evil." Such men will make the Christian confession as the price paid

for safety, the blackmail which God exacts for leaving sinners in peace, and continue to sin with a cheerful countenance and an easy theology.

Christianity is much more than set phrases; and if there were a single soul which, granted the will to do right, should find it impossible to follow Jesus in his own natural way, working out his own problems without doing violence to his temperament and without relying on the religious clap-trap often identified with Christianity, that religion would be a flat fraud and failure. The first condition of being a true Christian is to be honest with oneself. The ultimate cause of many a case of religious bankruptcy is dependence on the rubrics of a machine-made religion; to rely on a cult invariably begets the easy satisfaction which rejoices more over one hypocrite who puts on saintly airs than over ninety-nine honest men who will not confess what they can not see.

Nicodemus did not run with the crowd; he investigated, and when his mind was made up he acted, the personality of Christ compelling him, nothing else. He was far from being the model disciple, for all his caution; the new religion of spirituality was still a closed book to him, but there have been worse ones whom an excellent authority compared to seed sown on shallow soil, believers who accept the word with joy and speedily wither away under the fierce heat of the world's cares. Solon's motto, "Consider the end," is a good one for Christian people.

The church can not afford the opposition and the studied neglect of so many choice souls who are trying to struggle through to the light. It would be folly to decry feeling and enthusiasm and even self-hypnotism as means of grace; but should those who have found that to be the way judge the rest who are still uncertain in their steps? And are these night-disciples not worth the finest efforts of the newer evangelism?

They are everywhere. They do not talk much about their heart's experiences, and often it is hard to discover why they refuse to make a bold confession before the world. They are not indifferent. They think—generally with more independence and with more startling results than the ordinary Christian can appreciate. They draw a hard line between faith and superstition. They scorn to prostitute their self-respect by becoming converted just to escape condemnation, that would only plunge them into the deeper hell of a self-accusing, disgusting cowardice. When they hear the stock-in-trade fine stories of providential escapes from wreck and death and other horrors *via* pious Bible-reading and heaven-compelling prayers, they shake their heads (being generally a trifle skeptical) and meditate: "No doubt God can do that, in one case out of ten thousand perhaps He does so, but said holy exercises are no substitute for common sense. Trust in the Lord and tie your camel (Koran), and the man who ties it will be in small danger of losing it!" They will do nothing on compulsion. They will stand on their own feet like Job, who must have had the same temperament; they say:

> "Behold He will slay me, I have no hope;
> Nevertheless, I will argue my ways before Him!"

Possibly they will be more familiar with Omar Khayyam than with Job. There is something admirable about such vigor, even tho it may not be especially characteristic of much more orthodox religion. And the men who display it do not necessarily smell of sulfur.

On the contrary, they are a world's remove from the cowards who will deny their Master for policy, from the ungrateful, dishonest multitudes which, knowing what they owe the Man of Nazareth, refuse to give Him credit for His influence. The Church has too often criticized such men from the

wrong angle, condemning them without a vestige of a right to such a high-handed procedure.

This marks one of the plague-spots in many churches—the temptation to judge everybody who does not approve of their methods, and to fling the anathema of their condemnation at the heads of all who dare to doubt their authority in the circumstances. And because there is danger of a false judgment, where improper conclusions are so ridiculously easy and so disastrously harmful, it may be affirmed without hesitation that it is utterly wrong to force such an issue as the declaration of one's religious opinions. For, in the first place the declaration is not a true test of Christianity, and in the second place it is by too many apt to be taken in the long run for very religion itself.

St. Simeon Stylites of Asia Minor could stand up in testimony of his faith, and his way of doing it has something to commend it on the score of thoroughness, since he stood on a pillar sixty-four feet high for thirty years for the edification of the crowds that came to see the saint and marvel at his singular holiness, but it is positively disheartening to behold the shift to which some are put who feel it their duty to "speak a word for Jesus." Nothing should be easier to a loyal disciple. What Christian would not leap to his feet, if the unmistakable call came, and tell how much he, a sinner, owes to his Savior? But the melancholy fact is that the fine opportunity for an unworthy mortal to show a glimmering sense of his own unworthiness becomes, under the pressure of much so-called revival preaching, the classic opportunity for nauseating self-congratulation: "I thank God that I have been faithful for over fifty years; I pray three times a day; He has been a good Master, and I'm so glad I'm saved. Praise the Lord!" And a poor sinner, who dares not so much as raise his eyes to heaven, much less talk out aloud, reflects that somewhere there is more joy over the one repenting sinner than over the ninety and nine who need no repentance, and, if he is asked for his experience, will be tempted to quote with all reverence: "Jehovah is in his holy temple, let all the earth keep silence before him." Every pastor who is familiar with the ordinary methods can recall corresponding cases.

Ministers are often called time-servers and popularity-hunters and cowards because they refuse to preach against tobacco, cards, dancing, and other moot practises. The unvarnished reason for their conduct is not far to seek: it is because they have no time. They generally have more important things to do. They have to fight giants and not men of straw. They are called to oppose the giants called spiritual pride, religious selfishness, bigotry, uncharitableness, hypocrisy, and a whole army of the satanic brood, and it takes not only courage, but also some special grace of tact and wisdom to fight such enemies successfully. It is no skittle-play to contend against the Pharisees in Christendom, for they speak the language of genuine piety, to deceive the very elect, and often occupy the places of greatest influence.

And, confessedly, it is such men who hinder many a Nicodemus from taking the Christian religion seriously. Great numbers of young men, especially, at the cross-roads of life steel their hearts against the call to a decision for Christ simply because they detect the strain of insincerity or of impertinence in the messenger, coupled, as it is in too many cases, with an obsolete, antediluvian theology. They suspect trickery, and consequently, out of sheer self-defense, reject even the legitimate methods of the professional reviver. They forget that the truth of the message is independent of the messenger. They condemn all soda-water Christianity, which becomes flat over night, soda-water Christian-

ity being their special abomination. Here is a pastor's opportunity. He should, in all sympathy, make it plain that Nicodemus can be trusted to practise a better religion, if he will; that no man is his judge; and that if he can not come to Jesus in a blaze of noon he should come under the cover of night.

Some will raise the usual cry that this kind of a Christianity is all too intellectual, giving no scope whatever to the natural expression of the feelings, and with the laudable desire to escape this serious charge of intellectuality many have hastened to adopt methods which are quite barren of intellect. But it is worthy of note that the four most notable evangelists of this country, Edwards, Finney, Beecher, and Moody, did not come from denominations accused of excessive emotionalism, and the fact did not seem to militate against their success. Nicodemus did not gush over; he came to talk it over with Jesus. And when the Teacher was accused by the Pharisees, it was Nicodemus who took His part in the courts; and when all the disciples had fled, when Peter, the man of the great testimony, and his friends were in hiding, the Christ-life having been crushed out on Calvary, it was Nicodemus who came with the hundred pounds of spices to bury the Lord. That was the end.

A system which condemns such a man condemns itself. Its devotees may be entirely honest, they may do what they are called to do, and accomplish great good in many quarters, but they will never touch the choicest souls outside the Church. Such men will only respond to a normal and sane evangelism which does no violence to the inborn reserve characteristic of all who do their own thinking. Every Christian who is jealous of his sacred faith and refuses to have his religion made a by-word and a hissing will welcome every sign which shows that the time has come for men to confess Christ from the highest motives of candor and gratitude and the love of truth, the time when even those who come at night shall be willing to minister to their Master in His extremity, not denying Him for fear or the favor of man.

THE PRESENT TENDENCIES IN OUR RELIGIOUS LIFE

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History is full of counter-currents. The optimist and pessimist both have ground for an eloquent plea. Some movements evidently come from above. They are to be credited to the purpose and power and presence of God's creative spirit. They give birth to Pentecosts, regenerate nations, Christianize empires, recover continents, and make it manifest that God has to do with human affairs. Other tendencies seem to lack the divine element altogether. They are passive rather than active; indicate drift rather than flow.

Retrospect makes these contrasts clear and brings to view the prevailing influence and trend of an age or an era. It may seem venturesome, without its aid, to affirm whither the spiritual life of the world is tending at this very hour. Some things, however, are strikingly evident.

First among them is the universal search and demand for reality. The world, as never before, is asking for facts. It is willing to risk time-honored beliefs and customs and institutions for any revelation of facts that may be made. Theory must give way to reality, doctrine to life, letter to spirit. Fundamentally, whether in skeptic or Christian, this is faith: faith in the stability of the universe, in God, in the verities of man's deeper life, in the

trustworthiness and beneficence of truth. This attitude may be called the repose of faith. Men are no longer frightened by the startling nature of any new utterance or discovery. Truth is recognized as something independent of any particular man or class of men. To-day a conspicuous leader may deny the personality of God and not cause a ripple in the movement of human thought. The truth remains undisturbed in the public mind, but the man himself is at a discount.

A scientist may challenge universal beliefs, and the calm heart of the age says, "Wait, time will determine whether the new utterance is false or true."

Critics may be equally bold within the sphere of revealed truth, but the church of God with the faith and sanity of a Gamaliel says, "Refrain from these men, and let them alone; for if this counsel or this work be of men it will come to naught." This serenity in the presence of experiment, discovery, controversy, and criticism is the mood of the age. It indicates a mighty intellectual and spiritual emancipation; an openness to, and eagerness for truth. Men have discovered their limitations. The positivist, who would rule out causal inquiry, and the agnostic, who denies the possibility of certain knowledge, no longer command a following. A theistic interpretation of the universe is at the front in philosophy and science. The laws of nature are recognized to be as truly a manifestation of God as the laws of Sinai or the law of the Spirit of life in Christ Jesus. It is now well understood that no theory of evolution or any other theory of science can displace religion, for in due time, the deeper realities will correct any defective view in man's statement of scientific fact. This repose of faith, coupled with this universal yearning for the vital and practical and real, is underneath all the mental processes of the age. It is nothing less than Protestantism in full bloom. It is the human spirit shaking itself lose from customs and traditions and hidebound beliefs in order that it may assert its intellectual and spiritual emancipation and restate truth in the living language of to-day. If this new liberty sometimes lacks balance and vision and seems to issue in negative and destructive criticism, it is as a whole necessary and healthful, removing obstructions, clearing the fields of dogmatisms, and rendering it possible for the mind of this age to do its own thinking, make its own discoveries, and enter upon a work more vital and constructive than history has ever known.

Among the many products of this new emancipation, this new eagerness for reality, this new impatience for efficiency and power, we may mention the tendency toward unification as a characteristic of the age. It is a mighty and mystic movement; pervasive, universal, beneficent, and prophetic of the millennium. Many of its manifestations seem destructive, and would be fatally destructive were they left unchecked. Human selfishness can pervert and misuse any beneficent law. But with this exception the merging processes of to-day have in them the power and vital principle of Pentecost. They reverse the divisive tendencies of the past four centuries. In commerce they substitute the principle of cooperation for competition; among nations the principle of arbitration for war, of reciprocity for ruinous rivalry; among the various branches of the Christian Church the principle of federation and union for sectarian division and distrust.

Amid all the rush and din and confusion and competition of modern life there is a steady, certain, irresistible trend toward unity and cooperation. The massing of resources in cooperative and constructive industry has created a new material civilization. Continents are now wired together by electric currents; hemispheres by cables and steamships; and the comforts and conveniences and ideas of the most enlight-

ened land are the common property of the world. Through community of interest and freedom of intercourse nations and races are fast being educated to one standard of ethics and morality. The Holy Spirit is to-day utilizing every material invention and enterprise to bring mankind into unity of thought and action. The sensitiveness of human sympathy throughout the world is like the delicate sensitiveness of the nervous system in the human body. When one member suffers all the members suffer with it. Pain at the remotest extremity is felt instantly at the center. By the turn of an electric switch we make instant connection with all the world. By the touch of a button we can flood a dwelling or a city with light, and manipulate a thousand conveniences without rising from our office-chairs.

With all our capacity for wonder we have not yet begun to interpret the mystic miracle and meaning of these multiplying marvels. They are fundamentally spiritual. They abolish distance, annihilate time, make isolation impossible, compel all men to have all things in common, beget the feeling of brotherhood and kinship among the races, and by community of interest compel harmony of action.

When financiers have investments in every world metropolis, and governments their ambassadors in every national capital, and industries their products in every land, and the church its heralds, representatives, and literature in every corner of the globe the unifying process is rapid, startling, Pentecostal. Rightly viewed, war and conflicts of all kinds are factors in this mighty spiritual evolution. Four years of awful carnage and strife did the work of generations in uniting the hostile elements in this nation forty years ago. The work of centuries is being done in a day in eastern Asia by the volcanic upheavals of gigantic war. God is in it all. The movements of Christian sentiment were never so rapid and resistless. No power, human or satanic, can prevent the onward march of ideas. The electric light of the Western civilization now floods all lands—so the luminous truths of the Gospel are penetrating the innermost recesses of central Asia and Africa. The gulf-stream of a new spiritual life is flowing into every arctic sea, and regions icebound and inaccessible are melting under its general warmth.

The facts that demonstrate this unifying process are now too well known to need repetition here. Missionaries in foreign lands are rising out of the petty rivalries of sects into the majestic unities of the Kingdom of God. Eighteen denominational bodies are cooperating in Japan. In China the sinking of differences among Christians resulted in "the greatest revival of recent years." Australia is alive with the same spirit. Canada is discerning and urging it on. Its presence is manifest in the growing desire for union or federation among denominations in this country. The best sentiment of the age experiences a feeling of shame at the waste and rivalries of division. The past twenty years have done more to reunite the scattered flocks of Protestantism than all the centuries since the Reformation. It is a movement the significance of which can not yet be appreciated. It anticipates some mighty aggregation of spiritual power that shall make the combined forces of evil in the world impotent and afraid. The evidence that such aggregation is going on is manifold. A process like that of the springtime seems to be at work in the life of humanity. The genial warmth of April is touching the cold earth, and all the forces of nature are manifesting a new and irresistible vitality. There was need of such a universal awaking. The chill of winter has rested for a score of years on all Christendom. Materialism in its most attractive forms has gript the heart of the age, benumbing convictions and paralyzing faith and effort. So rapid has been the world's progress

in physical conquest and comfort that prophets of evil have predicted the certain collapse of religion. It has indeed seemed that a mighty tendency, such as overthrew empires in the past, had set in. But we must never forget that the present dispensation is the dispensation of the Holy Spirit. God is operating in the world as He never could in the pre-Christian age. The movements of humanity to-day are subsequent to Pentecost. The power of recovery and revival resides, as in no former time, in the spiritual experience and enlightenment of the church. This deeper spiritual life is beginning to assert itself with courage and conviction. The ethical consciousness of the world is growing. Tremendous forces have met in death struggle. Mankind is everywhere awaking to its birthright of freedom in the Kingdom of God. The right of a few to possess and exploit and tyrannize the world is challenged with a courage and irresistible faith born of the Spirit of Jesus Christ. God is never far away when humanity rises in defense of divine principles, whether it be in the piteous upheavals of Russia or in the quiet and resolute processes of such a free country as this. When moral forces become confident and aggressive they have passed into the higher realm of religion. There may not yet be harmony of action. There is a growing harmony of conviction. The same protest against unethical methods in business and finance is heard in pulpit, press, and politics. Whatever is unfraternal is seen to be unchristian. The social significance of individual conduct and character is becoming clearly understood. Human relationships are taking on a divine meaning.

This unifying process in the social consciousness of the day is seen also in the sphere of education. Leading educators are feeling the gravest concern for the effect of non-religious scholarship upon citizenship and national character. This deeper conviction has registered itself in the organization of the Religious Education Association. The secularizing tendency of the past twenty years has run its course. Had this tendency gone unchecked our schools and colleges would have become fountain-heads of paganism. Already its blighting influence is seen in loss of spiritual vision on the part of many instructors. The critical processes of scholarship have become negative in proportion as personal religion has declined in vitality. Capacity to dissect has been developed at the expense of capacity to construct. Mental inquisitiveness has not been matched by spiritual vision. The teacher who comes from the Holy of Holies into the class-room will never knock the solid foundation of spiritual certainties out from under the feet of his scholars by any process of critical investigation. He will never displace until he can replace, never pull down until he can build better. Under the combined effect of the secularizing tendency and of destructive criticism the younger generation has had a hard time intellectually and religiously. A negative process always indicates immaturity.

It should not be possible in any of our Christian colleges for students to write home, as some do to-day, that "our teacher in science laughs at the uselessness, not to say ridiculousness, of prayer, and our instructor in the Bible tells us that Genesis is little else than a collection of Babylonian myths."

A prominent clergyman, whose son, at the head of his class, is passing through the paralyzing influence of this process, says, "Our colleges are putting their strength into that which is negative and destructive." This may in some measure account for the decline in the number of candidates for the ministry in our leading colleges.

We have not yet emerged from this destructive period, but the movements of the hour make it inspiringly evident that the emerging process has begun.

As an eminent educator has truly said, "The country is filled with unclassified aspirations." Through the mists of uncertainty the mountain-tops of a more substantial era begin to appear. The intellectual renaissance is to be followed by the religious reformation. The more vital thinking of the present day is the foregleam of this spiritual renaissance. Psychology is studying the soul and the spiritual experience of childhood to find God's law and normal processes. Social science is focusing its skill upon the subtle and intricate relationships of mankind for the same purpose. The law of the spirit of life in Christ Jesus, in the individual and in community of Christian life, is being mastered as never before. Moral values are rising above the material. Already this nobler sentiment has matured sufficiently to challenge commercial corruption through the agency of national government. The unifying process is manifest alike in business, religion, education, social science, and international life and law. Selfishness seeks to capture and control this beneficent movement, but God is in it all, and when the forces of this new age shall have come more fully and intelligently under the sway of His Spirit, the Pentecost for which prophets and apostles have always prayed will be near at hand.

The rebirth of a Pentecostal passion for evangelism is the natural product of this unifying process. Consolidation of any kind that has back of it the motive to benefit mankind is fundamentally the outcome of God's redeeming love. It is not difficult to think of a capitalist as running a railway across a continent in the interest of humanity. When the English government projects a railroad from Cairo to the Cape of Good Hope there is something infinitely more impressive and fundamental in such an enterprise than the ulterior aims of a few financiers. Viewed from the standpoint of its deeper significance, it is a part of a mighty redemptive process that shall carry the pulse-beat of a new life through all the interior of the Dark Continent. The selfish schemes of men do not count in the larger aspects of such an achievement.

It is easy to conceive of a time when the Spirit of the Son of Man shall work its way into all human enterprise, and commerce and government and material industry shall become as specifically Christian as the investment that now finds expression in foreign missions, in building a church, endowing a college, or founding a hospital. In fact, the growing apprehension of Christ's person and purpose, principles and passion, is the characteristic of the modern church. A superficial view of passing events would not make this evident. In boyhood days in the country we used to study the sky before venturing into the hay-field for a big forenoon's work. Many a morning seemed to threaten rain, the clouds hung low, the winds were heavy with moisture and came from the wrong direction, but the father, wiser in prognostication and more experienced in observation, would often say, "Boys, we shall have a good hay-day; do you not see through the opening mists that the sky above is clear and that high up the clouds blow in the opposite direction—the upper winds will prevail." It invariably came true; the outcome of the day was uncertain only when the lower clouds were so heavy and unbroken that the upper regions were hidden from sight.

In the moral and spiritual life of this generation the lower currents have been threatening a poor day, but above them all the sky has been bright and its luminous clouds have blown steadily in the opposite direction. With all our soul we believe the upper winds will prevail.

Without Christ's interpretation of life humanity has no worthy and all-controlling motive and no clearly defined goal. Until He came the nations drifted without the guide of a permanent prin-

ciple or the vision of a glorious destiny. It has taken the modern world a long time to catch His point of view and fall in line with His purpose, but one can not feel the deeper currents of the age without being convinced that Jesus Christ is steadily getting a grip on the life of the world, and that in His motive to save, mankind is finding the key to its own mission and progress. All history is a failure that does not start with the cross. The passion to redeem man is constructive. It puts man first and makes everything else tributary to his upbuilding. All gain is legitimate, nay more, evangelistic, that seeks the spiritual good of man. Material enrichment at the expense of humanity is absolutely impossible in a world ruled by the spirit of Jesus Christ. A man mastered by the spirit of Jesus Christ has but one passion, the passion to save, bless, and build his fellow man into the fulness of his possibility as a child of God. That this passion was never so deep and far-reaching and invincible as it is to-day is my confident belief. It is to become more and more the motive power of the nation. The world is to fix its gaze more and more upon man; upon his higher good and development. Our science, our commerce, our laws, our social institutions, as well as our spiritual ministries will more and more be dominated by the motive of Jesus Christ.

When this great purpose gets wrought into the fiber of our national life, and into the mental convictions and spiritual ideals of the race, then every industry and all material resources will become evangelistic in aim, and mankind will move, in peace and prosperity and with amazing progress, along the line of Christ's constructive plan.

This conception is not fanciful. It is a part of the process of the hour. Mankind to-day is under the sway of three practical tendencies, and all of them are evidences of God's vital presence in the life of the world: the tendency toward the real, the practical, the vital, the spiritual; the tendency toward unity in every realm of thought and activity; the tendency toward Christ's view of life, which we include under the term evangelism.

THE CREED OF FRA ANGELICO

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The creed of "the angelic painter" is, in terms, that which Thomas of Aquino, "angelic doctor," and prince of Romish theologians, built up round the dogma of the Church. Aquinas was a dutiful son of Dominic, but his teaching was nobler than that of his master: it was profoundly imprest by the theology of the Victorines. Won by the fervency of their faith and the nobility of their conduct, Aquinas shared with the canons of St. Victor their tendency to mysticism, and affirmed with them the reality of the believer's life in Christ. Angelico adhered even more closely to the Victorine doctrine. While there is hardly one of his compositions which does not reveal an exact and penetrative study of Aquinas, not a fragment left his hand without some subtle suggestion of the preciousness of the sacrifice of Christ and the salutary efficacy of faith in His name. The creed of Angelico is personal. For him the doctrines of the Church are bound together in a living experience, and the quick center of that creed is Jesus, Redeemer and King.

One does not mean, of course, that Angelico was able to disengage himself from the superstitious elements of the Romish system. The honor which he pays to that grim fanatic Peter of Verona, misnamed the Martyr, his unabashed display of the instrument of conventual discipline, the fanged scourge, his devotion to the strictly monastic virtues, all mark him out as one who holds himself in obedience to the authority of the Church. But these things were merely the framework of his life; the life itself was revealed in those essential graces which bind the soul to God

—faith, love, and hope. He could sympathize with the act of Peter the Martyr when he wrote the doctrines of the faith in his own blood. But for himself the creed is joyous as an angel's song, bright as the sunrise over the Val d'Arno. In giving expression to it he invokes all the resources of color, all the suggestions of music. To him religion is not a bond of hard obedience; it is an acknowledgment of high privilege, a confession of undeserved and immeasurable goodness. Religious painters of the fifteenth and sixteenth centuries were accustomed to insert in their compositions some detail which should represent the signature appended to a confession of faith. Masaccio numbers himself among the apostles; Van Eyck portrays his own countenance as he stands, subdued by grief, among the gazers who surround the cross. Perugino represents himself as one of the witnesses of the resurrection. Raffael is smitten to the earth by the light of the beatific presence. The personal reference of Angelico is more reserved, to a careless eye less obvious. It is his wont to work into his design some trifling feature which belongs peculiarly to his daily life. In the "Annunciation of San Marco," the small grated window of the convent-cell pierces the wall behind the Virgin; to the painter also an evangelic announcement had come; in his own life the mystical "process of Christ" had begun. In the "Last Judgment," now in the *Accademia* in Florence, a palm from the monastery garden stands in the meadow which stretches upward from the right hand of the Judge; the obscure monk also should endure an agony and win a crown. The orchids of Perugia, the anemones of Fiesole, the flat baskets such as the women of Cortona use, the draw-well in the cloister garden, the low monastic stool, and a multitude of other features find a place in his religious compositions and bespeak his interest in that grace and service which he depicts.

The language in which Angelico attempted to express his creed is pictorial art. Whereas it is true that all forms of speech are earth-born, it is peculiarly the province of art to represent things seen and temporal. Light and color are insufficient for the display of eternal realities. The Church of the first centuries felt rather than understood the inadequacy of art to utter her most cherished beliefs; she employed it sparingly, and always with a symbolical intention.

In the ancient Church of San Clemente, in Rome, there is a battered statue of the Good Shepherd. It is not a portrait of Christ; it is an ideogram. It represents a rustic shepherd, hard-handed, with shaggy beard and coarse tunic, such a one as the traveler might accost to-day among the Umbrian hills, bearing on his shoulder a rescued lamb. This statue, itself of great antiquity, probably embodies a still earlier conception. It was thus, not by an image, but by a parable, that the infant Church hesitatingly indicated her Lord. But very soon a conventional aspect of the Redeemer, supposed to have been derived from an authentic tradition, or to have been copied from a veritable portrait, was substituted for the symbolical representation of Him who is fairer than the sons of men. This conventional aspect underlies all the medieval portrayals in art of Jesus Christ. Angelico adhered generally to this typical characterization of the Redeemer, but he interpreted it variously. Sometimes our Lord appears glorious in majesty, exultant in His strength. Sometimes He is a youth, winsome and joyous, with the light of sunrise and the dew of morning in His eyes. At other times He is the silent Lamb who bled to redeem a world, and was "content to suffer death" for our sakes. Angelico was accustomed to preserve his studies, and to reproduce them in new works. But his portraits of the Savior are never mere repetitions. In the endeavor to show forth more worthily that beauty which the inward eye had seen, he varies incessantly look, guise, and feature.

It is said that when Da Vinci took up his brush to depict in his famous "Cenacolo" the face of the Lord, his hand trembled, and he was forced to desist. Angelico was inspired with equal reverence. Tho he had long habituated himself to the practise of the divine presence he was ever sensible that the Jesus of history rose above his loftiest conception as the heavens lift themselves over the earth—higher and farther with each fresh attainment. But there are occasions when he seems of set purpose to repeat himself. The divine Visitant, drest in the skin garment of a pilgrim, His round hat slung over His shoulder, His staff resting idly in His hand, receiving reverent welcome at the door of the guest-room, is different in every circumstance from the white-robed Christ of the supper-table, but in look and feature the

two are one. It is as if the homely meal in the "foresteria" and the due observance at the altar were united in the mind of the painter by one Gospel word, "I will sup with him, and he with me."

There is a tradition that when Angelico stood before the freshly plastered walls of San Marco he took his brush and, with many tears and prayers, began to paint the dying Christ. That "red word" was the first that broke the dead monotone of corridor and cloister. As in the heart of some Druid temple there lies a blood-encrusted altar, so at the center of Angelico's creed we find the cross of the Redeemer. Above the cross is the pelican, the bird which, according to the accepted fable, nourishes her offspring with her own blood. To the painter-monk the cross denoted substitution: Christ died to bring us to God.

In the first Christian frescoes no attempt was made to visualize the dying of the Lord. The Savior appeared as One traveling in the greatness of His strength, or as a Conqueror appareled in majesty. And behind Him, and above Him, as an ensign of His triumph, the cross stood. In days of less heroic faith the Redeemer was represented as One who, having been weakened in the greatness of His way, appeals to our compassion. Angelico does not altogether avoid the infelicity of an attempt to inflame our pity, but at least he sees that Immanuel was not overborne in dying, that "in, under, and through penal conditions" He perfected His great obedience, and as the Priest of His own Sacrifice offered Himself unto God. If Angelico's delineations of the crucifixion remind us of the pathetic words of Bernard:

> "All thy strength and bloom are faded.
> Who hath thus thy state degraded?
> Death upon thy form is written.
> See the wan, worn limbs, the smitten
> Breast upon the cruel tree!"

they remind us also of the Master's own saying, "I lay down my life of myself; no man taketh it from me." We see, indeed, a man "crucified in weakness," but this is One who dies in sweet content to do His Father's will, in firmest resolution to endure "for us men, and for our salvation." And when the dying is over, and loving hands take down the mangled form of the Crucified, all sense of disaster or of shame is lost in an overwhelming accession of love and praise.

Angelico can not conceive of Christ apart from His redemptive work. The infant in His mother's arms is mitered with the glory of the passion. On the mountain of the Transfiguration the Savior stretches out His arms in token of the decease which He is about to accomplish at Jerusalem. In the scene of the Last Judgment He shows His wounds. In the resurrection He bears aloft the white banner of the ensanguined rood. In the coronation of the Bride the white light of eternity burns out the brightness of the aureole, and nothing but the red cross—His only crown—is seen.

I have said that in Angelico's thought of Him Christ is never conceived apart from His cross, from the Babe "born of the Virgin Mary" to the smitten of God, who suffered under Pontius Pilate," his creed runs without a breath. But Angelico was a follower of the Victorines; for him, therefore, as for them, Christ is arrayed in the virtue of His divine offices, and ever lives in the power of a holy example. His life does not lose itself in His dying; His active obedience illustrates and proves His passion. In the cells of San Marco the angelic painter describes over the spare pallet of each friar some one of the great "doings of the Lord of the Hill." On these, which he quaintly termed "windows into heaven," he expended the most loving care. Subsequently he painted thirty-five panels to ornament the plate-cupboard of the SS. Annunziata, in Florence. This series is a pictorial gospel, a record of the saving progress of Christ, from the manger, along the way of the cross, and up to the throne. In Rome, also, in the last period of his activity, he decorated two chapels—one the private oratory of the Pope, the other the Chapel of the Holy Sacrament. The latter of these he adorned with subjects drawn from the life of Christ. In all Angelico's career one unwavering ambition is apparent, to show forth worthily the living and the dying, the humiliation and the glory of Jesus the Lord.

The scene of the Last Judgment was executed many times by Angelico. Five of these compositions, distributed over the whole period of his activity, remain. They conform to one type, but in details they differ.

The throne of the Judge is in the heavens. Before Him a line of graves is open; but His own is fast—it gave up its dead on the morning of the third day. He shows the wound in His side; He lifts His nail-pierced hand,

If His wrath is terrible, it is the wrath of the Lamb. Under the throne an angel lifts high into the golden air the victorious cross—it is the cross which effects the severance of the saved from the lost. The principle of the Judgment is the acceptance by men, or the rejection, of eternal life in the blood of Christ. And so the cleaving crowds go to the places assigned; and each soul seeks its own company. Here, on the left hand, a torturing demon lifts from the head of a doomed cardinal the hat for which he sold his soul. Another tears from the neck of a monk a swollen purse. This one is judged not because he lusted for scarlet renown, but because he yielded to covetousness. A nun lifts her veil in terror and anguish, remembering chastity betrayed. And kings and great princes of the earth, with their guilt heavy upon them, go down into the seven labyrinths of hell. There is something excessively disconcerting in the appearance of the lost. The Dantesque horrors of the left hand are overborne in the deadly thought of a humanity displaced by demon-possession. There is no hint that those corded brows were once smooth as an infant's; that those distrest hands used to be folded in prayer; that holy resolutions had often filled those convulsed and bleeding lips; or that those eyes, which now look stark upon despair, had once and again been wet with tears of penitence.

One is able to turn with unspeakable comfort to the companies of the blest. No shadows rest upon their joy. Their

"beautiful and holy faces,
Lit with their loving, and aflame with God,"

shine like sanctuary lamps. Angels and men embrace. Hand in hand they dance on the enameled sward. With arms intertwined they pass together through the open gates. Roses, red and white—the martyr and the virgin rose—bloom in the flowery meadows, and wreathe the brows of the victors in the spiritual conflict. The air is full of halleluiahs. Trumpets and cornets are sounding in the dance. The gates of Paradise unclose, and half-glorified forms steal away into light. And as we watch them putting on their raiment of immortality, we are ready to say with Bunyan, the dreamer, "Which, when I had seen, I wished myself among them."

It was inevitable that Angelico, as an orthodox Dominican, should exalt unduly the Virgin Mother of Him who is Lord and God. There is, notwithstanding, a beautiful restraint in all his representations of the Maiden of Nazareth.

In the "Annunciation" which confronted the brethren as they passed from the chapel to their cells, the reality is not, as so often in later art, smothered in theological implications. It is such a picture as St. Luke might have composed. The Virgin is not the august queen of Heaven. She is not seated upon a golden throne within some palace of ivory; she does not stoop beneath a diadem heavy with jewels. She is a village maiden, drest as befits a daughter of the people, yet no sense of contrast between her homely attire and the meek serenity with which she greets the messenger of Jehovah affects the mind. Gabriel has passed through the emerald rainbow, and its sheen is on his wings. He has come from the presence of Uncreated light, and glory flames upon his brow. But he bends in reverent courtesy before the maiden whom he hails as "blest among women." And she, who has been meditating upon the promised appearing of Immanuel, is seated in a cool loggia, opening out into a garden beautiful with every blossom of spring. She salutes the angel with an undisturbed regard, reserving her worship for Him to whom alone it is due; but her far-off gaze is directed toward the springing of that blest morning when sorrow and sighing shall tremble into song. A deep, but untroubled, solemnity has fallen upon her. A great awe holds her heart. But she does not shrink from the tremendous announcement which, through all her earthly years, is to "burden her with blessing and pain her with renown"; her look and action plainly say, "Behold the handmaid of the Lord; be it unto me according to thy word."

In the "Coronation of the Virgin," a subject which lends itself so persuasively to the adoration of her who was engraced to be the mother of the Lord, Angelico has succeeded in purifying and ennobling his theme. The motive of the composition is not the exaltation of Mary; it is the acknowledgment and perfecting of the Church. The Virgin is represented not as mother, but as maiden. She is arrayed in unadorned purity; not even the accustomed lilies are allowed to break the simple splendor of the "fine linen white and clean," which is the comely apparel of the saints. The espousal ring is on her hand.

"The marriage of the Lamb is come; and his wife hath made herself ready."

The Chapel of St. Nicholas, in the Vatican, was, as we have said, the private oratory of the Pope whose name it bears—Thomas of Sarzana, who succeeded Pope Eugenius IV. under the title of Nicholas V. Angelico's frescoes, which fill the three lateral walls in a double line, lower and higher, reproduce the history of two deacons of the primitive Church—above of Stephen, the proto-martyr; below of Lawrence, the patron saint of Angelico's birth-country, the Tuscan Mugello. Stephen and Lawrence, as the exponents of the divine benignity, do perfectly fulfil the royal law—"My little children, let us not love in word, neither in tongue, but in deed and in truth. . . . He laid down his life for us, and we ought to lay down our lives for the brethren." The instruction which those featured walls were meant to convey was, Let the Chief Pastor of the Church, if he would worthily uphold the privileges and fulfil the duties of his office, and win as of right the title bequeathed to him by his predecessors—"Servant of the servants of God"—imitate these saints of the olden time who, in obedience to the law of Christ, gave all their goods to feed the poor, and yielded their bodies to be bruised or burned.

But the chief interest of these frescoes to ourselves is not the message which they were designed to bring to the reigning pontiff in his hours of meditation and prayer. We count them far more precious when we remember that they embody the artist's conception of the outward actings of that life of faith which he had blazoned on the walls of San Marco. They inform us of the manner in which Angelico was moved to will and to do the good pleasure of the Lord. They are his creed translated into fact, his belief realized in action.

The frescoes which have St. Stephen as their subject are three in number, each being parted into two sections. In the first lunette the ordination of the future martyr and his disbursement of the Church's beneficence are depicted. A sympathetic critic has remarked that as a scene of charity and love of human kind Angelico has never done anything more pathetic than St. Stephen giving alms. The saint has consecrated himself to the service of Christ's poor ones for the love that he bears to their Lord. In the afflicted objects of charity which surround him he seems to see that exalted One who for our sakes became poor. In the next lunette the saint appears, first, preaching in the street just beyond the palace gate, surrounded by a company of devout women—the objects of his ministration—while some dark-browed Jews look on; then, standing at the tribunal of the High Priest, witnessing to "the virtues and praises" of Jesus Christ; and his face is as the face of an angel. In the remaining spaces we see him dragged to execution,

"For His remembered sake, the Slain on rood,
Who rolled His earthly garments red in blood;"

then, kneeling in an ecstasy of prayer, while stones are crashing round him and heaven opens above.

When Angelico had completed his portraiture of the martyr-deacon he felt that he had accomplished his task. To the exposition thus given of the life appointed for those who endeavor to imitate the Master he could add nothing. The second line of frescoes is at first sight merely a repetition of the first. Lawrence is ordained as deacon. He is entrusted with the distribution of alms. He is brought before the ruler, and is judged. Finally, he wins the martyr's crown. But the artist has succeeded in conveying a subtle suggestion of the greater nearness to ourselves of the example inculcated. Stephen was, it is true, a man of like passions as we are; yet he was of apostolic mold, and lived in those great days when the Pentecostal unction glittered freshly on the brows of those who served the Lord. But Lawrence was a saint of later days, and witnessed in an evil time. And just as these compositions were placed more nearly in the line of sight, so the path of this good deacon's witness-bearing seemed to lie more level with the attainment of the toiling saints of the modern time. Moreover, Lawrence was that saint who was held in highest honor in the sweet Tuscan valley where first young Guido's eyes were opened to descry the "far distances" of the spiritual world. To the elaboration of these frescoes the aged painter directed all his powers. They are his last and greatest work. In the words of Professor Douglas:

"These Vatican frescoes represent Fra Angelico's highest achievement, . . . the highest expression of that which the friar for many years had been striving after. . . . The San Lorenzo giving alms is the most remarkable of the whole series. In fact, it is the greatest of all Fra Angelico's works, the fit-

ting climax of his whole career. In it he sums up all his teaching both as an artist and as a saint."

As Giotto, the shepherd boy, who was sketching on a fragment of slate one of the lambs of his flock when Cimabue found him, afterward, in his splendid maturity, carved above the foundation-stones of his matchless tower a lamb, so in the latest and loftiest endeavor of his life Angelico conferred form and loveliness on the dreams of a holy childhood. His life was one—without cleft or seam.

Angelico died in Rome in 1455, in the sixty-eighth year of his age. There is a tradition that he was found dead, seated in front of a completed picture. He had labored and prayed, and his work was finished.

THE FAILURE OF THE CHURCH TO PRODUCE MORAL CHARACTER*

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So varied are the definitions of moral character, both in popular discourse and in the text-books, and so ample is the authority in support of each, that one need offer no apology for choosing the one that best suits him. The only obligation that can rest upon a writer who essays this theme is, that he make clear what his choice is, and then consistently keep it in mind in what he may say about the subject. This I shall endeavor to do.

I therefore submit a view of moral character which nature herself seems to hold, and which the common sense of mankind, uninstructed by metaphysics, everywhere approves. I mean the view of moral character as human fitness to live and to be a member of society. Moral character has long been defined in terms of the degree of consciousness entering into conduct, the freedom of the will, personal responsibility, and the relations of man to the supernatural. Without rejecting any of these standards as to what is moral, it may be pointed out that, after many centuries, the world has reached little unanimity of judgment as to which is the right one. When we contrast this diversity of opinion with nature's unerring judgment of human fitness, the suspicion arises that it may be time for moral philosophers to look at the matter in a new way.

The sciences of human life, which in these times are modifying our views of so many things, are coming more and more to accept nature's view that the moral man is he that is best adjusted to the conditions, physical and psychical, that insure the largest measure of life to himself and others. Any quality of human character that has survival value is moral; any quality that has not survival value is immoral. Personal morality, therefore, connotes the feelings, ideas, and conduct that insure self-preservation; social morality, the feelings, ideas, and conduct that insure the preservation of society and the race. I have said that this is nature's standard of moral character. She defines human fitness in terms of life; and her definitions are rendered not in words, but in the quick, sharp distinctions of health or disease, sanity or insanity, life or death. Men may call nature's judgments unmoral. They may say her method of selection has no place in the text-books of moral philosophy or theology. But the records of human history show no race and no individual that has not been finally judged by nature's standard of fitness.

It is upon the conception of moral character as human fitness to live and to be a member of society that I therefore base this discussion. I leave the question open as to how far such fitness involves consciousness, freedom of the will, personal responsibility, and all the rest. I deny none of these limitations of the term morality. But when I meet a man in his home, business, or elsewhere, and find him to be every inch a man, organically and mentally, as a brother, husband, or father; as a friend, colleague, or citizen, living out his own life on the high plane of healthy and wholesome conduct, and sympathetically solicitous for the welfare of other people, I am not disposed to apply any metaphysical standard to determine whether he is moral or not. His life speaks for itself. He is the kind of a

*The term "Church" is used throughout this article to connote the body of doctrines, methods of work, men, and institutions that constitute the essential historic entity known by that name. There have been many variations of doctrine, method, men, and institutions which are not here called into question.

man I want for a friend and neighbor; and I believe his is the kind of character that nature is seeking to establish in this human world. I leave to the philosophers and theologians the task of more subtle distinction as to whether his conduct is consciously determined, whether his will is free, whether, and how far, personal responsibility is involved, and whether or not his conduct is grounded in religious faith.

Has the Church, then, failed to produce this kind of men—men fitted to live in their individual and social relations? The question here is not one of absolute failure. Obviously such a view of the matter would be absurd. It is rather a question of relative failure—relative, I mean, to the Church's supreme ideal, and the supreme opportunity it has had throughout the Christian centuries. In the light of this ideal and this opportunity should it be judged. Now, the Church's supreme ideal has been to incorporate the spirit, and do the work, of Christ, in human life; and the spirit and work of Christ were first of all moral, in just the sense that I have sought to define the term. It should not be forgotten, and least of all in these times when we are trying as never before to see things face to face, that Christ lives in the world to-day because He was so well fitted to live in the human order of life nineteen hundred years ago. So far as we may judge from the Gospel narratives, He summed up in His own life those qualities that, in a normal human environment, insure survival. He was a man fitted to live in a world of normal individuals. In His relations to other men He gave of the richness and completeness of His own being, and so added to the sum total of life among His fellows. In the words of the Fourth Gospel, He thus defines His social aim, "I am come that they might have life, and that they might have it more abundantly." His method is described by one of His disciples in that simplest of formulas, "He went about doing good." Just wherever men needed help in making themselves healthier, stronger, more efficient, and happier, there He did His work. He healed their sickness, opened their blind eyes, caused their deaf ears to hear, cured their distempers of mind, comforted them in their afflictions, and inspired them to better thinking and better living in all things. In short, Christ lived on the highest level, and helped others to live on the highest level, in this natural, human world. He saw, indeed, the divine and eternal background of men's lives, and He helped others to share His vision; but He viewed the divine and eternal as comprehending the natural and the temporal, and He sought to establish in men's earthly and every-day relations the adjustments that insure human fitness to live.

Such was the spirit and work of Christ. There can be no doubt that the central aim of the Church has always been, and still is, to incorporate this spirit and these results in civilization. Nor can there be any doubt that the Church has had a supreme opportunity to do so. Ever since Constantine made Christianity the religion of the Roman Empire in 321 A.D. the Church has had a unique place in the life of Western nations. During the period of Catholic supremacy, and even down to the present time in those countries where Catholicism has remained the established religion, the Church has shaped and completely dominated all social institutions, domestic, educational, and political. With the rise of Protestantism in certain sections of the Christian world, there has grown up an increasing distinction between ecclesiastical and secular affairs. Yet at the present hour, in all Protestant countries, the influence of the Church is largely reflected in political and social organizations, laws, customs, and institutions. But, judged by the standard of church-membership, which is the best criterion of the influence of the modern church, the place of the latter in civilization is of the most commanding importance. Of course, in Catholic communities, both Greek and Roman, practically the entire population are church-members. In the English-speaking Protestant communities, which approximate most nearly to a non-Catholic religion, out of a total population of 124,000,000 old enough to be identified with the Church, over 100,000,000 are actually so identified. In the United States, which lies nearest to our own interest in this matter, there were in 1900 about 53,000,000 above the age of twelve years. Church statistics for the year 1905 gave the membership of all Christian denominations as approximately 30,000,000. So that it is a conservative estimate to say that, in the United States, which is a country of majorities, the predominating influence lies with the men and women who are nominally church-members.

The Church, then, has had a supreme op-

portunity to incorporate Christ's spirit and work in the civilization that bears His name. It has had a supreme opportunity to make men moral, in the sense of fitting them to live as individuals and as members of society. But, in the light of its high aim and vast opportunity, it has not done so. Actuated by the spirit of its Founder, and dedicated to do His work, it certainly has been. Yet it has failed; and the evidence of its failure exists in the fact that to-day the greatest moral forces of civilization are outside of the Church, and, in a large measure, working independently of it.

These moral forces sum themselves up in two great categories of experience—science and democracy, and in secular education, which is the medium for universalizing and perpetuating this experience. Science is moral because it connotes all the rational efforts of men to adjust themselves to nature, and so to achieve an ever larger measure of life as individuals. Democracy is moral because it connotes all the rational attempts of men to adjust themselves to their fellows, and so to achieve an ever larger measure of life as social beings. Secular education is moral because it connotes all the attempts of men to make these instruments of a larger life available for each succeeding generation of children. And in neither science, nor in democracy, nor in secular education is the Church in a position of effective leadership.

To appreciate the attitude of the Church toward science and democracy, one must study the history of these epoch-making movements. There can be no question as to Christ's intimate relationship with them. He gave an impulse to the human mind that has resulted in a unique form of consciousness, and a correspondingly unique type of personality. This consciousness and its resulting personality is the essence of that free, self-determining spirit that has grown and matured throughout the Christian centuries. Science and democracy are products of this free, self-determining spirit; and these great movements have thus derived much of their life from Christ, and from the Christian religion wherever it has reflected the spirit and purpose of its founder. But when science and democracy began to emerge from the superstition and despotism of the Middle Ages, the Church as an institution arrayed itself against both, and thereby put itself outside of what were to become the mightiest movements of human history.

The records of the age-long warfare between theology and science reveal at every epoch of modern progress the Church's fatal blunders in connection with scientific research. From St. Augustine himself, who said that the condemnation of the serpent to eat dust typifies the sin of curiosity, since in eating dust he penetrates the obscure and shadowy, to the English bishops who tried to talk the doctrine of evolution into contempt and obloquy, the record of persecution is unbroken. The Church tried to stamp out every vestige of scientific scholarship introduced into Europe by the Saracens. It killed Giordano Bruno, and visited its displeasure upon Roger Bacon, Galileo, and Linnæus. It intimidated the thinking of men like Leibnitz, Spinoza, Buffon, and Cuvier. Nor does the list of condemned scientists and their works end with the *Index Expurgatorius* of Catholic authority. It has had its constant additions in Protestant circles, and it still has them. Men now living have heard the writings of Darwin, Huxley, Tyndall, and Spencer bitterly and cruelly condemned, and have themselves been advised against their study. Some, who have followed these masters in attempts to think out religious problems in a new way, have, within these passing days, felt the sting of reproach and contempt from men who look at life from a mystical point of view, and who undoubtedly believe that the destinies of the human race depend upon their dogmas.

In the history of democracy, the case has been similar. The Church, while ideally committed to the task of supporting the interests of every man alike, has usually allied itself with those most powerful in the political and economic world. It has been on the side of feudal lords, kings, and emperors in their struggle against the rising masses of democracy. It has pitied the poor and oppressed of every nation, it is true, and it has given alms and consolation without stint. But it has almost invariably counseled contentment and submission on the part of the poor and oppressed, and has offered little encouragement or aid to the revolutionary spirit that sought political and social equality. So it was in the long generations of oppression that preceded the French Revolution; and when the monarchy of France was overthrown, the revolutionists rejected the

very God the Church believed in, and proposed to worship reason instead. So it is at the present time, when, throughout Europe, the masses of the laboring people are leaving the Church because it does not sympathize with them in their demands for economic amelioration. It seems altogether likely that in the next great political and social readjustment which industrial democracy is seeking to accomplish, the Church will maintain its historic position on the side of the classes as against the masses. Already, in the United States, the churches and church-schools, and other benevolences, are becoming so dependent upon the wealth of the capitalistic class that their moral future is mortgaged. Who can doubt where the sympathies of those men and those institutions that have so richly benefited by the gifts of wealthy corporations, are, in the present efforts of the United-States Government to bring such corporations to justice? And, in this, they are but repeating the history of their kind.

Now this historic attitude of the Church toward science and democracy has not been accidental nor sporadic. It has not been due to the particular creed or temper of any one division of the Church. It has been fundamental and constant; and its explanation is to be found, as it seems to me, in the sharp distinction, early made by the Church, between the natural and the supernatural, between man in a state of nature and man in a state of grace. This distinction did not originate with the founder of Christianity. It grew up with the elaboration of theological creeds and theological machinery. Here is the cause of the Church's inability to sympathize with man's scientific activities and his strivings toward political and social freedom. Here is the cause of the Church's moral weakness throughout the history of Christian civilization. For the Church, with its distinction between the natural and the supernatural, must inevitably emphasize the latter at the expense of the former. It must inevitably come to believe in a supernatural salvation and neglect a natural salvation. It must, in short, use mystical means of regenerating the race and neglect the natural means.

Furthermore, with the natural world set over against the supernatural world, and with the latter holding exclusively the immortal interests of men, it must inevitably result that the natural world would come to be regarded as an evil world, a world to be despised and to be shut out, so far as possible, from human thoughts. Hence it resulted that when science began to study this natural world, and to assert its claims upon human life, it was condemned and rejected as evil. Men's destiny was bound up with supernatural powers, and could only be achieved through establishing mystical relations with these powers. Nature was a hindrance to this process of divine adjustment, and all knowledge of nature was a hindrance. Hence, too, it resulted that man in a state of nature came to be regarded as intrinsically evil, having no power within himself to be or to do any good thing. Only as mystical agencies were employed, and man thereby was transformed through divine grace, could he become a righteous being.

With such mystical views of human salvation, how could the Church as an institution feel any interest in natural means of salvation or in the sciences that proposed to supply them? And it has never felt such interest. It has, in most quarters, indeed, accepted the verdict of modern medical science as to the cure of the body, tho even here there are ever and again strange outcroppings of the mystical view of disease, as in Christian science, Dowieyism, and, as some think, in the current "Emmanuel movement." But, in the cure of the soul, the Church is still committed, as it has always been committed, to a mystical view of sin and salvation. Ministers are still telling their congregations that education and other natural agencies may promote the development of a child up to a certain point, but that divine grace must come in to complete the process, in what is called "conversion." They are still telling their congregations that moral men, outside of the Church, are the most dangerous men in the community, because, while enjoying the esteem of their fellows, they are still sinners against God.

The extreme emphasis upon the supernatural relations of men also accounts, in large part, for the Church's opposition to democracy. Fixing its attention so exclusively upon the future life, and despising the natural means of human happiness, it could not, in the nature of the case, feel a deep interest in men's attempts to better their condition through political or economic advantages. Its concern was to get the serf, peas-

ant, or laboring man to become a citizen of heaven and to crave its riches rather than to ameliorate his political or economic relationships here on earth. The abject helplessness of the masses of the people throughout Catholic countries, and the only slightly better conditions in many Protestant communities, existing as they do under the complaisant tolerance of the Church, has its most charitable explanation in this mystical conception of human needs. Not seldom does one hear, even in our own country, the sentiment that what the laboring classes need is not a bread-and-butter salvation but a spiritual salvation.

This, then, is what I mean by the Church's failure to produce moral character. It has failed to incorporate in Christian civilization the spirit and example of Christ, which aimed primarily to insure men's fitness to live in this human world, and to be members of a society adjusted at once to a natural and a supernatural environment. It has adopted and maintained a mystical conception of salvation, and has despised or neglected the natural means of salvation. It has been indifferent to, or has opposed, the efforts of science and democracy to regenerate the human race through a moral adjustment of men to nature and to one another. It has therefore allowed these two greatest moral movements of modern times to grow up outside of the Church, and is now a leader in neither. As a result, its attitude at the present moment toward some of the most urgent moral problems is uncertain and shifting. It lacks the certainty of scientific conviction on questions of individual morality that is coming to be a significant note in medical and educational circles. While physicians like Drs. Engelmann and Billings are pointing out that the diminishing birth-rate of the eastern United States in Protesant communities is due largely to the wilful destruction of the unborn by Christian parents, the Church has neither the facts nor the scientific sense of the meaning of such phenomena to conduct a moral reform among its members. While scientific men are more and more taking an unequivocal position on the question of alcohol, tobacco, and other drugs used for pleasure, the Church has no well-defined policy that can utilize the testimony of science against drug immorality. Not infrequently the very ones who should lead the Church in a crusade against the degenerative forces of stimulants and narcotics are addicted to their use, ignorantly illustrating in their own lives the consequences of relying upon a mystical salvation. Imagine in clerical circles such scientifically equipped opponents of drug-immorality as Richardson, in England; Forel, in Switzerland, and Crothers, in the United States. So, too, the Church lacks in definiteness of conviction and policy in regard to social problems. When the leaders of its educational and missionary enterprises are offered money by men whom even the legal processes of courts are outlawing, they hesitate, resort to casuistical distinctions between the thief and his booty, and end by accepting it. Thus becoming the beneficiaries of evil, they inevitably likewise become its apologists, preaching sermons and writing books to defend men and institutions that are immoral.

What is the conclusion? It seems to me that it is simply this: the Church must remove the causes of its moral weakness. Let it cleave to the simple, natural, divine, ideal of life revealed by its founder; but let it accept, frankly and cordially the method of life as revealed by modern science. Let it discover in the facts and conclusions of science a God that is really immanent and efficiently identified with natural processes. Let it discover the supernatural content in nature and in the natural man, and end forever the immoral and fatal antagonism in human thinking and conduct, between the natural and the supernatural. Let it set to work to create a moral world, shaping its activities along positive lines, believing in the divine and immortal background of life, but using natural means and methods to save the race from physical and psychical degeneracy. Let it boldly champion the cause of rational, aspiring democracy in its attempts to realize a larger measure of economic liberty.

Let it free itself from its entanglements with the modern form of human autocracy and oppression represented in economic oligarchies. Let it, in short, give no quarter to men or institutions, whether political or business, that in any way oppose the progress of human emancipation from poverty, ignorance, and disease.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent.

Cambrian Anglicanism.—A great outburst of national feeling is agitating the whole of Wales. This eruption of patriotic sentiment in the "gallant little principality" is dominant in many different spheres of national life—political, educational, social, and religious. But the misfortune of the Episcopal Church in Wales is that it is disguised and disfigured by the obnoxious marks of alienism, seeing that it is never called the Welsh Church, but always the Church of England in Wales. One fact alone is sufficient to show how the conditions are calculated to answer to the description of alienism. The Welsh people are absolutely loyal to England, and yet they cherish as an ancient and proud nation their own beautiful Celtic language, that of the primitive Britons, their own history, and their own literature. They are not allowed to hear their own beloved language in the chief churches of the principality. Not one single cathedral dignitary, as such, takes any part in a Welsh cathedral service. The bishops, deans, canons, choristers, and other ecclesiastical officials worship in an alien tongue, and Welshmen, as such, are expected to be content with the Welsh choral festival in each cathedral once a year. Here we have one of the reasons why the people of Wales sustain a constant demand for disestablishment, and why the present British Government has pledged itself to bring in next session a measure with that object. A great conflict is certain to be waged in Parliament when it is introduced.

Great Discoveries at Memphis.—In an intensely interesting conversation when he was among us during his summer visit to England, the indefatigable Prof. Flinders Petrie told me how greatly his expectations had been raised by his preliminary surveys and clearings on the site of ancient Memphis. His conviction was that the excavations on this spot would produce far more wonderful results than had been achieved in any other part of Egypt. Last winter, as already recorded in these pages, he and his band of workers had succeeded in determining the great inclosure of the main temple and the position of the foreign quarter which was occupied by the prehistoric Greeks and Phenicians. He now reports that the Temple of the Foreigners mentioned in a famous passage of Herodotus has been found. The court has been cleared and the temple excavated. Many dozens of prayer-tablets have been found under the later building of the temple of Ptah. A large building was opened containing much curious sculpture of a little-known king named Siamen. Dr. Petrie estimates that, so enormous is the area, twenty years of digging with 500 excavators will be needed to recover the monuments of Memphis.

Bush Brotherhoods.—Consecrated zeal is achieving great results in the remote and romantic Australian Bush. The Bishop of North Queensland and his clergy have a difficult problem to solve, as also have all the various evangelistic agents. Attempts are being made to grapple with the difficulty of reaching the numerous little scattered colonies of settlers in the vast Hinterlands of Victoria, New South Wales, and Queensland. It is expected that shortly a yearly stream of not fewer than fifty thousand men will be entering these regions. At present it is felt that the only way by which the settlers in the enormous Bush can be ministered to must be by some scheme of brotherhood which might at first seem to be a modified and up-to-date monasticism, something after the ideal of the late Dr. Westcott, Bishop of Durham. Already little communities of clergy and university men have been planted far apart in isolated spots, and it is hoped that these may be so multiplied in the near future that their influences will check the dreadful demoralization, the gambling, and the impurity by which such localities are being disgraced on the remotest fringes of the British Empire.

In Li Hung Chang's City.—Christianity is assured of victory in the Far East, but in China the progress, tho sure and steady, is slow and gradual, and the hoary paganism of both Chinese and Manchus is not retreating without a tremendous struggle on the part of Buddhist priests and Agnostics, Confucianists, and Blank Taoists. About two hundred miles from the sea up the valley of the Yangtse is situated the great city of

Lu Chow Fu, which was the home of that most famous of all Chinamen of the past generation, Li Hung Chang, who became a familiar figure through his great tour in Europe and America near the end of his life. In this city a great school with a large hospital has been erected to his memory by money left for the purpose. This is a vivid indication of the indirect influence of Christianity, for a great pagan in China would in former days never have thought of a bequest for the benefit of children and of sick people. By the side of the hospital now stands one of the finest temples ever erected in China. Li Hung Chang is now one of the gods of China, his apotheosis being accounted for on very singular grounds. He is deified simply because by massive extortions during his long career as the foremost statesman of his country he piled up enormous wealth and became one of the richest men on earth. The masses in China well know that for the sake of accumulating immense wealth he was an appalling traitor to his own land and nation. For it was during the era of his unrivaled influence that the partition of the Empire was begun, and this was only checked after his death. Yet he is now a deity. The new temple is built for the adoration of his departed spirit. Near it has also been erected another fine temple in honor of his ancestors, and farther away in the suburbs is yet another great temple belonging to another branch of the family. At the same time it is certain that, taking the whole empire into account, idolatory is slowly yielding. One mark of the recession is the conversion of hundreds of temples in various districts into new elementary schools by imperial decree.

The Need of Japan.—The most wonderful nation of the Far Orient is beginning to realize its deepest need—true religion. The consciousness of this need has recently been prophetically voiced by certain public men in Japan. One of these, Baron Oura, Minister of Agriculture and Commerce, has recently warned his countrymen against the new and growing luxuriousness and degeneracy of the community at large. He complains that the luxuries indulged in with regard to food, residence, and dress are reaching an astonishing point. The vanity of the women of the higher classes is displayed in absurd extravagance in dress and jewels. Baron Oura bitterly reproaches the leaders of industry, for he declares that the manufactures turned out are mostly of spurious quality, and that confidence in Japanese goods abroad has totally collapsed. He says that since the great war the Japanese, who ought to be serious, honest, and earnest in their business, are fickle and inconstant in their dealings, blindly following the prevailing fashions. A still more melancholy picture is drawn by the editor of the Tokyo *Mainichi Shimbun*, who is an eloquent barrister and earnest Christian, and has represented Yokohama in the Lower House of the Diet ever since the opening of Parliament seventeen years ago. He asserts that morality is terribly declining, while gambling, greed, and suicide are increasing at an appalling rate. Suicide has become an epidemic, the majority of those who commit it being young men and women disappointed in their failures through their own incompetence. Manifestly, Japan needs salvation, which only Christianity can achieve. The Rev. Gyozo Kawaii, a native Japanese Anglican clergyman, converted in his youth after a great struggle with his family and the Buddhist priests, has been in England for a holiday. This interesting man told me of the wonderful blessing that rests upon him and the Church of native converts of which he is pastor is Osaka. When a few years ago he learned that, through the vast extension of its operations, the Church Missionary Society's funds, from which he and his young church had been aided, were short, he appealed to his congregation to become self-supporting and not to take any further aid from the Society in England. The people at first felt unable to respond effectively, but Mr. Kawaii said to them, "If we can not manage in any other way, let me and my wife and children come round to your houses in turn and feed at your tables, after the example of the early Christian Church in Jerusalem." The appeal was splendidly successful. That church in Osaka has for a considerable period been absolutely independent. Mr. Kawaii assured me of his conviction that Japan will at no distant date become a Christian nation

THE PREACHER

PREACHING AND INSTITUTIONALISM

An Interview with the Rev. William Reed Huntington, D.D., Rector of Grace Church, New York City

THE REV. WILLIAM DURBAN, BRITISH EDITOR OF THE HOMILETIC REVIEW

THE genial subject of this interview talked to me as we sat in his study behind the beautiful building known as Grace Church, Broadway, New York City, concerning the antecedents which led to what became his permanent work. Dr. Huntington is able to point with legitimate pride to certain hereditary advantages which have undoubtedly exercised some influence on his career. His family in 1660 came to America from Norwich, the capital of Norfolk, and founded the city of the same name in Connecticut. "At the close of my college course I started in to study medicine, but soon felt that ministers of religion were more needed than doctors. In 1855 I entered Harvard, and during my undergraduate days came much under the influence of Professor (afterward Bishop) Huntington, who was then an Evangelical Unitarian, but who a few years later resigned his professorship to join the Episcopal Church. He it was that founded Emmanuel Church, Boston. As for myself, after a curacy of two years, I became Rector of All Saints' Church, Worcester, Mass., where for twenty years I enjoyed a delightful period of work and experience. Finally I took charge here, and for twenty-four years have occupied my position at Grace Church."

Concerning his special objective aims in connection with his important position in the great city, I asked Dr. Huntington what he had felt to be of paramount significance. His reply was "Christian Unity." The first suggestion of the so-called "Quadrilateral" as a basis of Unity was made in a little book entitled "The Church Idea" (1870). This Quadrilateral, otherwise known as the Chicago-Lambeth platform, sets forth the data essential to the establishment of a visible unity among Christians, as follows:

(1) The Holy Scriptures of the Old and New Testaments as containing all necessary to salvation, and as being the rule and ultimate standard of faith.

(2) The Apostles' Creed as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

(3) The two sacraments ordained by Christ Himself—baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

(4) The Historic Episcopate, locally adapted to the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

My ideas on this subject are amply exprest in a volume entitled "A National Church," and still further in "The Peace of the Church," a book written to show the feasibility of the Quadrilateral.

At this point of our conversation I interposed a query as to Dr. Huntington's special methods of study and preparation for homiletic purposes. In response he said, "After all these years in the ministry I still adhere to the practise of writing for the pulpit. I do not believe in abandoning that practise, and my Sunday-morning sermons are always carefully written. I am profoundly convinced that a minister's pulpit work should be based on his regular study at the desk. Then this habit will become in its turn the satisfactory basis of whatever extempore work must be accomplished. At the same time I might probably do much more impromptu speaking if I were starting again. I was much imprest in early life by the saying of Dr. Broadus that extemporaneous preachers have 'many beginnings and many endings, but only one sermon.' "

Just here I asked the Doctor what he considered to be the special functions of the pulpit and of the preacher.

"I conceive," said he, "that the philosophy of preaching is based on the trichotomy of man, and that preaching should be equally divided between intellect, heart, and will, with occasional treatment of subsidiary topics. It should appeal at different times to the whole man. In my opinion the pulpit should not hesitate to treat on public morals and civic ethics. I am also convinced that the Christian Year is immensely helpful to Christendom and that the section of Chris-

tendom which does not use the Christian Year is much impoverished by its failure to do so. I should be much perplexed as to how to make the most of my opportunity without the recognized appointment of the Scripture lessons. I am not surprized but am pleased to observe that in many quarters the non-liturgical churches are coming into line with us in this practise. This is, I trust, to be one of the helps to unity. We can meet around facts when we can not coalesce around theories. As I interpret them the signs of unity are abundantly encouraging. The great crux is the difficulty concerning ministerial orders. But for this we should have the happiness of witnessing Protestant reunion within a decade."

"According to your observation, Dr. Huntington, is preaching losing hold?"

"Yes, I am grieved to say I perceive that it is, so far as wage-earners are concerned. As to what should be done—I am not prepared to say that we should do anything more than we are doing. For certainly no distinctions should be made as to class. We are all in the same social boat; all the classes are sections of the same community. All should be treated in the same way and preached to and ministered to in the same spirit, and then the results should be left to God. Our churches should be made as accessible as possible to all comers, of course consistently with paying their debts. I do not like to see laboring men penned off as if their souls differed from those of other people."

I observed that after his lengthened pastoral experience Dr. Huntington might well be able to formulate some opinions concerning the various sensational religious theories and currents of thought of this lively epoch.

"Well, concerning the so-called New Theology, in so far as it is an attempt to eviscerate the New Testament of the miraculous element, I am persuaded that it is doomed to failure. I have exprest myself fully and frankly on this and kindred matters in the appendix to a Sermon on the 'Gospel of the Infancy,' which was published by special request. In that appendix I propound the query whether a gospel of the Resurrection etherealized or sublimated into a ghost-story can adequately account for the upspringing of Christendom. Will preachers be helped to uplift the people when criticism shall have dwarfed the 'holy nativity' into a common birth, and the 'precious death' into a common dying? Will not sensible people quickly reach the conclusion that the whole story, from first to last, is but a cunningly devised fable? I feel more and more deeply that the choice lies between Christianity and no Christianity. Robert Elsmereism is not going to be the religion of the future. Its exponents are trading on borrowed capital and use only cut flowers.

"You want to know which of the great preachers whose sermons have appeared in print I should advise young preachers specially to study? I may say that I value very highly the sermons of Dean Church, Bishop Huntington, Bishop Phillips Brooks, Canon Scott Holland, Canon Mozley, Charles Kingsley, Frederick William Robertson, Cardinal Newman, and Bushnell. These can never go out of date or lose their worth."

At this moment Dr. Huntington suddenly rose and said, "Now let me show you over all our premises." My tour of inspection under such a guide will not soon be forgotten. The "Year Book of Grace Church and Parish," a beautifully printed and vividly illustrated volume of two hundred pages, will supply any reader who procures it with an account of one of the most magnificent specimens of Christian institutionalism in the world. The beautiful Church which is one of the famous ornaments of New York Broadway, is not an isolated ecclesiastical edifice, but is only the nucleus of what is called the "Grace-Church Group" among the parish buildings. This extraordinary cluster consists of the church, the rectory, Grace House, the chantry, the Memorial House, the choristers' tower, the choir house, the choir vestry, the clergy house, and Grace Neighborhood House. But Dr. Huntington and his colleagues are also at the head of the equally remarkable "Grace-Chapel Group," which consists of the chapel and Grace Hospital in East 14th Street with the parish house, clergy house, club house, vicarage, and Grace Mission House in East 13th Street. This does not exhaust the scope of the great parochial establishment, for to it belongs also the New-Canaan group, comprising Grace House in the Fields, the Mothers' House, the cottage, the Chapel of Peace, and Sweet Brier cottage.

In his conversation during our round Dr. Huntington said, "I am a profound believer in institutionalism if it be based on the right foundation. It should have a spiritual vertebra. I believe in it when it is a church

with an institution annexed, not an institution with a church annexed. Everything here is centered on the Bible and the Christian ordinances. All the work attempted clusters round the "ecclesia."

In my survey of these extensive precincts I found evidence of diligent enterprise in process all the day on every day in the year. With manifest and legitimate pride the rector pointed to the installation of electric illumination, and conducted me into the basement, where several engineers were controling great dynamos. "Grace Church is the only sanctuary in the world which makes its own electricity," said he. Many work-people are employed in the kitchens, laundries, and other departments, and accordingly I found myself suddenly inside a school-room where kind teachers were superintending the classes. About a hundred little children are thus taken charge of at Grace Church, most of these being little Italians. Near the top of one of the buildings I found a large room crowded with business girls taking lunch. This was the restaurant connected with Grace Church. And it would take long to tell of all the departments of this splendid embodiment in action of the practical principle of our Christian religion. Grace Church is preaching sermons to New York every hour on the active side of Christianity. I have never seen such a perfect combination of the purely esthetic and the quietly philanthropic factors of religion. For Grace Church is in reality a noble cathedral or abbey. The boys and musicians connected with the musical organization dwell in the precincts. Taste and elegance are conspicuous on every side, in perfect blending with the most valuable utilitarianism.

SPEAKING NATURALLY

Rev. M. D. M. Blakely, Alice, Ontario, Canada

A writer in The Homiletic Review says: "'That man's nose has a very fine voice' was the remark once made as the nasal twang of a speaker was reverberating through the building. That was his natural way. But it was a naturalness that needed if possible, to be corrected."

Surely; and its need for correction raises the question, When do we speak with that naturalness that needs not correction? To that question we give this answer: In strictness we speak naturally only when, to produce the effect we desire, we use, according to the laws of nature, the organs nature has given us to produce that effect. In speaking, the right use of the nose is very important. But it is quite evident that nature designed that speech-producing air-vibrations should have egress through man's mouth and not through his nose. To speak naturally we must use the natural organ; that is, for the discharge of any function we must use the organ given by nature for the discharge of that function.

Moreover, that organ must be used according to the laws of nature. The laws of correct speaking are not the arbitrary formulations of eccentric or dyspeptic fancies. Neither are they the aggregations and condensations of the opinions of the eloquent and the erudite. No, the laws of speaking are laws of nature. Man hears or receives information through the ear and the eye according to certain fixt laws of nature. Man speaks and so conveys information to the ear and the eye in accordance with immutable laws of nature; those natural laws of speaking and of hearing, of effectively communicating, and of easily and vividly receiving information are the laws of correct speaking. That is easily illustrated. First, look at the law of elocution, that the speaker must be accurate in pronunciation. That is but the demand of a law of nature. Herbert Spencer says, "Economy of the recipient's attention is the secret of effect." In other words, Spencer affirms that it is a law of nature that a speaker's style shall be acceptable and effective in proportion to the ease with which he can be understood by the hearer. The same principle exactly applies to the law of correct pronunciation in speaking. It is a law of nature that the hearer shall grasp the meaning of words with greatest ease and certainly when those words are pronounced as the hearer has generally heard them pronounced. The writer was never more perplexed than when, during the Jesuit Estates Act agitation in Canada, a good yeoman asked him, "Who are those Jebusites,"

instead of saying what he wished to say, "Who are those Jesuits?" The speaker pronounced wrongly, and the result was that, for a time, the hearer was utterly unable to catch the meaning of the good man's question. One of the functions of the lexicon is to preserve uniformity of pronunciation in order that the speaker may know how to pronounce his words so that they shall be understood by the greatest number with the greatest ease. The laws of correct speaking require the speaker to pronounce accurately, and in so requiring they ask just what is demanded by the laws of nature.

Take another illustration of the fact that the laws of elocution are laws of nature. Look at the law of elocution in regard to inflexion. Rhetoric or elocution says that what is pleasing or desirable should be spoken with a falling inflection, and that what is disagreeable or undesirable should be uttered with a rising inflexion. That rule is founded on a law of nature. It is according to nature that the expression of some sentiments, like that of parental fondness, should be uttered with soft tones and falling inflections; like the gentle breathing of the oarsman when his craft unshaken is carried swiftly forward on the bosom and by the arms of the peaceful current. That softness of tone and falling of inflection we see not only in the human mother, but even among inferior animal mothers, like the cow and the sheep. The second part of the rule of rhetoric is also founded on a law of nature. It is according to the laws of nature that expressions of abhorrence and detestation should be pronounced with the rising inflection resembling the war-whoops of a heavy freight on an upgrade. Who has not observed the rising inflection in the tones of the hen, when, by her shrieks, she drives away from her brood a hungry and hovering hawk? At such a time, in her angry, aspirated gutturals and rising inflections, you imagine you hear the wrathful exclamations, scoundrel, robber, murderer. How different are her inflections then from what they are when, on an evening in June, the thunder-storm having passed away, the wind having ceased, the sun having brightened the horizon, and all nature being redolent with springtime fragrance, the same hen, on the garden lawn, with symphonies of maternal delight, calls her family around her to a feast of newly found angle-worm! Here she uses the falling inflection. It is so seen that even the hen, not corrupted by a training in any false system of elocution, uses one form of inflection to express one sort of sentiment, and another form of inflection to express another sort of sentiment. To do so is according to her instinct or nature.

We have thus shown that the laws of correct speaking, in regard to pronunciation and inflection, are laws of nature. As it is with those two laws or two sets of laws, so it is with every law of elocution. Every law of correct speaking is a law of nature. The speaker has gained perfection in his art only when his speaking is in perfect and unbroken conformity to the laws of nature. Only then can it rightly be said of him that he "speaks naturally."

Points on Preaching

THE REV. WILLIAM H. BRANIGAN, PETERBORO, N. H.

A SERMON that comes from the heart of the preacher will go to the heart of his hearers.

The subject of a sermon depends on its object.

The preacher of the old theology preached "as a dying man to dying men." The preacher of the new theology must preach as a living man to living men.

The business of the preacher is not to preach to the men and women who are not at church, but to preach to those who are there.

Some texts are only pretexts. They are too apt to be the "point of departure" for a sermon.

It is better to begin back of the text and work up to it, than to begin with the text and work away from it.

Sermons should never be measured, they should be weighed. Not length but strength is the true test of a sermon.

The secret of a successful sermon, as of Sam Weller's valentine, is in making one "wish there was more."

Some preachers are like boys swimming under water. You see them when they dive off the text, and you see them again when they bob up at the "Amen"; but all through the sermon you lose sight of them because they have gone in over their heads.

Do not serve your sermons up a second time, cold and stale. Warm them over in the glowing fervor of the imagination and emotions in which they were created.

Where there is no (re)vision the people perish.

THE PASTOR

TWENTY REASONS WHY REVIVALS ARE DESIRABLE

A. Z. CONRAD, PH.D., D.D., BOSTON

THE effort to discredit revivals is not confined to our day. Not one great evangelistic movement for a century past has been without determined opposition. None of the great evangelists were able to carry on their work unhindered.

Revivals are evangelism emphasized. Any extraordinary evangelistic effort under the direction of an evangelist is a "revival." The object in view is the immediate acceptance of Christ as Lord and Savior. In a word, the particular purpose of a revival is to secure, on the part of the individual, commitment to God. If it is stated that the business of the Church in its ordinary activities is to secure these results, we answer that this is undoubtedly true, and that pastoral evangelism is very properly finding emphasis today. It is claimed that every pastor should be his own evangelist. It may be answered that every pastor should be an evangelist in so far as his personality and other qualifications enable him to be; but it may also be said that these days are days of specialization, and that there are men who are peculiarly qualified and gifted in the matter of persuading men to commit themselves to God. This has been true from the very founding of the Christian Church up to the present time. The evangelist is as truly accredited of God in the history of the Church as is the preacher and the pastor.

One of our eminent scientists has said, "The ability to profit by experience is the test of intelligence." Applying this to the history of the Church, we unhesitatingly assert that no man can be regarded as extraordinarily intelligent who disparages revivals. That man is unpardonably blind who can not or who does not see that the last two hundred years of ecclesiastical and religious history in England and America declare unequivocally that all of the decidedly progressive movements have had their initiative and inspiration in revivals. Accessions to the Church have not been equally distributed through the years, but, on the contrary, they have been definitely and unmistakably connected with tidal waves of revival influence; so evident is this that we must acknowledge they stand in the relation of cause and effect to each other. The law of periodicity so apparent in nature is equally in evidence in religious progress.

Occasional effort at high tension is indispensable to high attainment. Powerful occasional impulse has resulted in the permanent advancement of the human race. This is preeminently true in the realm of religion.

It is not to be questioned that some revivals and revivalists have been wanting in sanity, both as to message and method. We hold no brief for any evangelism which sneers at scholarship, despises the clearest testimonies and experiences of the human race, or which occupies itself in contemptuous references to ministers of the Word and the Church of Christ, or in any other particular discredits the best and ripest conclusions of devout religious thinkers, preachers, and students. The evangelism of our day in great revival movements by our best evangelists is characterized by earnestness and a quiet, sane persuasiveness which appeals to the most intelligent people of the community. Such revivals are to be approved:

First. Because they have the approving testimony of history. The Church has been immeasurably aided by these occasions of particular and peculiar interest in soul-saving. It is difficult to conclude what would have become of the Christian Church during the nineteenth century, had it not been for those periodic outbursts of religious thought and feeling which called the multitudes of unthinking people to a sense of responsibility and brought scores of thousands into the Church of God.

Secondly. Recent results of evangelistic effort have conclusively proven that the power of personal appeal has not lost its efficacy. The work of such men as Gipsy Smith, Dr. Dawson, Dr. Chapman, Dr. Ostrom, and scores of evangelists during the past two years is an evidence that the declaration of Christ, "I, if I be lifted up, will draw all men unto me," is as true to-day as ever. It is doubtful if any period in the history of the

Church has quite equalled the past five years in evangelistic effectiveness. Nearly all the great cities of Great Britain and America have been profoundly stirred by revival influences. Letters from leading business and professional men in Denver, Chicago, Indianapolis, St. Paul, Philadelphia, Brooklyn, Syracuse, Worcester, New Haven, Providence, and Boston unqualifiedly commend evangelistic effort in those cities during the past few years. These letters are from men whose testimony would be taken upon any ordinary subject as of decided value.

Third. Revivals are to be supported because they awaken the interest of the great throng not concerned for their spiritual well-being, and who are drifting by the thousands into permanent indifference to religious things. The ordinary ministries of the Church positively do not touch them. We all know how increasingly unconscious multitudes of people are to any religious appeal whatsoever. The "masses" are bent on gratifying their passion for pleasure, and have no interest in religious things. The revival, which is the collective expression of faith in Christ in any community, does cause many people to pause for reasons of curiosity or possible interest, and turns their attention to this new expression of religious fervor, and the result is the conversion of large numbers of them.

Fourth. Revivals exalt the claim of Jesus Christ, and they exalt Jesus Christ Himself as the Lord of life. Evangelistic movements accentuate the reality of the Saviorhood of Jesus. They present Him not only as a great teacher, but as the Savior of men. This alone would justify revival effort. When the eyes of the people can be fixt upon Christ in His sacrificial love, it softens the hardened heart, and turns the individual penitently to the Father's house.

Fifth. It is the very nature of revivals that they unmask sin. We are living in a time when the very fact of sin is denied, its sinfulness is ignored, and in place of it the terms misfortune, infelicity, etc., are used. The true evangelist tears off the thin disguises of evil, and presents sin in its hideousness, its wickedness, and its meanness, and this is probably one of the reasons why revivals do not find favor with some men. Probably there is nothing to-day more needed than a faithful, honest portrayal of sin, and an unequivocal call to repentance.

Sixth. The revival calls men to repentance. It is not enough that they feel regret for wrong-doing. Humility, the bowed head and the humble heart are imperatively demanded by all the considerations and manifestations of divine love exhibited in sacrifice. Men are called to stop in their purse-passion, pleasure-passion, and power-passion, and to turn about and face Godward.

Seventh. The revival discloses anew, and lays emphasis upon, personal accountability. Much is being said to-day about the irresponsibility of men and women who are deep in vice; who are in degradation with apparently no disposition or desire for anything better. The responsibility is laid upon heredity, and upon environment, and upon an hundred and one things, while the sinning individual is exempted. The whole tendency of this sort of teaching is to increase rather than to diminish vicious tendencies and self-indulgence. The revival lays emphasis, and very properly, upon individual accountability and responsibility. It brings men face to face with their own consciences and compels them to pass verdicts upon themselves, and to recognize that they must stand or fall by those self-sentences.

Eighth. Revivals emphasize the reality of the redemptive work of Jesus Christ. It is strange that this great central truth of revelation should be so easily set aside or so deliberately ignored as it is in our day in many, many pulpits. For the world's sin, sickness, sorrow, disappointment, and disaster, Calvary has a relevant message, and one of the reasons why thousands of people have ceased to regard the Church with favor is because the Church has ceased to regard herself seriously; she has lost the key-note of the "New Song." The redemptive work of Christ is passed by, and yet it is the only efficacious remedy for the world's woes.

Ninth. Revivals tend to counteract the materialistic tendencies of our day. It is not to be questioned that we are living in an age intensely materialistic. The scramble for wealth and position is constant. The confusions of competition drown all Gospel harmonies. It is in the very nature of a revival that it leads to a reappraisement of the things which interest the individual.

Tenth. The revival by the positive declaration of the remedy for sin and sorrow reveals the utter inadequacy of the various panaceas which are offered for human ills. While we rejoice in every new assistance

which comes to the relief of the opprest, the worn, the weary, the infirm, we do well to guard against such a diverting of attention from Christ Himself as the source of all power, all life, and all light, as will lead men to fail in the very thing they most desire. Psychotherapy without Christ is a dead failure. There is no doubt but what a movement like the Immanuel movement has in it a certain peril: first, that too much stress will be laid upon mere physical betterment, and too little upon spiritual development; and secondly, that people will come to trust in "auto-suggestion" and "hetero-suggestion," when the only suggestion which permanently exalts man to his proper position as a whole man is divine suggestion. The revival places the emphasis where it ought to be placed.

Eleventh. Revival movements correct the false impression that Christianity is impractical. They reveal the intense practicality of it by insisting upon actual conformity to the will and mind of Christ. Christianity has been falsely accused of antinomianism. Unitarians have repeatedly charged against it, that as taught by evangelicals, it is a religion without works. Nothing could be farther from the fact. The first insistence of the evangelist is for a changed life; he urges repentance, confession, commitment to God, and then conformity to the will of God manifested in Christ. The evangelist's call is a call to a clean life, to rectitude of conduct, to integrity and uprightness, and to the very highest ideals of thinking and living.

Twelfth. The revival assists greatly in keeping the true balance between thinking and feeling; the intellect and the sensibilities. It is objected that revivals are emotional. It can certainly be objected that ordinary church services are often too unemotional; that there is too little heart in them The average community is in no danger of suffering spiritually from overheat. The importance of sanctified affection needs much greater emphasis than it is getting in our day.

Thirteenth. The revival spirit is extraordinary in its self-revelation. People who are not aware that they possess any particular ability, and who have been drifting along in the world without doing any especial good, become conscious of undreamed-of abilities which they dedicate to God and humanity. The revival, as no other agency, develops personal efficiency. Under the compulsions of a holy and redemptive purpose men and women undertake to do something worth while in the community in which they live.

Fourteenth. The revival has great influence in creating evangelistic purpose in pulpit and pew. It is the testimony of not a few of those who have written of recent evangelistic movements, that the greatest benefit to the city was the changed note in the pulpit. Sermons are aglow with a light and a fire and a manifest purpose, in wide contrast with speculative dissertations and cold essays upon interesting but not vital themes. Furthermore, the revival creates an evangelistic purpose on the part of the laymen of the Church. They begin to feel that mere church-attendance is not enough; they too, must become witnesses for Christ, and the whole sentiment and spirit of the Church becomes filled with a new evangelistic quality.

Fifteenth. Revivals hold the Church to a Christocentric theology. When the authority of Jesus Christ is questioned, the influence of the Church immediately weakens. There is a strong tendency in our day to revert to the old Israelitish position when "every man did that which was right in his own eyes." Deterioration always followed. This teaching, so utterly contrary to the New-Testament doctrine, will invariably and inevitably result in a lowering of the ethical tone and a lessening of spiritual fervor. The appeal to Jesus Christ as the final authority on all matters ethical and spiritual is preeminently characteristic of every true revival, and rightly so, for it brings every man to the true bar of judgment, and he is compelled to test his life by the life of his Lord, and his faith by the clear declarations of Jesus Christ.

Sixteenth. The successful evangelist is neither contentious nor controversial, but he accepts the Bible at its face value, without any discussion of the characteristics of inspiration or the exact nature of what is termed infallibility. Revivalism as conducted by our wisest evangelists, does lay great stress upon the absolute reliability of the teachings of God's word to ennoble and perfect life, to secure for the soul all that is essential in order to its fullest guidance into the higher altitudes of feeling and thinking.

Seventeenth. By their presentation of the necessity of a godly life, and requirement that the convert shall conform to the teachings and life of Christ, revivals reveal the inseparableness of ethics and religion. They rebuke that pharisaic formalism, all too often

practised in Church life, which is devoid both of the spirit of service and of sacrifice. They proclaim the impossibility of being Christians without bringing forth fruits meet for repentance. They denounce the substitution of mere recitation for true prayer and mere repetition for true worship.

Eighteenth. Revivals do effect, in every community where they are properly conducted, a social elevation in that community. The whole tone of social life is improved. Higher ideals obtain, nobler purposes occupy the attention of men and women; conversation is improved; fellowship is sweetened and sanctified. Discords give place to harmonies, and shadows to sunshine. All the relationships of life are bettered.

Nineteenth. They make for civic betterment. This is evident from the fact that over and over again communities unable to throw off the yoke of the bosses and ward heelers, after a revival have risen in their might and rid themselves of local tyranny and demanded justice and integrity in official places. This is due to an awakened and aroused conscience, and when the public conscience becomes sensitive to the call of God, then the doers of iniquity may well count their day done. Crusades in the interests of temperance and moral purity are successful after evangelistic effort, which would have been impossible before.

Twentieth. One of the largest benefits is the deepening of spiritual purpose and life in the Church. The Church takes a new place in the community when so filled with the redemptive love of Jesus Christ that it is no longer willing to regard itself as existing for its own enjoyment. The Church is a force, not merely a felicity. The effect of a revival is the rediscovery and the rehabilitation of the Church as the body of Christ in the world.

Every consideration of human interest demands that we should gladly welcome and support religious activities calculated to accomplish the results here mentioned. No human agency designated to accomplish a divine purpose can be regarded as perfect. That there are infelicities and great difficulties and valid objections to even the most wisely conducted revivals no one can question, but all these are far outweighed by the advantages as attested in Church life and history. The question is this: Has not the Holy Spirit employed, and does He not still employ, the revival as one of the effective methods of accomplishing His work among men? If so, the whole question is answered. If the Holy Spirit approves, who is the man that will have the temerity to oppose?

THE PASTOR IN FAMILY LIFE

The Rev. J. P. Perkins, Congregational, Warminster

So changed everywhere is our family and social life that the minister finds it extremely difficult to know his families as a whole. He sees them, or some of them, more or less regularly on the Sunday in their seats, but when he calls on them he is seen by one or two only of the circle. And in large towns, and even small ones, he may go for two or three years on his regular course of visitation and fail to meet with the head of the household, or with certain members whom he particularly desires to know and influence. What is he to do?

Must he give up the quest as hopeless? May he justifiably say, "Well, I have tried to know such a one and have failed. I can do no more; and very possibly the stranger desires to keep his distance, and I must respect his implied wish"? The subject is peculiarly difficult in the complexity of modern life. But if the Church of Christ is really losing hold of the people, or at least failing to keep pace with advancing population, we must be jealous for her with a godly jealousy, and seek in every way possible to recover lost ground.

In an admirable recent sermon to Sunday-school teachers the Rev. J. H. Jowett, of Birmingham, enlarged on the angler's art in fishing, and he drew some striking lessons therefrom of tact, patience, and skill for the spiritual teacher. And it seems to me that one of the intellectual burdens—intellectual as much as spiritual—for the modern pastor is that of scheming and planning so as most surely to compass spiritual ends with his flock. Association in some form or other with the family life will considerably help him.

In the great cities this, I fear, is, in many

cases, impossible. One notable pastor deplored that in his rich and numerous congregation there were many whom he saw only once a year, and not a few who invited him about once a year to a dinner-party, and no other personal contact with them offered till the next annual occasion. And the party was too formal and general to allow of any close conversation. And yet it is a great mistake to say that a minister's time is wasted in mere socialities. It is, if these crowd out systematic study and weaken his pulpit teaching and church work. But more and more I am convinced that we must cultivate the touch with individuals and knowledge of the family life of our people. It is the path to power.

One of the most successful modern pastors in England worked himself to death with a truly Baxterian consecration to pastoral usefulness. He kept a long list of people's birthdays, and specially kept up correspondence with the young. He made himself deeply beloved by those who, after leaving his church, kept in communication with him. How far any man can assiduously pursue this intimate sympathy with family life he must himself determine. The whole object of our discussion is to suggest means of strengthening the all too lax bonds between the minister and family life.

In the old days many pastors invariably made their call in a dignified way, and closed it with Scripture reading and prayer. In many instances the brief worship was looked for, and he would have been considered remiss in duty had he omitted it; but in England such a proposal to-day, unless at a sick-bed or under the shadow of death, would be thought ill-advised, and would be inconvenient.

There is at the present day, notwithstanding many disadvantages compared with former times, more naturalness and ease about pastoral relations with our people. No name as applied to himself can fall on one's ears with a more congenial sound than that of "friend"—"You are not only our minister, but you are our friend," people will say to one they greatly esteem and love. And surely the pastor must more and more study his every-day work in the light of being "the friend" of his people—"Guide, philosopher, and friend."

Say what we will about the priests' hold on the Irish people, it is not all due to the terrible power of the confessional nor to the fear of death and the pains of the hereafter. In the south and west of Ireland the priest has allied himself with the people's cause: he has "borne their griefs and carried their sorrows," and oftentimes in the true spirit of his Master, and so has gript their hearts. "Appeal in your preaching to the human heart," we are told. Appeal to their hearts as a friend in all the contact of every-day life is the moral of this article. If the family heart be won by a minister there will be no censorious and depreciating talk against him at the dinner-table. If the morning sermon has been below the mark the mother or the son will say, "Well, I'm sure he's faithful, and we know he's good, and can not expect him to be always the same." We can surmise family estimates and judgments of the man from the contrasted standpoints of "the parson," "the preacher," and "the friend." Toward "the parson" there will be criticism, and even resentment and contempt; toward "the preacher," criticism and a judgment based sometimes on misunderstanding; but the man who always stands in the family life in the light of a "friend" will be looked at in kindliness and love. Nor does it need any flourishes of rhetoric to interpret the bearing and doings of the friend-minister among his people.

Dr. Falding, the sagacious principal of Rotherham College, used often to say to his students:

"In the long run you will find, in nearly all congregations, that you will get from your people the kind of spirit in which you yourself treat them. Keep them at arm's length, and you will feel them distant and unbending; show a hectoring spirit, and they will command you; treat them with love and sympathy, and they will return it with gratitude, and often tenderness."

But one point is of practical importance, the minister must not only be the friend of the father or of the parents, he must be the family friend. One great reason why vacant churches often look for a young man is because the young people need caring for, and, unconsciously perhaps, with advancing years the former pastor took too little notice of them, did not know them, never wrote to them, never laid himself out to help them. We need to keep young in spirit and abreast of the family life of the congregation, and there will grow up in congregations more of the feeling that the young people's best

friend need not necessarily be the young man minister.

There is another side to this family-life question. The pastor in the people's homes is one thing; individuals of the congregation in the pastor's home is another. At the beginning of my ministry a pastor's wife in Yorkshire, a woman as remarkable for alert and tactful service as for spiritual devoutness, said to me, "It's a fine thing to make your people, specially young men and women, occasionally welcome to your table." This need not be a costly or exacting engagement. Let the young folk, and strangers away from their home, young people in shops and factories, see a bit of the inside of a minister's home. Let them come and play the evening game of bagatelle, hear the badinage and story by the fireside before or after supper, sing a hymn with the family, or a song to the family, and get a quiet talk alone with the pastor or his wife. What is the result? There comes a day when the young fellow on your doorstep, with a little break in his voice, comes to thank you for "all your kindness," and you can only count two or three little things you have done for him. The girl from home comes and tells you that she has been so happy in your church that she sees religion in a new light, and is ready to confess Christ. The father comes and says, "Sir, you've been a real blessing to my home. Thank you, and God bless you."

Yes, indeed, ministerial rewards and compensations in this world, rich and sacred and lasting, come in the line of family life, and gather like a halo around him as the family friend.

Printing and Advertising.—A sample of what the First Methodist-Episcopal Church, Syracuse, N. Y., has done in printing and advertising its services shows evidence of life. For general distribution they have a neat folder ($5 \times 3\frac{1}{2}$). On the first page it reads: "Summer Sunday Sense. A Good Sunday means a Better Monday. Map and Information concerning a near-by attractive place, open every Sunday. On the second page is a picture of the church. On the left-hand side of the church these words, "A place and a day," and on the right-hand side, "To escape life's treadmill tasks." The third page reads: "Do you want rest, strength, a cure for care, help to carry the load, something worth while to think about and live for? Come and join in the songs and worship at the First Church next Sunday and you willc arry a song away." All this third-page matter is set in separate lines. On the fourth page there is a diagram of the neighborhood, locating the church.

Suggested Topics. — The Presbyterian Church, Vinton, Ia., of which the Rev. P. Marion Simms, Ph.D., is pastor have for 1908 an attractive folder giving a different topic for each month in the year, as follows: The Church, Denominational Union, The Kingdom, Christ and His Salvation, Our Money, The Children, Christian Work, Christian Life, Temptation and Sin, The Future, The Criminal, The Best Things. In connection with these topics the text, reference, and leader is given for each week of the year.

THE PRAYER-MEETING

TOPICS FOR JANUARY

January 4– 9. **God in the Opening Year.**—Ps. 36:5–10; Ps. 23:6.

11–16. **The Spiritual Life.**—John 3:1–15.

18–23. **Christian Laborers Needed.**—Matt. 9:35; 10:8.

25–30. **Need of Work for Christ.**—Luke 10:1; Matt. 10:1, 5–8; Mark 16:15, 16.

These topics may be found treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by the Funk & Wagnalls Company. Price, 25 cents.

The Teacher

THE INDUSTRIAL REVOLUTION

Josiah Strong, New York.

National religions, national ideals, and national heroes have all had profound influence in shaping civilizations, but no one of these can compare with industry in the constancy and universality of its operation, or in the magnitude of its effects. It is through industry that man supplies his bodily wants, which, tho no more real than intellectual and spiritual needs, are vastly more conscious and clamorous.

Because food has been a daily necessity among all peoples and in all ages, it has been a constant and universal stimulus to action. As the standard of living rises and civilization grows more complex, what were once luxuries become conveniences, and conveniences become necessities. Within the memory of living men friction-matches were regarded as a luxury. Thus as wants multiply, the stimulus to activity increases, and industry becomes an ever larger and more exacting part of life.

The transition from hunting to the tending of flocks and herds was an advance from savagery to the lowest form of civilization. The change from pastoral life to the cultivation of the soil substituted the house for the tent, and by anchoring peoples, transformed customs, governments, laws, institutions, and all the conditions of life. Thus civilization evolved from the nomadic to the agricultural type. In other words, a new method of gaining a livelihood created a new civilization.

Slowly the mechanical arts developed, and their products, together with those of different climates, created a basis for trade. Not only goods, but ideas were exchanged by caravans and ships. Cities were built, and a commercial civilization appeared which was as different from agricultural as agricultural was different from nomadic. Again, a new method of gaining a livelihood had created a new civilization.

Down to the nineteenth century the world's work had been done by muscles; and vital power was expensive. It required many years to produce a hundred horse-power or man-power, and it was costly to maintain; but when mechanical power was substituted for vital, there came the profoundest change in the history of material civilization. The new power could be easily and quickly produced, and cheaply maintained. Its general application has revolutionized agriculture, commerce, and industry. Each of these three elements enters into modern civilization, but the mechanical arts have been so utterly transformed and their products so astonishingly multiplied that the new civilization is appropriately called "industrial," and this profoundest change in the history of the world is known as the industrial revolution.

By this revolution the Western world has been recreated.

1. It has caused the redistribution of population and the disproportionate growth of the city, thus creating the problems of its government, evangelization, and sanitation.

2. It has solved the problem of production and complicated that of distribution. It has increased the power of corporate wealth until it has become a threatening peril; and has profoundly stimulated popular discontent.

3. It has taken industry from the home to the factory and organized it. It has created the problem of child labor. By introducing women to organized industry it has made them the industrial competitors instead of the colaborers of men, thus profoundly influencing the home. It has massed capital and organized labor, and has precipitated strikes and lock-outs.

4. By the division of labor and the localization of industries it has marvelously increased the interdependence of workmen, of industries, of classes, of country and city, of sections, and of nations. The industrial revolution is thus transforming the civilizations of the world from the individualistic type to the social or collective type; and is increasing a hundredfold the possibilities of common good and common ill.

It is also evident that the world can not be Christianized until industry has been Christianized.

These studies in Social Christianity are reprinted each month and bound separately for the use of classes. Copies can be had for 5 cents, or 50 cents per year. Address, American Institute of Social Service, 80 Bible House, New York City.

STUDIES IN THE GOSPEL OF THE KINGDOM

The Organization of Labor

Trade-Unions

I. **Scripture Basis.**—Gal. 6 : 2–5. Paul admonishes Christians to bear each other's burdens, and declares that each shall bear his own burden. That is the profest object of labor organizations: Each man must work, and all stand together. The attainment of better wages is incidental to this object, since the individual who is strong and skilful can easily get better wages for himself. He goes into the union to help others, weaker and less skilled. Labor organizations have, on the whole, been true to this principle, altho there have been self-seekers among them. It is this spirit of self-sacrifice during strikes or hard times which calls forth the admiration of young men in whom the sense of the heroic is strong. Max Nordau had this willingness in mind when he said about the Social Democrats of Germany that he had looked around in vain for any signs of sacrifice among the various social classes; they were self-seekers; this spirit was strong among the laboring classes, as witnessed by their unions; and they were the hope of mankind.

II. **Facts as to Trade-unions.**—1. Definitions. A trade-union must be distinguished alike from a labor-union and an industrial union. Unions of workingmen in general are continuous associations of productive workers whose principal object is the improvement of conditions of employment. There are three principal forms: the "labor-union," which unites all wage-earners under the same government, and often admits salaried men and even employers, *e.g.*, the Knights of Labor; the "trade-union," whose members are all of the same or similar occupations, *e.g.*, the Bricklayers' Union; and the "industrial union," which attempts to bring together all workers of a given industry irrespective of occupation, *e.g.*, the Boot and Shoe Workers' Union. Modern organizations of all kinds will be considered here under the term trade-union.

2. The history of modern unions begins with the period from 1825 to 1850. A number of large and influential organizations had arisen before 1836, and strikes were both numerous and successful. The panic of 1837 threw a large number of men out of employment and caused great misery. The attention of politicians, philanthropists, publicists, and educators was attracted, and the "labor question" found its way into public life as a special issue. The unions of those days discust education, public lands, immigration, child, female, and prison labor, lotteries, banking, and cooperation. Their discussions were, as a rule, ably conducted, and produced many beneficial results, *e.g.*, "mechanics' liens law."

The second period began about 1844, when Horace Greeley opened the pages of *The New York Tribune* to the labor movement. The "industrial congress" of 1850 adopted a platform advocating "homestead exemption, land freedom for all unoccupied lands, land limitation; independence of labor by land freedom and by labor organizations, in which every toiler should be a proprietor, and, as far as possible, an equal proprietor; free trade and direct taxation; abolition of laws for collection of debts; schools and colleges; abolition of all banking." The labor movement was dominated by utopian and socialistic doctrinaires. The slavery agitation diverted attention, but the year 1851 witnessed the organization of the National Typographical Union. From 1850 to 1866 the various labor organizations gradually drew nearer and formed large bodies.

In 1866 the National Labor Union was formed, and the American Federation of Labor reorganized. In 1869 the Knights of Labor sprang into existence, and soon took the place of the National Labor Union. The last-named organization had a brief but phenomenal history. When only two years old the union claimed a membership of 640,000; two years later (1870) hardly enough members met in St. Louis to perform the obsequies. The cause of this rapid decline is to be found in the indorsement of wild paper-money schemes, political activity, and abandonment of attempts to help the workingman by legitimate methods. The trade-unions proper have kept aloof from politics, from "wild-cat" schemes, and speculative theories, and have persistently improved every opportunity for their advantage. They are strictly business associations and are led by business men. The result is that they have

gradually extended their influence and increased their numbers.

3. The benefits resulting from the organizing of workingmen are numerous. The various trade-unions unite the men doing the same work, show them the community of interests, teach each member to help bear the burdens of his fellow men. The educational influence of the unions from this point alone has been vast, altho not directly calculable. As to results achieved, these facts are admitted: they have raised wages and reduced working-hours; they have accomplished this result not at the expense of the employer or consumer, but simply by increasing the output; they have declared in favor of arbitration, have frequently offered to submit their difficulties to arbitration boards, when the employers refused to do so. In educating the public the unions have been only partially successful thus far, *e.g.*, in proving that high wages mean increased comforts with attendant social and commercial advantages; that high wages do not mean enhanced prices, because the output is so much larger that the cost of production is lowered.

Objections are raised against the unions because of their supposed tyranny against minorities in case of strike, because they employ walking delegates, call useless strikes, and lower the efficiency of labor. These charges are partly true, but only in the case of young and more or less unsettled unions; the older they grow, the more responsible and peaceable they become. The walking delegate, moreover, is necessary to attend to the beneficiary work of the union, and to speak before the employer without fear of losing his position.

Unions have come to stay. The treatment they receive at the hands of employers will determine the kind of men who come to the front—level-headed men of business or fighters. The latter predominated formerly, and the former latterly.

III. Subjects for Study.

1. The lessons to be drawn from the labor-unions. ("Labor Problems," p. 223.)

2. The economic justification of labor organizations. ("Labor Problems," p. 240.)

IV. Topics for Discussion.

1. Is the labor-union necessary? ("Getting a Living," p. 177.)

2. Is the union right in declaring against piece-work? ("Getting a Living," p. 254.)

Strikes and Their Lessons

I. Scripture Basis.—1 Kings 15:6; Judges 12:1–6; 8:1–3. Judah and Israel were one people; but they divided into two hostile camps with disastrous results to both, since both fell eventually into the hands of enemies. The employers and the employees are parts of one whole—the productive army of workers. Whenever they wage war against each other, the consequences are injurious if not disastrous to both. The Ephraimites were slain by the ruthless Jephthah because he had no true conception of the importance of this tribe to the people of Israel; he magnified a small difference unduly until nothing but extermination could satisfy him. There are unyielding employers and unyielding employees who fight over a small difference until one party is exhausted or ruined. The judicious Gideon—a true because unselfish leader—was aware of the importance of keeping Israel united, and when differences arose with Ephraim, he used all possible means to heal the breach, and thus prevented trouble. The same may be done in difficulties between employers and employees.

II. Facts.—1. Definitions. A strike is a temporary combination of wage-earners to effect the improvement or the maintenance of the conditions of employment by concerted cessation of work, during which active measures are taken by the strikers to retain the places temporarily vacated. When strikes include the prevention of the employer's securing an adequate amount of labor elsewhere, and the attempt to deprive him of his customers or of the materials necessary to his business, the combination becomes to this extent a boycott. When the management refuses to allow the employees to work, unless they conform to some condition dictated to them, a lockout occurs. All three are frequently different phases of the same problem.

2. Strikes have occurred in some form ever since there have been masters and men. The first strike in America seems to have occurred in 1741 among the bakers of New York. The journeymen shoemakers of Philadelphia conducted a series of strikes and boycotts from 1796 to 1799. During those strikes workingmen were threatened and even severely beaten for working against the orders of the organization. By 1809 the terms "scab," "strike," "general turn-out."

etc., were in common use. Strikes multiplied rapidly. The New York *Daily Advertiser* observed, June 6, 1835: "Strikes are all the fashion." The first strikes of national magnitude and importance were those of the railroad employees in 1877, requiring the calling out of militia and national troops. There is definite record of 1,491 strikes and lockouts in the United States prior to 1881. The Sixteenth Annual Report of the Commissioner of Labor (1901) contains a record of strikes and lockouts for the 20 years preceding. Altho the number (22,793) is large, strikes have not been increasing as fast as the population, *e.g.*, the population increased 20.7 per cent. between 1890 and 1900; the breadwinners, 10 years old or older, 27.8 per cent.; the wage-earners in manufacturing industries, 25.1 per cent. Strikes actually decreased from an annual average number of 1,406 during 1886–90 to an annual average of 1,390 during 1896–1900. The averages in the number of employees involved during the same periods increased slightly—5 per cent.; but not nearly in the ratio of the increase along the other lines already mentioned. Altho the increase since 1900—due to temporary conditions—is large, the ratio is less than that of the industrial population.

3. Statistics of strikes and lockouts: From 1881 to 1900 there were 23,798 strikes and lockouts in the United States, involving 127,442 establishments, 6,610,001 employees—of whom 710,349 or 10.7 per cent. women—causing $306,683,000 loss in wages and $142,659,000 to employers, or a total of $449,342,000. The labor organizations ordered 63.5 per cent. of these strikes, of which 35 per cent. were successful, 16.7 per cent. partially so, and 48.3 failed. During the years 1901–05, 13,964 strikes occurred, involving 2,033,190 strikers; other employees thrown out of work brought the number of workingmen affected to 2,598,130; the 541 lockouts involved 272,275 workingmen locked out, 49,028 who lost work indirectly owing to the lockout, or 321,303 employees in all.

4. Causes of strikes vary greatly. The principal reasons for striking from 1881–1900 were: for increase of wages in 28.70 per cent. of the establishments; for increase of wages and reduction of hours, 11.23; for reduction of hours, 11.16; against reduction of wages, 7.17; through sympathy, 3.47; against employment of "scabs," 2.34; for adoption of new scale, 2.33; for recognition of union, 1.40; for increase of wages and recognition of union, 0.95; for enforcement of union rules, 0.91; all other causes, nearly 30 per cent. The public has disapproved of sympathetic strikes, of those against employment of non-union men, and of those requiring the employer to accept union regulations. These three causes combined formed only about 8 per cent. of the total number, and the sympathetic strike was conspicuously unsuccessful, 72.64 per cent. of that class failing. This is a clear proof that the attitude of the public is an important factor in the success or failure of strikes, since strikes for increase of wages (28.70 per cent. of the total causes) succeeded in 52.77 per cent., while those for increase of wages and reduction of hours (11.23 per cent. of the total causes) succeeded in 62.49 per cent. The public is, as a rule, favoring the strikers if they go out for one or both of these causes.

The laws of the States in America have generally taken the attitude that strikes are legal or illegal according as the injury entailed is direct, primary, and intentional, or secondary and incidental to the accomplishment of some innocent end; and the tendency of the courts has lately been favorable toward strikers when they kept within the bounds of this definition.

III. **Subjects for Study.**

1. Strikes, lockouts, and boycotts. ("Getting a Living," p. 196.)

2. The part of the public in helping wage-earners. ("Getting a Living," p. 500.)

IV. **Topics for Discussion.**

1. Do the labor-unions cause most of the strikes? ("Labor Problems," p. 181.)

2. Should employers maintain black lists? ("Labor Problems," p. 200.)

Industrial Peace: Open or Closed Shop

I. **Scripture Basis.**—Ps. 133:1; 1 Cor. 12:14–26. The object of these lessons is to show that mankind is one, not only from the national point of view, but from the industrial. If the parties to an industrial dispute would only try to realize this, they would soon see how true the picture is of brethren dwelling in unity. Society is, of course, not an organism like the human body of which St. Paul speaks. But it is just as true that in an organization, which society undoubtedly is, the suffering imposed upon one or several

parts is felt by all parts, and interferes with the working of the whole. It is therefore necessary that enlightened, unselfish, and large-hearted men should offer their services to reconcile existing differences between some members; and that society should exercise the privilege of the greater over the less and compel, if need be, the warring factions to listen to reason for the sake of the whole.

II. **Facts as to Open or Closed Shops.**—1. The vast majority of workingmen and women are not members of labor organizations. By a liberal estimate the various unions number 3,000,000 in the United States; but the total of all workers over ten years of age is estimated now (1908) at over 29,500,000. Even among industrial workers the members of unions form scarcely 25 per cent.; since the workers engaged in trade, transportation, manufacture, and mechanical pursuits number over 12,000,000. The question to be discust is, then, not whether there is an open shop or not, but rather what the attitude of the trade-unions is toward the open shop.

2. Arguments for the open and closed shop can be given only briefly. The trade-unions claim that the welfare of the laboring-classes is bound up with collective bargaining; that the success of this expedient depends upon its universal application, and that therefore no individual workman should be conceded rights which are inconsistent with the welfare of his class. Applying this general argument to the trade-unions, the claim is made that the labor movement implies an orderly effort, not only to wrest concessions from the employer, but to secure recognition of the union. It denies emphatically that the employer is the only one to determine the laborer's share in production, and endeavors to have the problems involved solved upon the larger basis of sociology rather than the narrower one of economics. The laborer must consequently have some influence in the management of the shop and a voice in what constitutes fair treatment. The unions point to the gradual increase in wages and the shortening of hours which they have procured, and to the consequent improvement of the condition of all laborers in every respect. They point to the fact that employers are coming to recognize the union as a permanent and beneficial institution, and prefer to deal with responsible organizations rather than irresponsible individuals, because they are thus assured of good and steady workers for the time agreed upon. The unions cultivate a spirit of self-reliance and mutual assistance, and represent a forward movement in society. While in their youth they are often hasty and wrong in their decisions, they tend to become wiser and more conservative as they gain in strength and experience. In order to accomplish these desirable ends the unions claim that collective bargaining is absolutely necessary—the very possibility of which is threatened by non-union labor. Organized labor is therefore opposed to the open shop on principle, since its every object is in danger as long as a single non-union man works in a union shop. The unions charge, moreover, that non-union men are perfectly willing to take the higher pay as long as work is plentiful, but immediately take smaller wages when work is difficult to obtain. The employer may not be interested in this process; he may even find it to his advantage to play one party against the other—but the maintenance of the principle in theory and practise means everything to the union.

The advocates of the open shop claim that the preservation of the individual's liberty necessitates individual contracts. They claim that the law of morality and of man forbid any man, capitalist or laborer, to enforce his demands upon others by a denial for whom, for what wages, under what conditions one man shall work, and another shall employ. The freedom of action is as important to society as the claims of labor organizations. If, for the welfare of society, the necessity should arise to restrict the freedom of contract, the state should determine the limits and the conditions under which it is to be done, and not a number of individuals who have formed a union for that purpose. Such regulations should be just, certain, and uniform. And if it should become necessary for an individual to enter a trade-union to secure employment, the government ought to control all labor organizations.

III. **Industrial Peace.**—The lesson on Strikes makes clear the necessity for arbitration. As mentioned in the lesson on Labor and Capital, such agencies exist and go under various names, boards of arbitration, of conciliation, etc. These boards may be private, *e.g.*, the Conseils des Prud'hommes in France, the Trade Boards in Great Britain, the National Civic Federation in America; or they may be public, *e.g.*, in the commonwealths

of Australia, New Zealand, and Canada. New Zealand provides, for instance, that the private conciliation agency should consist of an equal number of employers and employees with a chairman chosen by the members. If no agreement is reached, the matter goes before the state board of arbitration, which consists of three members appointed by the government, one from nominations made by employers, and one by the employees, while the president is chosen directly by the government from the highest civil court. It has full power to effect compulsory settlement of disputes between capital and labor. In the United States, two States, Massachusetts and New York, established conciliation boards in 1886. About 24 States have followed their example. These boards are semipublic; they have the endorsement of the State, are in many cases appointed directly by the State, but have, as a rule, no power to enforce their decisions.

IV. Subjects for Study.

1. Conciliation and arbitration. ("Getting a Living," p. 690.)

2. Compulsory arbitration in New Zealand and the United States. ("Labor Problems," p. 319.)

V. Topics for Discussion.

1. Is the closed shop preferable? ("Enc. Soc. Ref.," p. 851.)

2. Do the labor-unions threaten liberty? ("Getting a Living," p. 738.)

Number and Character of the Unemployed

I. Scripture Basis.—Exodus 5: 17. Pharaoh reproved these very busy people with the charge that they were idle. The Israelites were blamed for something of which they were least guilty. To-day many unemployed who are earnestly seeking work are told that they ought to get to work. People give this advice since they are under the impression that "anybody can get work if he wants it." It is undeniable that there are "gentlemen who get up at twelve at noon to look for work, but pray that they may not find it," as John Burns says. It is, however, undoubtedly true that the vast majority of temporarily unemployed—even of the best and most efficient workmen—may lose their places through a panic or business depression, over which they have no control, and that in many cases it may take months before they are reinstated. They might possibly get work at something else. But one of the misfortunes of modern industrial life is that the learning of a specific occupation unfits a man for other work. Another misfortune is the uncertainty of employment, and the worry and anxiety which it entails.

II. Facts.—1. No national statistics are kept of the unemployed; a number of States which have labor-bureaus keep them for their particular territories. Reliable information is therefore wanting. But even the statistics of the State labor-bureaus are insufficient, because they present, as a rule, only the unemployed belonging to labor-unions, since they have no means of keeping in touch with other unemployed. Germany, England, France, etc., have agencies in nearly every city and town; and the establishment of a public employment-bureau in every city of 10,000 inhabitants is compulsory in France.

2. We depend, consequently, on estimates, and sometimes on mere guesses for the country at large. The number of unemployed during February, 1908, was variously estimated at 1,000,000 or 2,000,000. In New York City the estimate of unemployed was 100,000 in October, 1908. Statistics dealing with organized labor give much smaller figures. The following table gives the necessary information concerning unemployment in the State of New York for several years. Mention should be made of the fact that these reports include only members of unions, and that the percentage is that of the total number reporting, *e.g.*, in March, 1908, 386,115 members reported; of this number 138,131, or 35.7 per cent., were out of work.

Year.	Number Unemployed Sept. 30.	Percentage.	Number Unemployed Mar. 31.	Percentage.	Number Unemployed during July-Sept.	Percentage.	Number Unemployed during Jan.-Mar.	Percentage.
1905.....	18,430	4.9	54,916	15.1	7,491	2.0	31,638	8.7
1906.....	21,596	5.7	37,237	9.9	7,354	1.9	24,746	6.5
1907.....	43,258	10.0	77,270	19.1	10,492	2.5	55,624	13.8
1908.....	——	—	138,131	35.7	——	—	101,466	26.3

This table shows clearly that the number of unemployed at the end of winter is much larger than at the end of summer. The average for winter was over 18.6 per cent. for the 11 years from 1897–1907; for summer, over 8.8 per cent. In other words, unemployment at the end of winter is, roughly speaking, more than twice as large as that at the end of summer. A still more striking difference is shown by comparing the summer and winter seasons. The average of unemployed among members of these unions was over 3.3 per cent. during the summer and over 11.2 during the winter for the period of 1897–1907; that is, almost three and one-half times larger in winter. Unemployment begins in September, increases through the fall, and reaches its maximum in January; it decreases gradually through February, but work is still intermittent, so that at the end of March the number of those out of work is in many cases but little smaller than in January. In considering these figures it should be borne in mind that the labor-unions represent not only well organized but, as a rule, better trained men, and that unemployment of unskilled labor is more frequent and extensive.

A remarkable increase in the number of unemployed occurred after the panic of 1907. On September 30, 1907, the various labor organizations reporting had 10 per cent. unemployed; December 31, 32.7 per cent.; March 31, 1908, 35.7 per cent. The same fact is illustrated by comparing unemployment in December for several years:

	1904	1905	1906	1907
New York State	19.6	11.1	15.4	32.7
New York City	17.8	6.7	12.8	34.2

III. Topics for Discussion.

1. Are labor "colonies" the best means to provide employment for the unemployed? ("Enc. Soc. Ref.," p. 1246.)

2. Is unemployment largely the cause of poverty? ("Labor Problems," p. 160.)

Causes of Unemployment and Methods of Relief

I. Scripture Basis.—Matt. 20:6. This parable brings before us a picture with which most of us are unfortunately familiar—men seeking work and not finding it. Very likely these men standing in the marketplace had been in other places, but had not been hired, and resorted to this particular corner as a last hope. Of their need and willingness for work there can be no doubt.

II. Facts.—1. The causes of unemployment vary considerably from year to year, as the table at the bottom of the page shows.

How far laziness, inefficiency, lack of sobriety, shiftlessness, and other purely personal qualities are responsible for a large percentage of unemployment can never be determined statistically; that it is an important factor, no man doubts.

2. Methods of Relief. Mr. John Burns wrote in December, 1892 (*Nineteenth Century*), words which have since become more pregnant with meaning: "Disguise it how we will, hide it tho we may, looming up is the great, the all-absorbing question for all countries and governments to face—How can the honest worker be provided with work uncontaminated with pauperism's degrading taint and charity's demoralizing aid?" The principal requirement for an intelligent discussion of the problem of the unemployed is the differentiation in treatment of the loafer and the laborer. Whatever means are discust, they should always

CAUSES OF IDLENESS MARCH 31, 1908, IN NEW YORK STATE.

(*Bulletin No. 37, June, 1908, Department of Labor, State of New York.*)

CAUSE.	1904.		1905.		1906.		1907.		1908.	
	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.
Lack of work	34,685	33.3	28,759	52.4	16,719	44.9	52,031	67.3	123,706	89.6
Lack of stock	1,213	1.2	1,343	2.4	1,397	3.7	1,819	2.4	576	0.4
Weather	36,600	35.2	16,005	29.1	10,682	28.7	15,472	20.0	8,064	5.8
Labor disputes	25,723	24.7	4,814	8.8	4,787	12.9	3,970	5.2	1,573	1.1
Disability	3,898	3.8	2,942	5.4	3,005	8.1	3,563	4.6	3,811	2.8
Other reasons	1,573	1.5	794	1.4	554	1.5	315	0.4	274	0.2
Reason not stated	303	0.3	259	0.5	95	0.2	100	0.1	127	0.1
Total	103,995	100.0	54,916	100.0	37,237	100.0	77,270	100.0	138,131	100.0

be tested as to their tendency to improve manhood, encourage self-reliance, and, as a minimum requirement, not to institutionalize men by making them look primarily to others instead of themselves for the relief of their ills. That the unemployed are too frequently inclined to the latter policy is shown by the following resolution, passed at the Convention of the Unemployed (New York, October 1, 1908): "Resolved, that we favor Commissions of Justice, which shall pay the unemployed fifty cents a day cash and board, and which shall also take care of the family of the unemployed." It is obvious that such an attitude on the part of the idle is disastrous to an intelligent discussion and suitable solution of the problem. The various remedies proposed and tested are:

The Elberfeld system for the temporarily unemployed who are able and willing to work. The key to this system is "preventive measures," by dealing with those in need of assistance of any kind individually. This is accomplished by dividing the city into small sections over whom an almoner is placed. As the district has only 300 people, the almoner knows practically every individual well, and, as he is usually a man of influence, he is able to anticipate coming unemployment of one of his charges by looking out ahead; if he should fail, the municipal employment-bureau is resorted to for aid.

The public employment-bureau is intended to reduce the number of employable unemployed within the shortest possible time. Germany has worked out the best system—efficient, extensive, and encouraging self-help.

The cultivation of vacant lots in Detroit, Philadelphia, and other cities has been the means of relieving distress in many families by providing employment to efficient unemployed on unused land, *e.g.*, Philadelphia provided 800 families in 1906 with vacant lots for gardening, bringing relief to about 4,000 people. These families raised about $52,000 worth of crops, *i.e.*, $65 per family. In some European countries the state furnishes employment by public works, *e.g.*, roads.

The unemployable unemployed are the inefficient, weak, and confirmed, but not criminal idlers. The labor colonies—with kind but strict treatment, plain and wholesome food, plenty of fresh air and out-door exercise, compulsory labor—are the best remedy for this class.

The vicious and semicriminal confirmed idlers, such as tramps and vagrants, should be put under a system of compulsory labor in semipenal institutions, as, *e.g.*, Belgium has developed them.

For the relief of the temporary employable unemployed, insurance has lately been advocated with considerable success in Europe. This system is aided by the state, *e.g.*, in Belgium and Switzerland; by the municipality, *e.g.*, Cologne, or by a private philanthropic society, *e.g.*, the Umanitaria in Milan. The trade-unions of France, England, and other countries have inaugurated insurance against unemployment. The "Ghent System" consists of a combination of trade-union insurance, supplemented by contributions from the municipality in a certain ratio, *e.g.*, 50, 75, or 100 per cent. How important this insurance has become may be seen from the fact that eight international congresses on Social Insurance have been held —the last one meeting October 12–19, 1908, in Rome. Massachusetts established free public employment-bureaus in 1906 in Boston, Springfield, and Fall River. The report for the first year states that positions were secured for 14,480 in Boston, 796 in Springfield, 15,510 in Fall River. New York City has a free municipal employment-bureau. The 400 public employment-bureaus of Germany found situations for 550,000 persons in one year.

III. **Subjects for Study.**

1. Irregularity of unemployment. ("Getting a Living," p. 446.)

2. Poverty and unemployment. ("Getting a Living," p. 600.)

IV. **Topics for Discussion.**

1. Should the Church encourage trade-unions? ("Getting a Living," p. 640.)

2. Is the union supplanting the Church? ("Getting a Living," p. 640.)

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The Book

RECORDS OF APOSTOLIC CHRISTIANITY *

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1. **The Book of Acts.**—Accounts of the apostles of Jesus Christ under the title of "Acts" were plentifully produced in the second and following centuries of the Christian era. This was naturally to be expected. As the first generation of disciples passed away, the oral sources of information regarding the origin of the Church became scarce, and written accounts correspondingly more and more useful and therefore more and more popular. Acts of Peter and Paul, Acts of Paul and Thecla, Acts of Barnabas, Acts of Philip, Acts of Andrew and Matthew, Acts of Thomas, Acts of John, are, among others, mentioned and quoted through the ancient period and down to the late middle ages with more or less confidence in their historical value. From all of these the Christian community has from the beginning kept the Acts of the Apostles on a different level. The book, like the third Gospel, has been believed to be the work of Luke, the companion of Paul. In its preface it is addrest to a certain Theophilus. But the meaning of this item is not quite clear. It may be that Theophilus was an individual of education and prominence whose accession to the ranks of believers in Christ brought to the consciousness of the author a sense of the need of a consecutive story of Christianity written with some regard to literary composition. Or it may be that the name was constructed by the author for purely literary purposes as a personification of a type becoming common in the Church. In either case, both the third gospel and the Acts of the Apostles have proved their right to be regarded as valuable sources of information regarding the conditions prevalent in the early days of Christianity.

Can they be accorded a higher place than that? May they be taken as accurate records of the exact facts? In the early days of nineteenth-century Biblical criticism, the attitude of many historians was quite adverse to an affirmative answer to these questions. It was customary to assert that the book was a production of the period of reconciliation between the Judaistic and the Paulinist sides in the great controversy of the Apostolic age; that it represented Peter and Paul in a harmonious picture, standing equally prominent in the foreground; that it aimed to show that they were both great leaders and of equal authority. If Peter healed a lame man in Jerusalem (3 : 1 ff.), so did Paul at Lystra (14 : 8 ff.). If Peter raised Tabitha from the dead, or, at least, from an apparently fatal stupor (9 : 36 ff.), Paul raised Eutychus from a similar state (20 : 9 ff.). If Peter, by his rebuke, punished Simon Magus at Samaria, Paul did the same to another occultist (Elymas) in Cyprus. If Peter preached to a Gentile (Cornelius), Paul preached to Jews in synagogs. Thus the parallelism was drawn indefinitely into many details, the aim being throughout to show that the whole purport of the book was to either commend Paul to the Judaists and accredit him with them as an apostle and Peter to the Paulinists for the same purpose, or to vividly impress the whole body that the two apostles were both commissioned by the Lord Himself and attested through their miracles as ambassadors of Christ.

But if this were the tendency and the design of Acts, it was alleged that it must necessarily be a production not of the apostolic age, nor of Luke, the companion of Paul. The fires of controversy were too fierce at that early period for a Paulinist, such as Luke was, to write so mild and conciliatory a document. The book, therefore, must have originated in the second century. Its value as accurate history could in such circumstances be but very slight.

But this type of criticism was destined to be transitional. It contributed, it is true, to a clearer knowledge of the apostolic age by bringing into view the struggle through which the Gospel had passed before it could be changed from a mere development of Judaism into the religion of mankind. Before the days of Baur and the Tübingen school neither the severity nor the true importance

* This article and others that will follow each month will discuss the critical and interpretative aspects of the International Sunday-school lessons.

of this struggle for the life of Christianity was fairly appreciated. Through the work of these scholars, and the discussion aroused by them, all this came to be better known and more accurately measured. Yet, having served its end, Tübingenism was destined to pass away. It is interesting to note that the man who gave it its death-blow was one raised within its fold and for years a loyal supporter of the system. Albrecht Ritschl, in his "Ancient Catholic Church" (pub. 1856), first broke away and began the work of reconstruction upon a basis less complicated with philosophical presuppositions and more purely historical. And it is his no less illustrious follower, Professor Harnack, who in our own days, approaching the problem from the literary point of view, has continued the work of restoring confidence in the traditional ascription of Acts to Luke the physician. Another colaborer with these scholars deserves mention for equally valuable contributions toward this end. This is Sir William Ramsay, who, through his investigation in the history and archeology of Asia Minor and the Roman Empire during the Apostolic period, has thrown much light on Acts. The net result of these researches is a restored confidence in the trustworthiness of the book as history. This does not mean of course that voices here and there are not still raised against accepting Acts as a historical source of the first importance. But with this qualification and until further light it may be accepted as the verdict of scientific historical work in the field.

But if Luke wrote the Book of Acts, did he do so upon the basis of mere oral information received by way of traditions from earlier days, or did he have before him documents written by contemporaries and eye-witnesses? The effort to get behind the present texture of Acts was first made in the interests of a two-document theory. It was alleged that underlying the work there were two histories, one produced as early as the middle of the first century and another toward the end of it, and that these two were fused together by a redactor. But as simple as this explanation of certain literary aspects of the book appears to be, it never was accepted as quite satisfactory. Yet like the Tübingen criticism it served a good purpose since it brought into view the author's characteristics as a writer of history. It made it clear that Luke, following the example of the classical historians, had availed himself of whatever fragments of information he could secure as first-hand sources for his work; that he had, for instance, taken the trouble to procure the decree of the Council of Jerusalem (Acts 15:23–29), the letter of Lysias (Acts 23:26–30) and more notoriously an itinerary of the missionary journeys of Paul which has come to be known in New-Testament criticism under the title "The We Passages" (16:10–17; 20:5–15; 21:1–18; 27:1–28; 16); and that he incorporated these documents in his account of the earliest days of the Christian Church. But in addition to a written document he also availed himself of oral information from such sources as he could reach, always sifting and testing what he heard in the spirit of the genuine historian.

2. The Earliest Days of Christianity.—If Luke did write the book of Acts it would be natural to expect that for his knowledge of the initial events in the life of the Christian community he must depend neither on his own observation nor on documentary sources. He could not receive his information as an eye-witness, since he does not come into the circle of active participants in the spread of the gospel until after the entrance of Paul on his great missionary work. But he could not have known of the first preaching of Peter and John from documentary sources, since there is no evidence whatever that either the discourses preached by these apostles as given in the first few chapters of Acts or the events associated with these discourses were recorded in written form before he undertook to produce his treatise addrest to Theophilus. Accordingly he must have secured his information in the form of oral reports by disciples who were either themselves present at Jerusalem during the first few weeks following the resurrection of Jesus or had heard of the wonderful occurrences there from eye-witnesses. Such were John, Mark, and Barnabas.

These occurrences were, however, of such a nature as to attract instant attention and call for frequent rehearsal in vivid terms whenever and wherever the Gospel of Jesus Christ was preached. In fact, they began with an event that must have been at once placed side by side with the cardinal facts of the life of Jesus Christ—the Ascension. The Gospels, with the exception of the appendix to Mark, contained no record of the event, yet the exaltation of Jesus to the right

hand of God the Father, from whence He is to come again, is constantly represented as an integral part of the preaching of the disciples from the very first. It is referred to not only in the discourses in Acts, but also by Paul (Eph. 1:20; 1 Tim. 3:16) and the author of Hebrews (1:3, 10:12). It had been foreshadowed even in the apocalyptic discourses of Jesus Himself (Matt. 24; Mark 13), being a necessary presupposition of the prediction of the Second Coming. It may not be easy, perhaps not possible, to say exactly what took place in the fact which the Christian community has through the ages known as the Ascension. The very difficulty of ascertaining the exact form of the fact is evidence presumptive that a clear notion of its outward nature is unnecessary to a living Christian faith. The inner essence of it is clearly enough apprehended. Through it the confidence that the incarnate Son of God was exalted to the supreme place of dominion was fixt as an unshakable foundation-stone in the structure of the Christian system.

A similar element of obscurity surrounds the exact occurrences of the day of Pentecost. It is easily enough seen that this day brought to the infant church its endowment with the Holy Spirit and with diverse accompanying powers and gifts. But no reader of the Acts who compares the "gift of tongues" here presented with the "gift of tongues" pictured in the Pauline Epistles (1 Cor. 12–14) can fail to raise the question of the identity of these two. But if they present differences of such striking character, could they be descriptions of one and the same thing? If so, either Paul or the author of Acts must have had a wrong conception of the historic reality; and since Paul speaks as a first-hand witness from his own experience, while the author of Acts only reports what had come to his ears, it would not be difficult to say who was mistaken. Yet on a closer scrutiny this method of cutting the Gordian knot proves unsatisfactory. The author of Acts was not unfamiliar with the gift of tongues as described by Paul. In two other passages of his book (10:46, 19:6) he mentions this gift in the genuine Pauline form. He could not so easily have forgotten so striking a phenomenon when he came to write of Pentecost. The explanation must rather be found in the assumption that there were two types of the gift of tongues; and that there were slightly different manifestations of the same general spiritual endowment, working in the region of expression. The Pauline type consisted in an excitation of the utterance which, tho in general impressing the listener with the presence of divine power in the speaker, conveyed no articulate and intelligent thought to his mind. Hence the apostle did not highly prize the gift. He "would rather speak five words with the understanding . . . than ten thousand words in a tongue" (1 Cor. 14:19).

The Pentecostal type without endowing the speaker with the permanent knowledge of a language he had neither studied nor spoken previously, so lifted both listener and speaker as to enable the one to speak and the other to hear and understand in spite of dialectical differences between them. It is, of course, a necessary feature of this explanation that the differences of language in the Pentecost audience should be assumed to bear only a dialectical character. It is true that the list of nationalities given in 2:9–11 is a long one, and at first sight appears to include separate and distinct languages. But all those present at Jerusalem on this occasion were there presumably as Jews of the Dispersion to observe the Jewish festival. They truly say that they "were born each in his own tongue" (lit. "dialect"), and they were ordinarily barred from freely communicating with each other on account of this fact. But under the high pressure of a powerful spiritual experience, they found the barriers gone and free interchange of thought established.

3. The Gospel Preached at Pentecost.—Through whatever means Luke came to know the content of Peter's discourse on the day of Pentecost, he has preserved for us a most interesting address. It is the first Christian apology; but as is necessarily the case with all apologies, it is much more than that. It reproduces the thought not of Peter as an individual only, but that of the whole community of Christians as well. It reflects as in a clear mirror the first thoughts of the disciples about their Master, about themselves, and about the message which they had for the world; and their thoughts about these matters are precisely what a clear understanding of their place in the development of Christianity would lead one to expect. Regarding Jesus, they held nothing more than that He was the Messiah prom-

ised in Old-Testament prophecy. His crucifixion was apparently positive disproof of any claim He may have laid to such a character while living. But the first apostolic preachers saw that the crucifixion was itself included in the portrayal of Him in the Old Testament. Moreover, it had not turned out to be the end of His career, but only an incident in a larger life including His Resurrection and Ascension and speedy return to resume and complete His Messianic work. This work would be the real salvation of all, the consummation of all things, and it was contingent on the acceptance by the Jews of Jesus as the Messiah. As to themselves, they were mere witnesses of the underlying fact. The very simplicity of such a system of thought and its adaptation to the state of mind both of friend and foe abundantly attest the historicity of the record in which it is given.

4. **Apostolic Life and Experience.**—The narrative of the first days following Pentecost offers no problem of serious character to the critical student. The startling phenomena accompanying the outpouring of the Holy Spirit were followed by others grouped together under the general designation of "wonders and signs." These were of two kinds: (1) miracles, of which 3 : 1–10 gives a fair illustration, and (2) the changed manner of life of those who believed in Christ. It would be difficult to say which of these was the more impressive as a whole. On the unthinking public of that day, no doubt the marvel of the healing of a lame man would tend to produce the profounder impression. But there must have been also very many to whom the transformation of the weak and fearful men of Galilee into fearless and powerful advocates of strange principles and facts, willing to endure imprisonment and hardship in attestation of their sincere conviction that they were speaking the truth was a greater inducement than anything else to give their message fair consideration.

MUSIC AND MUSICAL INSTRUMENT OF THE BIBLE*

Prof. Waldo S. Pratt, Hartford, Conn.

The use of music in some form is practically universal among all peoples. Its primary application is in ordinary social life, as a diversion and an aid to merry-making, but it also often appears in religious ceremonies and in connection with soothsaying and necromancy. Its instruments are generally developed with much ingenuity.

It is therefore not surprizing that musical customs and implements were well known to the ancient Hebrews. Yet, altho the Old Testament speaks frequently of singing and dancing and gives the names of nearly twenty instruments, the details of the whole subject are obscure. We have no exact information as to the practical methods of singing, and almost no pictorial representations of instruments or players. On many points we are forced to draw mere inferences from the better-known usages of Egypt, Babylonia, and Assyria, as reported on their monuments, or from those existing to-day in Palestine and adjacent countries.

Without attempting an exhaustive summary of the references, especially those regarding merely vocal effects, some of the clearer and more representative applications of music may well be distinguished at the outset. These fall into four classes. Singing, dancing, and playing on instruments are frequently cited as natural features of *social jubilation*, as in the stories of Jacob (Gen. xxxi. 27), Miriam (Ex. xv.), Israel at Sinai (Ex. xxxii. 6, 18), Jephthah (Judges xi. 34), David (1 Sam. xviii. 6), in general (Jer. xxxi. 4; Ezek. xxxiii. 32), among the profane and riotous (Job xxi. 12, Eccles. ii. 8, vii. 5; Isa. v. 12; Amos v. 23, vi. 5), at Babylon (Isa. xiv. 11), at Tyre (Isa. xxiii. 16; Ezek. xxvi. 13, xxviii. 13), and in contrasts with times of despair (Job xxx. 31; Prov. xxv. 20, Isa. xxiv. 8). The instruments chiefly mentioned are the drum, the "harp" and "psaltery," and two kinds of "pipe." Jubal is named as "the father" of players on the "harp" and "pipe" (Gen. iv. 21). In one instance drums and "harps" are named apparently in association with war (Isa. xxx. 32).

Music as an adjunct to *prophetic ecstasy* is but slightly mentioned, tho in a way to imply familiarity with such use (1 Sam. x. 5; 2

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Kings iii. 15; Ps. xlix. 4). Akin to this is the use of music in the case of Saul to overcome mental depression (1 Sam. xvi. 16–23).

A distinctly *religious use* of music is first stated in connection with David's bringing up of the Ark (2 Sam. vi. 5, 15). The temple usages are occasionally mentioned in the early histories (1 Kings x. 12) and a few of the prophets (Amos viii. 3, 10; Isa. xxx. 29; Ezek. xl. 44). The later histories go into the matter with much greater fulness, attributing the organization of the musical establishment to David, speaking of its use under Solomon, Asa, Jehoshaphat, Jehoiada, Hezekiah, Josiah, and after the Exile, giving lists of its members, etc. (1 Chron. vi. 31–47, ix. 33, xiii. 8, xv. 16–28, xvi. 4–6, 41, 42, xxv. 1–31; 2 Chron. v. 12–14, vii. 6, ix. 11, xv. 14, xx. 21, 22, 28, xxiii. 13, xxix. 25–28, xxx. 21, xxxiv. 12, xxxv. 15; Ezek. ii. 41, 65, 70, iii. 10, 11, vii. 7, 24, x. 24; Neh. vii. 1, 44, 67, 73, x. 28, 39, xi. 22, 23, xii. 27–43, 46, 47, xiii. 5, 10, with an interesting note on a procession, Ps. lxviii. 24, 25). The instruments oftenest named are "harps," "psalteries," two kinds of trumpets, cymbals, and drums, but none of the wind varieties.

The use of trumpets for *signaling*, usually for war, but also in religious or civic observances, is very frequently indicated, both as a historic fact (as in the stories of Saul, Absalom, Solomon, etc.), as a ceremonial rule (as in Lev. xxv.), and as a figure for prophetic utterance (as in Jeremiah, Ezekiel, Amos, Hosea, etc.).

The instruments named are representative of the natural groups that are observed everywhere, namely, those that are struck or shaken (percussive or pulsatile), those that are blown with the breath (flatile), and those with strings that are twanged. The Hebrews are not known to have had any form of viol—a stringed instrument played by the friction of a bow—tho on this point our information may be defective.

1. Of instruments struck or shaken there are four or five. (1) The "tabret" or "timbrel," *eoph*, was probably a small bowl-shaped drum or possibly a hoop-shaped tambourine. Of seventeen references, a decided majority are in connection with merry-making (as Gen. xxxi. 27; Judges xi. 34; Isa. v. 12; Jer. xxxi. 4), and the rest religious, in the hands of the prophet-gild (1 Sam. x. 5) or of worshipers (as Ps. lxviii. 25, cl. 4). It appears usually with the "harp," often with the "psaltery" or "pipe," rarely with the cymbals or trumpets. (2) The cymbals, *tsets'lim*, *m'tsiltaim*, were either hollowed metal cups held in the hands or little plates fastened to the fingers (castanets). All the ten or more references are in religious use, and all but one (2 Sam. vi. 5) in the later histories (as 1 Chron. xvi. 5; Neh. xii. 27) or in Ps. cl.—the latter case with intimations of a noisy sound. In one passage (1 Chron. xv. 19) they are described as made of "brass." They occur usually with the "harp," "psaltery," and trumpet, and with song. (3) Some pulsatile instrument (Rev. Ver., "castanets"), *mena'an'im*, which occurs only in the story of the upbringing of the Ark (2 Sam. vi. 5), was probably the Egyptian *sistrum* (a loop-shaped metal frame with loose, jingling rods). (4) "Bells" or jingles, *m'tsilloth*, as part of the trappings of horses, are once named (Zech. xiv. 20).

2. The flatile instruments represent both the flute and the trumpet classes. (1) The "pipe," *halil*, was either a direct flute or flageolet, or possibly an oboe, doubtless made of cane or wood. Of the five references, one shows use by the prophet-gild (1 Sam. x. 5) and the rest are social (as Isa. v. 12). (2) Another "pipe," *ugabh*, is supposed to be some form of Pan's pipes or *syrinx* (a set of graduated tubes of cane). Of the four references (all with mention of the "harp"), that with Jubal's name (Gen. iv. 21) seems generic for all kinds of wood wind-instruments, and the rest are poetic (Job xxi. 12, xxx. 31, Ps. cl. 4). (3) Still a third "pipe," *neqebh* (Ezek. xxviii. 13), is a doubtful word, perhaps signifying something of the jewelry class. (4) The ram's-horn or "horn," *qeren*, is but rarely mentioned (Josh. vi. 5, 1 Chron. xxv. 5; Deut. iii.), but was probably common as a rude instrument for signals and noisy demonstrations. (5) The curved "trumpet," *shophar*, was probably derived from the foregoing, but possibly was often made of wood as well as of horn. The nearly forty references all concern the giving of signals, except some late ones (2 Sam. vi. 15; 1 Chron. xv. 28; 2 Chron. xv. 14; Ps. xlvii. 5, lxxxi. 3, xcviii. 6, cl. 3). (6) The straight "trumpet," *hatsots'rah*, was probably always of metal. This is distinctly named over fifteen times.

3. The stringed instruments are decidedly prominent, but their exact form is in doubt. (1) The "harp," *kinnor*, was probably a lyre

rather than a true harp and therefore analogous to the modern Arab *kissar*. Over thirty-five references imply that this was universally employed in both secular and sacred connections. In two-thirds of these it is associated with the "psaltery," in about one-third of them with the cymbals and the drum, and in about the same number with one or the other trumpet. (2) The "psaltery," *nebhel*, was probably not a psaltery, which term properly belongs to one variety of the zither, but either a triangular harp, perhaps resembling the Greek *trigon* (as the early Christian fathers understood), or, still better, some form of lute and therefore analogous to the common Egyptian *nefer*. In about twenty-five references it is nearly always associated with the "harp," which would seem to imply that the two were not of the same class, but complementary. We are absolutely sure from monumental evidence (outside of Palestine) that the Hebrews used a lyre, tho that this was actually called *kinnor* can not be fully demonstrated.

4. The terms used in the story of Nebuchadnezzar's image (Dan. iii. 5, 7, 10, 15) are so peculiar as to require special comment. The Authorized Version and the Revised Version both read "cornet, flute, harp, sackbut, psaltery, dulcimer." Of these, the first, *qarna*, is the emphatic form of *qeren*, horn; the second, *mashrōqītha*, is probably a kind of flute or pipe; the third, *qithros* or *qitharos*, is plainly the Greek κιθαρίς, a lyre, the fourth *sabb'ka*, is the Greek σαμβυκή, a triangular harp (probably Oriental in origin); the fifth, *p'santerin*, is perhaps the Greek ψαλτήριον, another harp, or, better, the Persian *santir*, a dulcimer; and the sixth, *sumponyah*, is evidently the Greek συμφωνία, probably some kind of bagpipes. The last three terms of the English Versions should therefore be corrected, since "sackbut" (an old English form of trombone) is strikingly inapt, and "dulcimer" is misplaced or wholly wrong. The occurrence of several loan-words from the Greek is naturally regarded as one of the signs of the late date of the passage and of the whole book.

The New-Testament references to music are few and mostly unimportant. Jesus and the Disciples sang the Hallel at the Last Supper (Matt. xxvi. 30; Mark xiv. 26). Among the early converts singing had place as a method of social worship (Acts xvi. 25; 1 Cor. xiv. 15, 26; Eph. v. 19; Col. iii. 16; James v. 13). And in the Apocalypse and elsewhere musical symbols are used in describing the coming of the Last Day and the praises of heaven.

Christ's Knowledge of the Churches

The Rev. C. M. Jones, Berkeley, Cal.

III. Pergamum the Badly Situated Church

Our Lord's recognition of this church finds its characteristic not in its doings, but in its condition, its situation: "I know where thou dwellest, even where Satan's throne is!"

Happy perhaps is that pastor who has never felt that his church was a badly situated charge, with too much of the devil in the community. One such especially recalls his experience as pastor in a frontier town, in a community where most of his funerals were of suicides and prostitutes, and where he saw a prominent member riding all election day with a saloon-keeper soliciting votes. He received invitations from churches in highly respectable localities, and was longing to make the change when his self-sacrificing wife reminded him that his Master might wish to know with whom he had left those few sheep in that moral wilderness. The highlands of Bethel were doubtless better fitted for worship than the lowlands of Sodom, but while we know that location does count, and that a shadowed moral situation may be a great disadvantage, we are also sure that no church may be excused from letting its light shine in the midst of a crooked and perverse generation. If the days in which we live, and the places where we live, are evil, let us be sure that we are bravely doing all we can to redeem both time and place, treating our emergency not as calamity, but as opportunity.

These last two churches, Smyrna and Pergamum, may be associated in the term "unfortunate" churches, to speak after the manner of men, the one as to its privation and the other as to its position. As to churches seeking unnecessary sympathy in such conditions, we may ask two pertinent questions: In the first place, is it not possible to make too much of our limitations and hindrances? Self-pity gives small impulse to heroism. In the second place, is it not possible that our Lord left out His usual recognition of "works" from His report upon these churches that He might thus gently suggest the common want of effectiveness of discouraged churches?

SERMONIC LITERATURE

THE SPIRITUAL BASIS OF NATURE AND LIFE*

W. L. WATKINSON, D.D., LONDON

HE hangeth the earth upon nothing. Such is the magnificent conception of Job, the ancient poet. The basis of the world is spiritual. The Hindu in his mythology has a different conception, touching the stability of the world. In his mythology the earth rests upon an elephant, and the elephant upon a tortoise. These two conceptions of the stability of nature pervade the whole intellectual world. You have one great school of thinkers who find the basis of all things to be spiritual; and who hang the earth upon nothing; you have another great school who rest everything on second causes. They find the Old-Testament explanation of the universe in the elephant and the tortoise. Now we who stand as representatives of the spiritual element have a great deal to say for ourselves.

The ultimate factor in nature is spiritual. We believe that the phenomenal world arises out of the spiritual. It finds its unity in the spiritual, and all things, we believe, are regulated to one distinct, intelligent, and magnificent design; He hangeth the earth upon nothing. The basis of the visible is the divine. But there are plenty of thinkers today who disagree with us altogether on that point. They will not acknowledge any transcending element, visible or invisible. Physical laws, physical processes, physical consequences, exhaust the whole matter; and they refuse to acknowledge the spiritual genesis of things, or the spiritual nexus of things, or the spiritual design of things; they stick to the elephant and the tortoise.

But recognizing certain causes, we recognize the connection of things. We recognize that the last phenomenon hangs on the first, but when we have done that we recognize Him who was before all things, and in whom all things hang together, and who dominates all things. In other words, when you have come to things of spiritual moment, and when they postulate the elephant and the tortoise, we refuse to be satisfied with these mythical beasts at that critical moment. "Oh," says the unbelieving biologist, "the splendid organisms that we admire to-day had their origin in the primitive germ of the primitive slime." Now, we do not mind the course by which we arrive, but we refuse to believe that the splendid organisms of to-day found their prime antecedent in a germ in the cosmical slime. We believe that that germ is a microscopic tortoise. The astronomer will ofttimes reason like this: One star follows another star, and at last the vast sphere ends upon some topmost star, some central sun. No, we do not care anything at all about the mechanism. They may judge as to that, but we refuse to believe that this is the whole explanation of sun and moon and stars. That topmost star, that central sun, is the glorified tortoise that we refuse to stand for. Oh, says the chemist, you go back to the original Adam (only they have got a little further), you get back to the original electron, that explains it all; but we refuse to believe that the primitive electron is the solution of things—that primitive electron is a lively tortoise. Oh, says the unbelieving geologist, the carboniferous rests on the Devonian, and the Devonian on the Silurian, and the Silurian on the fire-mist. No doubt that program is correct, but we refuse to end our quest with the fire-mist. It is an apocryphal tortoise; "and it shall come to pass in that day, I will hear," saith the Lord, "I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine and the oil; and they shall hear Jezreel." Ages before Newton Job got a vision of the ethereal thread that sustained the earth. Ages before Newton verified it and ages before Darwin conceived the connection and interdependence and evolution of things, Hosea caught a vision of the same unity and evolution; but God is at one end and Jezreel at the other. They are the links in the chain. The earth hears the voice; the corn and the wine and the oil hear the earth; then Jezreel. The universe is not a chaos; it is a chain. And the last link of the

*An address before the New York Methodist Ministers' Meeting, stenographically reported for THE HOMILETIC REVIEW.

golden chain is about the feet of God. We have nothing to say against scientists, for we are immensely indebted to them. Our theology would have been very poor to-day without them. But we can not stay in a link of the chain. Jezreel must come along up the whole system of things, until we find at the other end the eternal Mind, the imperial Will, that rules all second causes and determines the rational splendid issue of things, "and it shall come to pass that I, the Lord, will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine and the oil; and they shall hear Jezreel." And so to-day we have no objections to the methods, to the processes, to the laws that are demonstrated by the scientists. But we postulate that back of all is the eternal mind and will of God.

This is the view for us perpetually to have in mind, especially in these days in which we live; when we are never able to get out of the world into the great spiritual universe; for there is a particular temptation to us in these days. Our fathers knew something about the grandeur of the world. They perceived that the earth was full of God's riches. They dreamed about the treasures of the sea. They heard the heavens telling of the glory of God, and the firmament speaking His handiwork. They were filled with amazement by the glory of nature. But we know a great deal more than they did. God has permitted us to perceive the structure of the world; to mark its majestic laws; to become familiar with its complicated articulations; to follow its infallible evolution and development; and the world to us to-day has become singularly complex, involved, and delicate; and there is a temptation when a thing has become so complex, as we feel nature to be to-day—there is a temptation to think that anything that is so very complex is self-sufficing. When you get a simple thing like a wheelbarrow you see at once that it wanted a maker and it wants a man to push it too; but when you get a locomotive or a chronometer, full of intricate mechanism, there is a temptation to think that it contains in itself the cause of its existence and its motion. Our fathers saw the world in simple grandeur, but our eyes have been opened to all kinds of delicate adjustments and movements and reciprocations, and we are tempted to believe that a thing that is thus involved, complicated, intricate, is self-creative, self-developing, self-sufficing; that is the great temptation of our day.

I noticed a little while ago in an American paper a story of an engineer in one of the electric-power companies. It seems that during the night he was oiling the machinery, and in the act of oiling the machinery he must have been killed. His corpse was found the next morning when the dairyman came on the scene; but the singularity was that all night long that wonderful, truthful, precise mechanism proceeded without a mishap attended only by a corpse. Such has become the human-like character of mechanism that it pursues its way without the intellectual master. The mechanism proceeds; the engineer has passed away. There are great numbers of men who look at nature like that. They have been greatly imprest with its balancings, its reciprocations, and they have come at last to believe that it is self-sustaining, that all its movements are automatic, and that all its consequences are inevitable and necessary. Great Pan is dead; but the music proceeds. The great Builder and Architect has become a myth, but the structure stands. The special organism is undisturbed. Let your poets find scarlet for the corpse of the dead Deity; let your saints bury Him, and your theologians bewail Him. But let practical men rejoice in the self-sustaining, self-developing, and self-sufficing universe!

Now that is the position of a good many men to-day. But the truth is that the more complex a thing is, the more it demands a creator; and as we perceive the wondrous constitution of things, the arrangements and articulations and movements of the world, it is more imperative than ever that we believe in a wise Creator, an omnipotent ruler, and in a King who moves all things to one distinct and splendid issue: "He hangeth the earth upon nothing." We can not do without the great musician; we can not do without the great architect; we can not do without the spirit in the midst of the wheels. The more wonderful the music, the more it demands the musician; the more wonderful the temple, the more it demands the builder and the architect; the more complex the machinery, the more we need the spiritual in the midst of the wheels: "He hangeth the earth upon nothing." The spiritual element is the prime element, the indispensable element without which all is one vast and perplexing enigma.

As representatives of the spiritual we have no need to be ashamed. What a change has come over science in the lifetime of some of its disciples! Did you know that older men have noted a wonderful change, especially from the days of Tyndall and Huxley to the days of Lord Kelvin and Sir Oliver Lodge? The scientists lately have found the old boundaries melting, and they are surprized when they have come face to face to find the paths of science leading into the great spiritual universe which is the last reality of things.

There is no materialism to-day; it is spiritualism; philosophy is not materialistic; it is idealistic; and we need not to be ashamed when we stand as representatives of the spiritual and the divine and the eternal, through whom are all things, to whom be glory forever and ever, amen. And we are His angels, who maketh His angels spirits and His ministers a flame of fire.

But again, if all this is true in respect to the tangible universe, is it not true in respect to all civilization? Is not the last factor in civilization spiritual: "He hangeth the earth upon nothing"—does not He hang society upon the same attenuation? Society! Oh, says the superficialist, society rests on usages; it rests upon legal compacts; it rests upon institutions; it rests upon commercial reciprocities. The elephant and the tortoise! No, we say, we must go further than that; we spiritual men have got a place in the world yet. If the spiritual element is the fundamental element of the physical universe, spiritual laws and dynamics explain society. All civilization at last is determined not by utilities and policies and costs, but by delicate threads, by supernaturalisms, transcending facts and forces.

Now what are the three great forces of society? What are these forces that lie back of politics and utilities and commerce, as imponderable forces lie at the back of nature? What are they? Love; righteousness; hope; and I say that on this trinity all civilization hangs; and if you think of it a moment I think you will fundamentally agree with what I advance.

What do I say? Society rests upon love. There is an ethereality for you! Love? There is transcendental quantity. As the world gets older and as men think more deeply, they are becoming conscious that there is no force in society like the force of love. And what are they all talking about to-day? What are their great words? Fatherhood, motherhood, brotherhood, sympathy, mutuality, sacrifice! I say that your great sociologists are coming to perceive that love is the dominating force in society as gravitation is the dominating force in physics. You exchange all kinds of utilities and tangibilities, but all society finds its origin, and society is held together by love; the prime dynamic of society is love and sacrifice. Mark you, the Bible has a great deal to say about love, and the world is finding out that the Bible made no mistake. The ethereality you call love is the most powerful factor of civilization.

What do I say? Righteousness? Yes, righteousness. A nation may have freedom and a nation may have power, but without righteousness, civilization, as we have seen it, again and again dissolves. What is righteousness? Is it utility? You know better. You know that righteousness is only another word for Godliness. The prime guaranty for morality to-day is not social influence, not commercial advantages. Morality finds its last guaranty in the living and righteous God. And here is your civilization depending upon righteousness, a transcending quality, a ghostly element.

Sympathy! Righteousness! What is the other? Hope! Without hope civilization rots. What is hope? Idealism. This world advances by ideals, dreams, visions. Etherealities again. These seem of little consequence to practical men, who look upon them with a kind of tranquil restraint because they know the ropes. The ropes! There are no ropes. They are ghostly things, etherealities, vanishing factors called truth, justice, righteousness, words that belong to the transcendent universe and which have no validity except as we bring the spiritual universe into view.

Don't be ashamed because you seem to stand a long way away from society often; those who seem to stand at the center are often at the circumference. "He hangeth the earth upon nothing," and He hangs civilization upon the same invisible poles. Love, Justice, Hope. In these great words society inheres and finds its dynamics, and the men outside who know the ropes are not in it because this is the only cosmos on which God has planned our civilization.

The electrons and the ethers and the pon-

derabilities are not the last secrets of God; do not let us be ashamed of ourselves because we stand for invisibilities. Our mission is to teach the men of the age the most serious factors of civilization.

What do you do Sunday after Sunday but hold up to your congregation great ideals and everlasting righteousness and put them against the things that dissolve civilization, and you send your hearers away for the week into their private and public life with loftier aims and ennobled conscience to build the city of God. "He hangeth the earth on nothing," but Job's "nothing" did not mean only nothing, but the elemental force that shapes civilization unto great and splendid issues. He hangeth the earth upon holiness; He hangeth civilization on the same thread, and as you stand by His side you are His angels, you are His legions, you are His ministers; and we know the significance of society because we stand close to the invisible and silent Power that moves reason and conscience and the hearts of men.

WORK WITH GOD*

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That they all may be one.—John 17 : 21.

This twentieth century of ours is to be the century of the moral forces. We call one century the century of discovery; we call another century the century of analysis. It is the fashion to call the nineteenth century the century of science. These are all very good names. Our children and our children's children will learn to call this twentieth century the century of the moral forces. We are to see the great moral forces of the universe assert themselves in this world.

These moral forces are controlled by God and by man; by God, who is the life of the universe and directs it, whether in the flight of a comet or in the growth of a lichen on the rock; and by man, who is the child of God and partakes His nature. Paul's phrase is, that men can be fellow workers with God. The last words ascribed to the Savior are words in which He charged you and me, among other people, to do so. Every one of us receives the charge. We are all to go to work with God, and we are to proclaim the glad tidings to all. The glad tidings are that God is, and is here, and is our Father.

I have to speak this afternoon as to what you and I who are in this old meeting-house now have to do in the matter. We are fellow workmen together with God. And in one way and another we are to carry forward His purpose—not simply because He wants us to, but because we want to ourselves. And this afternoon we are to spend these minutes in seeing how and where we can go about this affair.

One word, where I should be glad to spend a day, as to who we are and what we can do. The first living statistical authority said to me not long ago that every man who is living in any such center of life as you and I live in, controls on the average one thousand times as much power as his ancestor did in the year 1800. To speak of such a trifle as steam-power, in the year 1800 all the steam-engines of the United States represented thirty horse-power. The last trolley-car that passed this church represented more power. There is a little illustration of the increase of human power which the wit of a few men like James Watt and Robert Hare and Joseph Henry have made possible in only one of the incidents of human life. Try to carry out a little illustration like that, and you get some idea of what follows on a much larger scale where man, the child, takes for use the physical power intrusted to him by God, his father.

What do we mean by working with God? We mean that man, the child, consciously allies himself with God, the Father, to bring about certain ends. A simple illustration—one of the earliest illustrations is that of planting a seed and caring for the plant which grows from the seed. Thus, the New-England Indian planted a grain of corn. In the grain there was a germ of life. Massasoit planted it: he trusted it to the laws of nature which exprest the wish of God. Under

*(The Old South Meeting-House in Boston narrowly escaped destruction in the great Boston fire of the year 1871. Since that time the Meeting-House has been used for the purposes of a historical museum. It is now opened every Sunday as what one may call a cathedral church without a bishop, for religious services in which all sorts and conditions of men, women, and children may unite. These services may have special value for new-comers, such as arrive in emigrant ships every day in Boston. This sermon was addressed to such an assembly when the Meeting-House was reopened in this view.)

such law the rains fell upon the ground, the sun warmed the ground, and the grain became a stalk of Indian corn. It produced a thousand fold. Man worked with God. Now, as man knows God's work better and better, he can work with God more and more carefully. Where the Indian used the rainfall only to wet the grain of corn, the more enlightened man, who knew God's laws better, used it for many more purposes. God lifted the fogs from the Atlantic Ocean: they drifted in over the land; they formed into clouds; the clouds passed over the mountains and distilled into brooks and rivers. Massasoit and Uncas let the rivers run into the sea, as a child might throw a pebble in. But Winthrop, and Winslow, and Dudley took the waterfall and made it turn a wheel, which turned a grindstone which ground the corn. Thus, they worked with God in the process which gave them the daily bread for which they prayed every day. Their children work with Him when they use the same laws, as we choose to call them, to spin the thread and drive the shuttle and ply the needle.

So far, it is merely the intellectual power of man "who thinks God's thoughts after Him." But it is cooperation—working together. Man, the child, is fellow workman with God, who is in all the laws of nature. And one of the greatest achievements of the nineteenth century was in its enlargement of man's knowledge of those laws. Such is the single instance I cited just now, where a child of God named James Watt used the laws of expansion and condensation that you and I might control a thousand times as much physical force as our grandfathers could control a hundred years ago.

Perhaps I need not have said all this. Whether yes or no, it is the business of every one of us who knows anything and can use his own forces of mind and of body, to enlist in this business and go to work with God. It is not as some discoverer might come to anchor by an unknown island and send a man ashore to see what manner of people were there, and come back to the ship and tell him. We have got beyond all that. We know what God wants done and we know that it is our business to do it. We know that He has certain laws. It is our business not only to obey them ourselves, but to make other people obey them. It is as John Winthrop and Thomas Dudley arrived in this Massachusetts Bay in June, 1630, with a thousand or two people; and all of them came ashore because they meant that this land should be God's land. It was to live under His law. It was to grow to be a nation under His law. Every man, woman, and child of them said every morning to the living God, "May thy will be done on earth as it is done in heaven." They were not sending two people or three to carry out that prayer. No! they were consecrating themselves to carry it out. They were building their houses—they were plowing the land—they were taming the waterfall; they were making use of God's ocean and fog, and cloud and rain, and brooks and rivers so that all things should work together for good. And the landing of those thousand is only a type or illustration of what you and I and the other people of this city and this State and this nation ought to be doing to-day. That is, you and I are not to be satisfied with sending a bishop here or a priest there, or a Sunday-school teacher somewhere else. No! You and I are to take hold ourselves. You and I are to work with God, that His reign or kingdom may come, and may come quickly; that His will may be done on earth with the punctuality, and precision, and certainty with which in the heavens His stars move in their courses.

Yes! It is perfectly true, as each of you has said to each other, perhaps to-day—that the last century has made this a great deal easier. We see God better; we know Him better; it is easier to talk with Him; it is easier to work with Him than it was a hundred years ago. We know now that truth, justice, law, honor, righteousness are the laws of the universe. They are not "provincialisms of this little world." In this matter of science, in which the last century boasts, and boasts truly, the triumphant discovery has been that what men used to call the sciences are but one science, the discovery of what men call the correlation of forces. In that discovery alone, it became easier for men to see God, to hear Him, and to work with Him.

Or, again, it is easier to understand how the Holy Spirit is everywhere, how God is everywhere, than it was a hundred years ago. And this new introduction, shall I say? of man, the child, to God, the Father, opens to us new fields and new oceans, where in our century we can work with God as men and

women never worked before. I will not speak in general terms.

The five great duties of the century have been classified under these heads. First, a convenient, practical railway from Hudson's Bay to Patagonia. Second, a similar line across Europe and Asia, from the Atlantic to the Pacific. Third, what they call in England from Cairo to the Cape. Fourth, the solution of all race questions which now are parting the people of the world. And, lastly, a part of each of these and mixt in with each of these—universal peace between nation and nation, "That this world may be one, as thou, Father, art in me and I in thee—that they all may be one." The child is to work in these great enterprises with His Father.

For instance, this crowding together of men, women, and children in a hundred more or less of great cities is to cease. The physical arrangements as of railways, the transmission of power, the routes of steamboats, and international treaties shall make the whole world useful to all the world. Take our own country. The United States holds three millions, more or less, of square miles of territory. The same United States has a population perhaps of ninety million people. Count ten persons to a family, and for each family of its people the United States has one-third of a mile of territory. Now, it is not God's will that half the people in that territory shall be crowded together as people are crowded in this city now, in New York, or in Chicago. You and I are to work with God to scatter His children over His beautiful world. And in that work you and I are to open the eyes of the blind, and the ears of the deaf, to lift up what has fallen down, and everywhere to proclaim God's glad tidings. Thus, we are to make the white man, and the red man, and the yellow man, and the black man to bear each other's burdens. For this, by the way, we are to put our shoulders to the wheel in those great physical enterprises which I named, which bring the north closer to the south, and the east closer to the west. Alaska shall not say to Florida, "I have no need of thee." Boston shall not say to Tokio, "I have no need of thee." France shall not say to Korea, "I have no need of thee." In all the arts and intricacies which the nineteenth century has created, the twentieth century must find the tools which it is to use in uniting the nations. The barbarous machinery of war will disappear, as plate armor has disappeared, as the catapults and ballista of the Romans have disappeared. The feudal system or the barbaric system of legions trained to battle is to disappear, and even diplomacy itself to take a new form in the international fusion of all the world. This is what we mean when we talk of the victory, in the nineteenth century, of the moral forces. Gradually, the purpose of men changes. John does not wake and sleep, he does not eat and drink simply that John may grow rich. No! not merely that John may save his own soul from hell. He lives for the rest, and the rest live for him. All for each, and each for all!

And I wish I could take more than two minutes in which to remind you that as the centuries have brought God nearer and nearer, this work has enlisted all men and women who were in the daily cares of life, who were taking care of their children, who were planting corn and building boats, and cutting down trees. As you trace the history you are not to look simply for Richard of England, for Peter the Hermit, for Francis of Assisi, or for Adoniram Judson. It is among all sorts and conditions of men that the miracle has been wrought. It has been wrought in the school-room, in the nursery, in the factory, in ships tossing on the water, in prisons, and in hospitals. Paul says the foolish men have confounded the wise; and he meant what he saw every day—that as soon as one of God's children finds out that God is his Father, he is the person who shall make the rest find it out, and shall proclaim the glad tidings.

I see in the assembly before me some persons who will listen with interest to my own personal counsel. Let me say to them, at least, what I should be glad if every one would consider, what are the marching-orders for every man and woman, for every boy and girl, who affects to be serving under the Christian flag or wants to enter upon the duties of the Church of Christ. As you lay out your plan for to-morrow, when you start upon the day, you are to determine where there is a place in which to-morrow you have a chance to make the glad tidings more clear to somebody.

God is, and His kingdom is at hand. It is He who bids the sun to rise and the winds to blow. He is with us, and we are with Him. There is somebody, somewhere, now for whom

you can do something which shall make God's loving-kindness more near and more certain. Is it some one whom you can help in daily duty? Is it some stranger who is not at home? Is it some one cast down and distrest? Is it some one whose mother is dead, or whose child is sick? Is it a blind woman to whom you can read? Is it a lost child for whom you can find the way? Is it a discouraged man whom I can inspirit? This is sure, somewhere there is somebody whom I can help to-morrow.

Now, really, this is what churches are for, and creeds and hymns, and prayer-books and Bibles, and congresses and conventions, and ministers and priests, and bishops and archbishops, and consistories and conclaves and Popes. It is what cathedrals are built for, and churches. It is what stained-glass windows are painted for, and what old meeting-houses like this one are thrown open for—that men may do justly, that they may love mercy, that they may walk humbly with their God. He is here, and we are here. And your business and mine, and everybody's business is to make that clear to everybody.

GOD'S TIME

The Rev. William C. Stiles, Brooklyn, N. Y.

To everything there is a season, and a time to every purpose under the heavens; a time to be born and a time to die.—Eccl. 3:1, 2.

This is a statement of fitness rather than of fixedness. It points to an appropriate order of human life, and assures us that we belong within the orderly sweep of a regulated providence where our times and seasons, and also our plans and intents may and do conform, the one to the cosmical, the other to the moral purposes of God.

This hint furnishes man with the right clue of life. We are to follow the obvious intimations of nature, as she presents to us her varied seasons, and we are to consider the timely opportunities that invite the execution of our plans. As Enoch of old walked with God, so must every successful life time itself by the divine indications furnished in the ongoings of the universe, or revealed in the moral promptings of the soul.

To the impatience of youth, and the too excessive ardor of the man of impulse, this great law of timeliness should stand as a divine restraint. When Jesus desired to explain to His disciples the reason why men refused to believe in Him, He said: "My *time* is not yet come." And many a high enthusiasm has ended in despair when the hero of it, rushing forth to reform the evils of his age, found before him only the dead wall of unbelief. The time had not come. Through a period of centuries armed Christian hosts hurled themselves against a wall of Moslem resistance, essaying to rescue the Holy Sepulcher in Jerusalem, and reestablish the faith of Jesus in the ruined temple of Mount Moriah. So far as this purpose was concerned, the time had not come. The Crusades did indeed help to accomplish a larger purpose of God in the slow reorganization of the Christian boundaries, and the evolution of the new states of Europe, but the Crusaders lived and died in the vain pursuit of an end for which God was not ready. They never learned the law of divine timeliness: "There is a *time* for every purpose under heaven."

Thousands of patriots, stung in their sympathies by the wrongs and wounds of the enslaved black man, rushed to every hilltop, waved their banners, and berated a sluggish people who would not rouse and smite the shackles off. The path of Lincoln was made thorny by the persistence of these impatient souls who clamored for the great decree long before the right hour struck. He could only say, as Jesus did, "My time is not yet come." And the sober verdict, after the event, of the wisest of the historians who have reviewed that epoch, has sealed his patience with approval; and has told us that the Emancipation Proclamation was neither too soon nor too late.

Indeed, we do not have to interrogate the great movements of history to ascertain that an incalculable amount of human energy is wasted by the endeavors of men to force the providence of God. And while there are indispensable values in the pioneer who goes out alone, and blazes his path through the hitherto untrodden wilderness, in the inventor whose genius and daring uncover the secrets of the universe, and unfold new benefits for those who follow after, there is an-

other sort of spirit whose adventures are mere waste of nerve and soul. Men of this kind force issues before there is any following. In their misplaced zeal they fail to discern the fact that the time, the fit and feasible time, has not come. They disturb the normal flow of great issues that are already in occupation of the scene, and hinder the efforts of other men engaged in timely tasks, by unwise efforts to divert them to untimely projects. They themselves develop the jaundiced mind, breed in themselves a spirit of pessimism and censoriousness, come at last to think that the obduracy of the world in relation to their special reform is the mark of universal degeneracy, and lapse at last into a querulous and despondent old age convinced that men have no love for righteousness, and are deaf to every call of God.

Yet how many times have we seen the very ideas for which such men have fought to a wretched failure, come to pass, perhaps after they are dead, by the easy process of a timely providence that has waited until the right hour struck.

The lesson of all this lies plainly in the foreground. Let us learn what is the patience and precision of God. The reef that will become an island or a continent must pierce the bosom of the sea in its time, tho the mind tire in counting the ages that passed by while insects at the sea-bottom built its structure by such minute secretions that the period of a human life would not be long enough in which to detect its growth. But it will appear at the right time. For your good purpose, believe it, there will also come the right time. Let us but cast our lives into the wide sweep of God's intents, watch His doings, keep in His confidence, and be content to spring our adventure when all God's signals begin to beckon. There is no earlier time in which any human purpose can possibly succeed.

Yet, if we are warned by this law of timeliness not to forestall God's plans, quite as distinctly are we taught not to fall behind them. It has sometimes been found that the extreme radical, agitating for change, has been useful as an offset and a spur to the traditionalist and the obstructionist. There is indeed a fit time for every purpose, but the most fit time will pass. The saddest failure of life is that of the man whose mind is scourged by the keen consciousness that he had once within his grasp the great and final opportunity, and allowed it to go by. There are men who have been breathlessly struggling half their later lives to catch up again with that golden hour that they once allowed to pass by and leave them behind. For that great purpose, that one key to future success, there came, one day, just the ripe and fit moment, and it did not find them ready. There will be other moments, but never one like this. The young lover saw his beloved waiting in the starlight—waiting for him to speak, but his faint heart failed, and the hour never came back. He walks alone, and can only remember that some other plucked the happiness that in this one moment would have come to him—in this moment, but never again thereafter.

Thus it is that men decay and grow old. They fix their affections upon things that have gone by, and tabernacle in the graveyards of dead issues. Of the years of their lives they are accustomed to say, "They pass by." Now a man's years ought never to "pass by." If we do not go on, with the sweep of them, and keep up with the events of them, and live in the moving life of them, we presently become but driftwood that has been left by receding tides on desolate shores. The chief sadness and sorrow of life come upon men through getting out of date. This is sometimes the fate of bachelorhood, or of the man who leads, for any reason, a solitary life. Man's greatest teachers are the children in the street or in the home, who always are running to the nearest corner or looking out of windows to see new things. The glorious push and stress of the crowd, the roar and onrush of the great world, are, on the whole, things not to be despised. At least they are preferable to the stagnation that falls upon a life that loses touch with God's newest miracle, and gets out of the sweep of the movements of the life that now is.

Whenever a man lingers too long, to cherish his idols of yesterday, God begins to smite them, and every iconoclast in the universe begins to conspire against them. It is as if God would not long permit an old thing to exist. While we are snugly fixing ourselves into the grooves of our safe creed, a thousand streams of new thought are subtly undermining the pillars of it, and a thousand new allurements to higher ground are flashed into view, and a thousand spurs of contradiction begin to make the old formula impossible. Every experience of the heart, every new

light out of the Book, every discovery of science, every development of our philosophy, every social movement, is a policeman at our shoulder saying to us without reserve: "Move on, soul of the ages, move on!"

Indeed, our only chance to commune with God, and attain to His likeness, lies in keeping God's pace. While we formulate our theology of God's immutability, experience should teach us that the chief aspect God has presented to us in nature, history, and the soul is the aspect of infinite mobility. Does He ever rest from His creation? Does He ever tarry with an old and past phase of things? Down to the last leaf in the autumn tree he has painted them all anew, and made the latest one different from each one before it. Every sunrise is a new picture on a new horizon. Every passing hour gives birth to a new order; a new face looks out of the cosmos each new day; new stars, new shores, new-born creatures—God is forever moving on.

That we may move with Him He has made long delays dangerous. The man who halts on the way, enamored of things and facts that God is leaving behind soon finds his feet in the quicksand or quagmire. His facts cease to be facts, his things turn to shells. His old creed is attacked; his old fashion invites the ridicule of men; he himself is pushed and jostled by innumerable issues that find him in the way. His only path to peace and power is to catch up again, and march on with God. Nightly must he pitch a moving tent, "a day's march nearer home." If he will do this with elation, inspired by the march, the music of the orderly universe to which he keeps step shall sound in his ears more and more jubilantly, his harmony with his environment shall gradually eliminate all the hard friction of his course, until his progress approximates to the effortless motion of the great ship whose sails are set to the fair winds, and that sweeps on toward the sunsets on the deep tides that bear her up as on the very bosom of love.

Our obedience to this law of timeliness means, for one thing, that our moral freedom is not only completed, indeed, it is only preserved to us, within the limits of our correspondence with the divine chronology. Our freedom, indeed, that we have was unquestionably given us that we might achieve more. The history of man's sad fall into the slavery of sin and death is the history of his fall out of the time that God marks for him. And man is the only being who can do this. The dust in which his evolution begins is ruled inexorably by elemental forces, but itself incapable of the slightest initial movement, shows no beginnings, even, of freedom. It moves only and always by the compulsion of forces external to itself. But if you pass up through the advancing complexities of the cosmos, to the crystal, the vegetable germ, the sponge, the starfish, the bird, and the beast, you will find that in them capacity for self-motion and freedom from the tyranny of external forces, go on *pari passu*, so that either fact might be used pretty accurately to measure the quality, the quantity, and increase of the other.

Now this is not otherwise with the human world, and in the moral realm. No other creature, physically speaking, has so much freedom as man, because no other creature has his complexity and variety and range of movement.

But Paul taught a well-nigh universal law when he exhibited man's sins, his downward choices, as in one aspect a slavery, and in another as a non-conformity to the law of God. The point at which a man falls out of God's orderly providence marks a beginning of the curtailment of his moral—even of his physical freedom. By his variance from God, his unwillingness or inability to keep time to God's progress, a man begins to revert toward the condition of the beast life and of the dust; begins to be the prey of external forces with which he has come into maladjustment; to invite their attack, and weaken his own forces of resistance.

On the other hand, by watching the great currents and tides of God's orderly progress, by timing all of a man's desires and movements with God's progressive developments in and around his life, a man rapidly comes into the joy of a freedom like that of God Himself. The very stars in their courses help him on his way. Barriers go down, bonds fall off, difficulties minify and vanish, and more and more, because he waits upon the Lord, he is able to mount up on wings as eagles, to run and not be weary, to walk and not faint. Whereas once he built his futile little dams to check the Mississippi torrents of his tendencies, now he has cast himself into the currents of them to trust them to God's grace, and has found that this great gulf stream has after all turned them back

again, and by the strength of God's ocean of providence bears them easily toward the pole.

It ought to be of the utmost significance to us that God by everything He has made, by every sign He has hung in the sky for us, teaches us to keep His pace and walk with Him. It is a momentous fact that for us there was a time to be born. Somehow we come here by the purpose of a providence, and come neither too soon nor too late. We are dignified into sublime meanings when we begin to understand that we were born on time—the time, namely, that was set for us in heaven. By no accident of a blind evolution, by no haphazard event out of an infinite calculation of chances, but out of the brooding love and creative anxiety of God this tiny babe's frail life began. It is hard to believe. Faith grasps this certainty, which staggers ofttimes our reason. Our times were in God's hand, and with Him there was a time, one time, only one, for us to be born. In the bosom of unconscious nature, in the sleeping and latent thought of God, we lay while countless ages of time went by. Where were we when Rome fell? when Cæsar marched? when the Pharaohs ruled? when Columbus sailed? But there came the right hour for us, and we came with the hour.

It shall be so when immortal worlds call us hence. "The son of man goeth as it is written of him." In some strange and holy certitude wholly compatible with the freedom of God and the freedom of our souls that must be true. Let us not fight against it: "There *is* a time to die." Count off thy years, the years of thy sojourn in the tabernacle of this dust—for one by one they are going on—and the end draws nigh. Let us have, each for himself, the wisdom to submit ourselves in faith to God's time for us to die. If we should not run to meet it, neither should we shrink and shiver when our angel gives the summons. If we believe that we are to die in God's time, that dying, as living, we are merely going on step by step with Him; that He has us so lovingly in His mind and on His heart that He has arranged the time of our coming and of our going, then we may be sure that our lives mean something in the economy of God's plans, and our death can be but an orderly incident of our onward movement to the time-beat of divine Providence.

And is it not by our consciousness of timely walking with God that our assurance is gained of an immortal career? Only the things that fall away from God's life and fall behind Him do ever die. It was to be expected, perhaps, that our inert dust should not long be able to keep God's life-pace—that is the reason it dies. But we, taking hold of God and His purposes, how can we die? We leave the dust behind, indeed, but we go on. Blest are we if we have come to feel the motion of God. The man on the flat earth seeing the stars and the sun going on over his head has only a sense of the flatness of the earth and its immobility amid a moving universe of worlds. They seem all the time to be moving by him, and the world he lives on to be flat and still. But if he often climbs to his watch-tower, and surveys the stars and the moon through his telescope, seeing again and again how it is carried past his line of vision to the face of the moon or star, he shakes himself awake some starry night to find that he, and the world he lives on, are moving also. He believed it before, now he feels it. And if any man will live in his moral tower, and watch long enough the great wheeling stars of truth and life, he may, even in this short span of time, come to a living consciousness of his motion onward in the eternal plan, and know that he has already taken hold on the powers of the endless life.

"A time for every purpose under heaven!" Then smooth the troubled brows, pilgrim of the world! If you have work to do, there will be time for it. If, like Moses of old, you only see from your mount of translation the vine-gardens of the land that you can not possess, never mind! Moses did not die too soon, neither will you. There is time. The Master knew this when He told His disciples not to be anxious about to-morrow. This precious task on which the toil of your life was put forth, plowed with your pangs and watered by your tears,—it was almost finished, when the sickness came, and now, who will take it up? Why were you not left a little longer to reap the glad harvest?

But that is the query of a man who misread the divine movement of his life. God wasn't carrying you on for the task's sake. He was giving you the task for your sake. *You* were always more to Him than the task, and before your time came to loosen your hands upon the task you had taken out of it all that was for you. Your time, God's time, had come. Leave the task. So far as

you are concerned it is done; leave it, for you are now ready to march on to the next new thing—to take the pilgrim staff and go forward with God.

A man need have no worry at all, if he watches the divine movement. That shall happen to him and that only, which ought to happen and must happen to the pilgrim who climbs each morning with God to higher ground where broader horizons and more glorious sunlight are to be seen. Living he lives by the inspiration of those beatitudes that come from the divine signs that guide his journey, as a pillar of fire by night and cloud by day, and dying, his fears are assuaged by the music to which God Himself keeps time, while his mortal pace quickens toward the grave.

HIRELING OR COPARTNER?

James M. Ludlow, D.D., East Orange, N. J.

Are not man's days like the days of an hireling?"—Job 7 : 2.
We are God's fellow workers.—1 Cor 3 : 9.

Hireling, or fellow worker with God? which am I? A very pertinent question as I am closing one year and opening another under my contract of existence.

Job, the ash-heap philosopher, noted the toilers who passed by him, and who, doubtless, pitied him more than he pitied them. Yonder man's back is breaking under his burden; but the stuff he carries is not his own; he will be punished as a thief if in his hunger he makes a hole in the bag. That fellow was mutilated by an accident in the mines; but the gold he dug does not belong to him—only the brass coins he counts for wages. The reaper gathers into another man's barn; may be his own children would starve but for the gleanings which a merciful law allows them to pick between the stubble, or at the edge of the ditch where the sickle did not reach.

Job groans for the poor fellows—mere hirelings—then groans worse for himself. "I, too, am only a victim of circumstances. I have toiled and suffered in this world, but the world belongs to God, not to me. What am I getting out of the whole universe of which I myself am such a sensitive part? Only enough to keep me living on, for more toil, more misery, perhaps. It is all as God, the great overseer, commands. I am only an hireling."

Paul had about as hard a time as Job had. A strange Spirit fell upon him and drove him where He would. The man cries, "Wo is me, if I obey not!" Over the seas he goes, through storm and shipwreck; over mountains, rough and robber-haunted. He lodges in jails; flees from magistrates and mobs; and all the time with "a thorn in his flesh" which he in vain begged that Master Spirit to take away, but He would not. And for this he got, what? Just enough to keep him still going.

But Paul does not groan over, he glories in, his hardships. He is not an hireling, but a fellow worker with God; a junior partner in the business of life. He believes that he owns the output of his labor; that tho his cash dividends are small, not enough to allow him to give up tent-making to eke out his present income, yet he is storing up splendid assets.

Job and Paul were great philosophers. Most of us are not able to follow them down into the subtleties or out into the vastness of their thoughts; but looking at them both we can draw for ourselves a very practical philosophy, viz., the good or the evil of life is not in its external condition, but in our own interpretation of it. Two men live outwardly alike. To the one labor is endurance; to the other it is inspiration. To the one life's load is a depression, to the other a health-lift. To the one the concentration of thought on daily business is an annoying restriction, a mental confinement. To the other concentration means penetration, going through things, enlargement, exhilaration. The difference is altogether in the view-point of what the work is for, what motive we have in it. If it is merely a life business for a livelihood it is tiresome; if it is the business of our lives, that for which we feel we are existing, it is stimulative.

Now God would inspire us with this higher incentive, this widening out of life, by taking us into copartnership with Himself. Here are our assets, "All things are yours . . . the world, life, death, things present, things

to come; all are yours." (1 Cor. 3 : 22.) Here is the partnership of the great life business (5 : 23), "And ye are Christ's: and Christ is God's." As we are taking account of stock for the old year let us get everything in. We are wondrously better off than most of us think.

We may schedule our assets and responsibilities in three groups.

I. The natural world is ours. From its star-lit dome to its crudest atom it is all "Our Father's House." We have the range of nearly everything in it. It is true that some people have certain property rights which you and I may not trespass on. But these things which are reserved for individual possession by all the kings and millionaires of the world are trifles compared with what is left us. In our homes each child has his or her bed—or at least one's own side of the bed, and will fight for it—one's own room, clothes, playthings, books with the name on the flyleaf—but all the home is practically for each. There is no monopoly on its warmth, its food, its pictures, its window views; and surely none on its love-lit faces. All the children own mother and father and brother and sister and friend. So in spite of my neighbor's great estate—his big toy—in spite of all he has in business and bank, the world is mine; mine to enjoy. Do you think that John Burroughs in his woodsy cottage misses from the assets of life what rich men have stored up in their palaces? Did Michael Faraday feel deprived of anything because the Queen owned Windsor and a lot of other castles to which he had no key, while he had only two rooms in the Royal Society building where, however, he held the key to the chemical and electrical vaults of earth and air and stars? There are some people who let their quarters pinch their souls. That is because their souls are so small that their quarters can contain them. If they were larger souls they couldn't get into such narrow environment. Let us keep in mind that a business loss doesn't tear a hole in God's beautiful sky, nor a business gain add a tone to the blue, unless you are a hireling spirit in the world and make your soul depend upon business earnings. Then consider further that the natural world is ours, not only to enjoy as it is, but ours also to work up into something finer and grander and with richer utilitarian value. We say that God made the world in six days and rested on the seventh. That needs explanation. He made the stuff, started the forces, and set them playing in the system, but ended His part of creation by making men and setting them to complete the job. This is His rest-day, but our work-day. He says to us, "Try your hands with this crude nature I have prepared. Make that swamp yonder into a park, that coarse grass prairie into a wheat-field, the iron ore that is rusting in the earth into locomotives and watch-wheels, the gold glittering in useless veins into jewelry and coins. Break up those stone ledges and build mansions and temples out of the débris, or carve the rock into statues. Make colored earths into paintings; flax bulbs, sheepwool, cocoons of worms into robes. Enlarge frictional sparks into searchlights. Make the water which heat evaporates drive steamships. Turn sand into optical lenses, and look into the infinite heavens. This business of material creation is 'up to you,' my junior partners. I made you in my own image, endowed you with intelligence and enterprise for this very purpose. Now to the work, and I will bless you wondrously!"

I believe that a man can find high-grade Christian duty and soul-deep satisfaction when he regards himself as a coworker with God in these so-called secular things; in individual commerce, so that the products of all climes come to the dwellers in every clime; in perfecting inventions that enlarge the bounty of nature to each; in discovering scientific truth, improving medical practise, rendering sounds into music, lessening toil, cheapening comforts.

And I further believe that if a man is willing so to regard himself as a copartner with God, he will have the help of God's own Spirit when he goes to his daily business; a clearer eye, a balanced judgment, a candid temper, and a likeableness with his fellow men; together with a sweet satisfaction of heart and conscience when he goes home at night.

II. This suggests a deeper sense in which we are copartners with God. Not only the world of matter, but the world of souls, is ours; ours to enjoy and ours to benefit.

Hearts are a thousand times more to us than houses. God has set the "solitary in families." Love belongs to the metal of life; without it, life is only stamp and glitter, and buys little. Souls are the real values in the universe. They only know and feel, and they abide forever. The little babe

lived but an hour in earth's atmosphere. It is yours forever, mother. And these longer fellowships, tested by years, will hold together tho the gravitation that bands the stars should cease. Souls will live on. Our robe will be character, something finer than silken thread and beaten gold. Our home will be the "house not made with hands, eternal in the heavens." Our destiny moves along the paths of light made by the smiles from God's own face. Such are we to one another. Let love deepen! Let friendly circles multiply and draw closer!

"Wherever in the world I am,
In whatso'er estate,
I have a fellowship with hearts
To keep and cultivate."

But souls are ours not only to possess; also to save. We reclaim waste land, turn decaying things into new sources of life, transform dulness into brilliance, weakness into power: that is our work with material nature. Similar our work for souls. Diamond-cutting! "He that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "They that turn many to righteousness shall shine as the stars forever and ever." Thus we are copartners with God in that blest work, capitalized with all the significance of the Cross of Christ, organized in His church, and operated by the power of the Holy Spirit.

What opportunities you and I have for this marvelous business! What influence so great as that of a Christian father or mother, who, with lips potent with tenderest human affection, such as the child knows to be true, tells the story of the infinite affection! We introduce to the children men and women of character and wisdom that they may feel the refinement of noble souls. We can do better by putting their hands into the great hand of the alway-present Christ.

Teachers, look closely into the faces of the children this afternoon in the Sunday-school. Amid the shadows of the closing year see on each countenance the glory of the Christ love. Hold before them the figure of the Christ, if perchance in the light of it the same lineaments may be photographed upon their minds, to be wrought into their characters.

Friend, try to see immortality and life in the face of friend. Tho our ways soon part we shall meet again in the open gateway of the eternal. Let every time-dropt word, however light, have in it some accent of the infinite. If our fellowship be close with God, His Spirit will be the vital and abiding bond of even our human loves.

III. We are coworkers with God in the sphere of our own lives. We belong to ourselves and Him. Our souls are our special department in the great cooperative business; in it He has left us in sole charge. Our own free will is as truly a determiner of our destiny as His will, for He has determined that so it shall be. Yet His will waits upon ours to charge it with the power of His will; "for it is God that worketh in us both to will and to do of his good pleasure." All the wealth of the divine nature is ours while we are faithful to the terms of our copartnership; grace for our shortcomings, help for all our necessities, power for all our consecrated purposes.

THE IMAGE OF GOD IN MAN

Rev. O. H. Carmichael, Lebanon, Indiana

God created man in his own image.—Gen. 1: 27.

Two lines of genealogy have been traced for man. One gives his descent from the heights down, the other outlines his ascent from the depths up. Wordsworth gives very well the former:

"The soul that rises with us our life's star
Hath had elsewhere a setting and cometh from afar,
Not in utter nakedness, not in entire forgetfulness,
But in trailing clouds of glory do we come
From God who is our home."

The other genealogy is that of modern science, which teaches that he came from the animal kingdom below. These two theories seem to be hopelessly antagonistic—separated by all the distance that yawns between zenith and nadir. They seem to start from opposite points of the compass, even tho they meet at a common level. It may be that the two genealogies are, as some contend, irreconcilable, yet close observation of human nature will reveal much that seems to furnish a basis for both. When Christ said to

the Pharisee, "How much is a man better than a sheep?" He may not have excluded the thought that man was a partaker of the animal nature, but certainly He did imply that he rose infinitely above it—so far above it that only an exclamation could express His feeling.

Man is a mystery—the meeting-place of strange and opposite forces. The stars and the earth-dust are both in his make-up. John Burroughs, in speaking of the bluebird, says that the azure of the sky is on his back and the brown of the earth is on his breast; and the soul of man seems colored with the reflections of both. The song of the angel and the growl of the tiger alike start an echo in his heart. If John, the apostle, could in a moment of inspiration and hope, bordering on ecstasy, cry out, "Now am I a son of God, and it doth not yet appear what I shall be"; Paul, the apostle, was constrained to say, "Oh, wretched man that I am, chained to a body of death!" If the modern worshiper can at times sing, "I'm the child of a King, I'm the child of a King," so, too, in hours of moral failure, can he cry out in Tennyson's words:

"Oh for a man to arise in me,
That the man that is may cease to be."

The human heart is like an April day, where summer and winter contend for supremacy, and sunshine falls across the blackness of the storm; like an early dawn where the shadows hang heavy, yet the horizon is aflame with the breaking of the day.

In almost all of the Alps country there are foot-hills that represent middle ground; from their levels one can look down into the yawning abysses below, where the river roars in sullen and angry mood in the shadows; or one can look up to the peaks gleaming and sparkling like burnished gold in the sunshine. In human nature there is the downward and upward look, and it is the upward look that we are going to take to-day.

The upward look in life is always the truest look; optimism, not pessimism, is the final philosophy. One rift in the clouds through which shines the blue, sunlit sky is the revelation of a fact which all the mists and fogs that may blacken the Heavens can not contradict. One pink bud of the arbutus on the side of the hill and one red blossom of the trillium on the edge of the wood is an evidence of spring which all the leafless trees and water-soaked fields can not gainsay. The call of the phœbe in March is a prophecy of summer which snow, however deep, and biting wind, however cold, can not make of none effect.

All that is discouraging in human nature, all that seems appalling and degrading in human experience, all that seems overwhelming in the consciousness of moral defeat, can not annul the truth of those holy hours when we felt, tho all too briefly, the pulsing within us of the divine, and caught the heart-beats of God with our own, and saw the line of our lineage, that we are sons of the Highest; hours when we felt the truth well up from our inmost being that God had made us in His own image, and made us for Himself.

When we look down into our hearts in our truest moments and feel there the tides of hope and love and aspiration and the hungering for beauty and truth and holiness that beat in from an eternal ocean, then we catch some broken vision of what we are, to what lineage we belong, and the impress of what image is upon us.

When one reflects on his power of thought he realizes that he has an intellectual nature akin to the mental nature of his Creator, capable of thinking God's thoughts and sharing with the Eternal, at least in some measure, a common intellectual life.

I was reading not long ago a history of Lincoln's early experience as a lawyer in the pioneer days of Illinois. In his lonely rides from one county-seat to another, there was but one book that he carried with him to while away the time. It was a text-book on plane geometry, and hour after hour he would follow out the demonstrations with the delight that most people feel in the reading of an entrancing novel. Lincoln was highly gifted with the mathematical faculty, and he enjoyed geometry, where he could translate into his own thought the thought of his mathematical author, because he shared with that author a common mathematical nature, a common intellectual life. One looks out in the great wide world and soon perceives with Plato that the Creator is the great mathematician. The crystal at our feet is shaped in perfect mathematical proportions; its lines and angles are the lines and angles of geometry. We study a snowflake and learn that it is a mathematical gem. Its center, its star-points, and its axes stand in such mathematical relations that they can be translated into terms of thought and written in figures

and equations on a board. God has stamped His mathematical thoughts in snowflakes and crystals and leaves and blossoms, and we can translate that thought into our human thinking because God has honored us with a mental life akin to His own. When the scientist discovers and announces the laws of nature he is simply translating into human language the thoughts of God, he is simply reading out of nature what first was woven in. Kepler, the astronomer, after long and weary labor, had worked out a certain theory as to the movements of the planets. That theory was just the product of his own reasoning. Then he turned to the telescope to see whether the planets actually moved in the times and orbits that he had determined for them; and when he realized that the trigonometry of his own brain was also the trigonometry of the sky, he took his eyes from the glass and shouted out into the silence of the night, "Oh, God! I am reading thy thoughts after thee."

When Isaac Newton had formulated a certain theory as to the movement of the moon, he turned his attention to the moon itself to study its path in space. Night after night his observations went on until he realized that that body was sweeping through the heavens in a curve which corresponded exactly with the curve which he had plotted on his paper, and as this conclusion became more and more clear until he saw it was to be a demonstration, he dropt his pencil, too overcome with emotion to complete the problem. This was not the emotion of intellectual pride, nor the joy of discovery, but the emotion of reverence that he had been permitted to enter into the Creator's thought. God has made us in His own intellectual image.

He has made us, too, in His image until we are capable of sharing with Him His artistic ideals and of being a partaker with Him of the common joys of beauty. If one stands before a cathedral like that of Cologne or Florence, and sees the graceful walls, the massive buttresses, the fretted arches, the sculptured gables, the tapering spires, the swelling dome, all rising in such proportion and grace and harmony as to deserve the name of frozen music, he is struck with its beauty and thrilled with an indefinable joy of appreciation. You are sharing a common joy with the architect who created it all, because you share with him a common artistic nature. We admire the forms which the sculptor's chisel cuts; we appreciate the harmony of music as the fingers sweep over the strings or along the keyboard, because we are sharers with both sculptor and musician of a common artistic nature. We go out into the forest, which is God's first temple, and here are stately pillar and sweeping arches and graceful lines and all the beauty and proportion of a great cathedral. And in those peaceful solitudes we love to linger and appreciate and enjoy. We are sharing with God His beauty.

One goes into the fields in autumn, when the landscape is aglow with a thousand shades from the crimson of the sumach to the green of the pine; from the purple of the oak to the amethyst of the horizon's haze, and we watch and enjoy the picture which the great Artist has drawn on His gallery wall. We are able to enjoy the great Artist's work because He has made us in His image with a nature akin to His own. If a violin be placed in the back part of the audience-room, tuned to the pitch that the pipe-organ is, and the organ is played, the strings of the violin will catch from the vibrating air the passing music, and even tho no hand is near, it will answer back note for note. It is pitched to the same key and capable of the same music. There come to us all flashes of beauty, notes of melody, glimpses of things divine from sunset glory, from mountain's grandeur, from the forest's solitude, from the old ocean's shoreless expanse, from landscape's color, and they awaken in us an answering note; they are wandering tones from the great central source of beauty and melody, and our lives catch them and respond to them because we are tuned to the infinite and are partakers of His image and nature.

Need I take time to say that God has stamped upon us His image in respect to the moral nature? None of us ever was misled to interpret our moral sentiments as matters of individual taste or think of them as simply of local or temporal significance. The conscience is a part of us, yet it speaks in tones of authority to us. The whispers of conscience are the voices of a sea that beats on the shores of our lives, but a sea that stretches away to shores where is set the throne of God. The old Greek teacher felt the universal and eternal nature of this inner voice when he said no evil can befall a good man either living or dead; and Seneca,

the Roman, felt the force of the same truth when he set aside the classical morality and said to Jupiter, Whether it please or displease you, to the inner voice I shall keep the rudder true. Kant, the German philosopher, said that there were two things in life in the presence of which he stood in awe—the stars in the unfathomed space above and the voice of conscience within. Goldwin Smith, the cultured skeptic of modern times, is able apparently to doubt everything, save that the voice of conscience within the heart is the voice of eternal truth and justice. God has so shaped our souls that we are in the roughest outline at least in the image and likeness of His moral nature.

Oh, that I had the time, or better still, the ability to speak of how God has enabled us to be partakers of His life of love, and to share with Him the joys of serving and sacrificing, along paths that are on lower grounds, but paths that run parallel to the way of sorrows that passed through Gethsemane and on beyond to Calvary.

Has not God so formed us that we are sharers with Him of eternal life? Man reads, "passing away" on everything he sees. The blossoms fade; the flowers wither; the beech and the oak decay and fall, to sink into the mold out of which they came; the hills are washed down by the rain to the valleys and even granite mountains crack and crumble. He is told that the stars are burning down like candles in their sockets to flicker out in the end in darkness. He sees his fellow men laid away in the tomb and the ruddy cheek turn to ashes and the warm hands become only cold, gray dust. Yet, in the midst of apparent universal ruin, man stands unmoved, saying of his departed friends, "They live," and of himself, "I shall live." When the Roman Christians, in the awful days of the early persecutions, carried their dead from the sands of the Colosseum to the catacombs beyond the Sebastian gate, above each narrow cell where they laid them they cut in the soft tufa rock the word, "*vivat*" —"he lives." Old royal Rome is gone, the palaces of the Cæsars are gone, the old triumphal way is silent and forsaken; the Colosseum is a crumbling ruin, and the shout of the multitudes that once caused its walls to tremble and rock has died out of the air forever. But the traveler stands before those catacombs and reads, "He lives," and believes it, so deep is the conviction that the spirit of man abides untouched by the wreck of thrones and the passing of empires.

When the body of Phillips Brooks was borne out of Trinity Church on the shoulders of six stalwart Harvard students, does any one suppose that they thought even for a moment that they were bearing to the tomb all there was of the great preacher; that he who had spoken words that stirred their hearts to noble action, who had lifted their eyes to life's wider, deeper meaning, who had held up ideals that had become the passions of their minds, who had pointed them to the Christ who had changed their lives forever, was only dust and ashes?

I have been told that on Sunday following the death of Lincoln, the American churches were crowded to the doors—all hungry to hear some word of assurance that tho the great martyr had gone out into the mist and the mystery, that still somewhere he lived. The American people that day were willing to believe anything regarding that future save that he, who had led a nation through fire and war to the edge of the promised land of peace into which he was not permitted to enter, should find out in the unknown no path for his patient feet and no crown for his kingly head. Deep in every heart is an unsatisfied hunger which only eternity can explain and only an eternity can meet. The little girl with her arms full of flowers, which she has gathered, believes that just beyond the brook and over beyond the grassy knoll are larger and brighter ones than she has yet found; the young man, whatever be the success that has crowned his efforts, believes that over the blue range of mountains that lie on the horizon a larger success awaits him; and the old man comes down with tottering steps to the beach of an ebbing tide and believes beyond the waves is a land full of the victories and the love which this world denied. God has placed in our hearts a hunger which only eternity can satisfy.

And does not all this make it a little easier to grasp the mystery of the Incarnation? Christ, tho divine, could become the child of Bethlehem and could dwell in and find expression through the limitations of our human nature, because God had made humanity in His own image, and Christ, tho divine, became human to the end that we, tho human, might, through Him, reach up toward the divine.

This morning we look back across 2,000

silent years to the land where Christ was born, and we see One gather about Him twelve men who follow Him. By day they listen to His wondrous words and bask in the sunshine of His wonderful influence; by night around a smoldering fire on the hillside they drink in His deep and tender but heroic life. And the uncultured fisherman and the self-centered tax-gatherer and these rough men of the byways, become gentle and loving and heroic; and they move out from that Galilean life to change the face of this old world with the gladdest message of all the ages. All that was true and strong and divine within them came forth in majesty at the touch and the call of the divine in the Master. That same human and divine Teacher and Leader laid aside the toga of the Hebrew. He passed out of the place and time limitations of that first century. He left the Judean hills behind, and has moved out into the universal life of the race. His footprints are on all the centuries, and this morning He passes across the doorways of our thought and He says, "I come not to destroy, but to fulfil."

And in our own day and time the Christ is coming again to men, and He is asking now not for room in the manger of an inn, but for room in your heart and mine; and that abiding there, the divine in Him may awaken the sleeping and dormant image of the highest in us.

WHAT MAKES LIFE WORTH LIVING?

Emory J. Haynes, D.D., Poughkeepsie, N. Y.

For me to live is Christ.—Phil. 1 : 21.

It transpired to you, I will assume, some night in your dwelling to fight hard to prolong a life. With all the skill of surgery and medicine, with swift feet of many friends who ran hither and thither, with strong hand that lifted this and passed you that, with such a vigil of your burning eyes to every crevice of the doors and windows to beat back those black wings, if, by chance, like some huge bat, they should invade your dwelling, you struggled through the night to prolong a life.

The next morning, in that unspeakable silence when all was over, you wandered about the house, yourself with numb feet, with numb limbs and heart; in some careless way you turned the pages of the common print, saw, without being startled, that your acquaintance of the avenue had in that same night shot himself. The irony of things came home to you as never before. Oh, cruel fate of things, that he, who hated a life, threw it away, could not have loaned to us, who loved a life, his vital spark for another day.

Is life worth the living? What young person ever lived but heard that question with a strange surprize when first it fell upon his ears: Is life worth living? Does it pay to try to live? You and I recall the hour we went to our father, and asked what should be its interpretation. We can still see the wise, sad look upon his face, when he said: "I do not know that I can explain to you, my boy." There we stood with our skates on our arms, and the happy boys shouting to us from the foot of the stairs to hurry, and we reiterated the question, "Father, what could the teacher have meant by that question? Why, one who could ask such a question as that could not have been natural; he must be insane." "Not insane, my son, but mayhap fearing that he was going to be." "How so, father"? "Through troubles, disappointments, bereavements, feeling that he had suffered more than he was capable of." And then again the shout from the foot of the stair to hurry, and we, leaving our skates upon the desk, telling them to go on to the lake and we would meet them there, looking into father's face, say: "Father, I have no doubt manhood is graver in its cares than childhood and youth, but, father, I have pictured to myself that when I reach your years of to-day (and I have) that I should be as happy as you are. You have some dark days." "Oh, yes, my son." "But you always go about singing your hymns." "Yes." And he says, "I enjoy my life, my lad. To live is Christ."

He goes on to say that sometimes so keen are the disappointments in life as to take out all the zest and enjoyment. For instance, the musician loses the use of his right hand, and life seems desolate; the orator loses his voice; the merchant loses his grip about fifty. "Before fifty, it does not matter so much, but after. it is a terrible thing to lose your hold." So,

when these bereavements and disappointments befall a man, if he finds within himself great sources of enjoyment, if he has lived for God, if his aspirations are toward heaven, then he is happy still; but if he has lived largely for the pleasures of this world and its victories, then, when the present world is shut out for a moment, he makes this bitter complaint: Is life worth living?

Now it is, no doubt, out of such experiences which come in subsequent life, that this question arises, and there is not one but who has felt or will feel the meaning of this question: Does it pay, after all, upon the ledger of self to keep up the struggle? Is self receiving more than it gives, or as much? Is not the outgo greater than the income to self? Is not self perpetually, after about thirty-five, losing, losing, and you can not make the balance-sheet? That is the question, and every man in his own way answers it.

"To live is Christ," is Paul's predicate. This makes teaching, for every department of life, the happy rooms as well as the rooms of misery. Life is worth living for the union with Christ that is possible. Then be happy like him. What satisfaction can there be to the child in the pains and illnesses incident to life? Is there anything so mysterious and hard to answer as the sight of pain in a little child? What satisfaction, in comparison with that day which dawns upon the growing life when God reveals Himself in the person of Jesus Christ, and says, "Son, daughter, give me thine heart." That is the first royal moment of living that ever comes to a human being.

Now, I reiterate that that is the moment of living when, at length, in the dawn of full sunrise, somewhere along about ten or twelve or fourteen years of age, more or less, the child realizes that God is speaking. The time is coming when the Bible shall be so read, men and women will be able so to lead their families, that the conversion of a gray-haired sinner will be an astonishment to the world. Souls will be converted in childhood. They will grow up out of your households, and Jesus Christ will reveal Himself. "It was I who carried thee; it was I who hovered over thee with my wings of tenderness; it is I who have kept thee in all thy way. In those past periods of life thou hadst no volition to throw me off; but now, standing here in your supremacy of will, it is for you to say, whether having led you and watched over you thus far, I should hold your hand still as we walk the rest of the journey." Ah, that is the supreme moment of life, whether it come in infancy or advanced life, when Jesus Christ emerges from the myths of Christmas tales and becomes a real person.

Oh, it is so pitiful to see children growing up who are taught that the one object of life is to get rich! To get on in life and have position! Just think of it! It is so pitiful to think that men and women of thirty or forty, yea, older, who have been taught that the object of life was to toil for food, drink, clothing, a little amusement in the evening, and to pass their life smoothly if possible. Pitiful, base objects, in contrast if they take the place of the real object. No, men and women! We were created to be recreated by the spirit of God. We came into this world that we might meet that overmastering Spirit, Jesus Christ, and become His own. Ye are not your own. Ye are bought with a price, even the precious blood of Jesus Christ. Ah, life is worth the living when one gets that gleam of truth and when man says, "I was born for God and now am born of God."

So life is worth the living when we realize that it is like a canvas upon which the Savior is flashing the colors of the Spirit. The fruits of the Spirit are faith, love, hope, charity, long-suffering, gentleness, goodness, temperance, meekness, and all that long line of excellences which He alone knows how to put on there. And he who has found the real secret of life prays, "Go on, Heavenly Painter." Sometimes it seems as tho He dipt His brush into our heart's blood, but all the time the painting goes on. What is life? It is holy graces in the soul. Life is character, starting like the springing shoot and growing large and full like the stalwart oak, to stand forever, transplanted to the gardens by the jasper sea. Life is to feel, each transient sun, the springing of great thoughts within you which get their answer only at the throne of God. Life is a hope that can not be measured here. Life is a longing that can be sated only there. Life is a question that will be answered there. Life is a passion which no one of these nerves of the flesh can meet and master. Life is a hunger and thirst which only the bread of heaven can satisfy. Life is a tear which only God can wipe away. Life is so grand that there is only one predicate for it, "To live for Christ."

Live for Christ in your souls. Live for Christ in your outward life.

OUTLINES

Series on the Logic of Religion

John W. Dunning, D.D., Tecumseh, Mich.

I. The Logic of History

The world is gone after him.—John 12 : 19.

The proofs of religion are not demonstration. Religious proof is evidential, testimonial, and circumstantial, as in our courts it is evidence of high probability. The judge and jury decide where the weight of evidence lies. We can ask no higher proof, for religious history is full of this presumptive proof.

I. The logic of the dead religions. Thousands of religions fall by the wayside, but Christianity grows brighter as time progresses.

II. The logic of saintly lives and testimonies. If religion is false, then the saints are wrong and the rogues are right.

III. The logic of the calendar. Our calendar dates from Christ. "Every event must have an adequate cause."

IV. The logic of the missionary. He changes life and civilization by the gospel.

V. The logic of the key. History shows that Christianity fits the needs of the world as the key the lock. When the key fits debate ends. Christianity is the key of history.

II. The Logic of Literature

For if ye had believed Moses, &c.—John 5 : 46–47.

Literature brings a message in defense of our religion.

I. The logic of human speech. This distinguishes us from the animals. Animals could not give it. 1. Shows us it is a God-given faculty. 2. Refutes agnosticism. If God gave us power to ask He will reveal. Answered prayer. Wireless telegraphy. 3. Our highest instincts say, "Show us Father." God will not foil us in our questionings.

II. The logic of the poet's song. Poetry and religion cradled together. 1. Poets get their inspiration from religion. 2. They give wonderful testimonies to it. Quote Browning, Tennyson, etc.

III. The logic of a Book. How explain the Bible and its influence on history and literature save on a divine hypothesis? If Bible were banished, what? If put into practise universally, what? The contrast! The rose gets its color and perfume because it comes from a rose-seed. The Bible gets its power from its source—God.

III. The Logic of Science

For we know in part.—1 Cor. 13 : 9.

The so-called conflict of science and religion has been due to the extremists—the shallow scientific skeptic and the blind dogmatist. Real religionists and real scientists are not in conflict.

Science is not the "mother of all truth." At best it gives us imperfect knowledge. It can't prove religion, can only raise a presumption.

I. The logic of law. 1. Science shows us world is not chance. If a law, a law-giver. 2. All natural law summed up in one "like causes make same effects." In miracle, for example, natural law not violated—a new cause comes—God will apply to religion the laws of survival, conservation, adaptation, and progress.

II. The logic of size. The vastness of the universe compels us to believe God would make a moral world equal to it. It shows us new visions of love.

III. The logic of beauty. Beauty due to proportion. Proportion demands that God be holy, loving, etc. Supports all the glories of the Incarnation.

IV. The logic of man. 1. His conscience. 2. His body. 3. His brain.

IV. The Logic of the Common Life

The common people heard him gladly.—Mark 12 : 37.

In common life faith is necessary. In friendship, business, pleasure, study, travel. Religion demands faith. Faith means the same in religion as any other pursuit. Our common life is full of messages on religion.

I. The logic of the common people. Christianity is common man's religion. Christ came from the lowly. Christianity has always appealed to common people—whether it be Queen Victoria or Jerry McAuley.

II. The logic of the common life. 1. The logic of faith. 2. The logic of answered prayer. 3. The logic of the changed life. 4. The logic of our unfinished toil. We leave our work half done. There are wrongs to be righted. Our life an unfinished epistle. In it is the prophecy of "many mansions."

The logic of things is on the side of religion. It doesn't solve all puzzles. But there are more of these outside Christianity than in it. It is common sense to decide where the weight of evidence lies.

A Model Congregation

Now therefore we are all here present before God, to hear all the things that are commanded thee of God.—Acts 10 : 33.

I. All who knew of the service were present. "We are all here."

II. They were on time. They waited for the preacher.

III. They were in a devout spirit "present before God."

IV. They came with the expectation of hearing a divine message. "To hear all things that are commanded thee of God."

The Weeping Penitent

And, behold, a woman in the city, which was a sinner, &c.—Luke 7: 37, 38.

I. Love for the Savior brought her into His presence.

II. Humility for her sin brought her to His feet.

III. Sorrow for her sin made her weep at His feet.

IV. Gratitude for sin forgiven led her to wash and anoint His feet.

Empty Profession

Why call ye me Lord, Lord, and do not the things which I say?—Luke 6 : 46.

This pathetic appeal is just as pertinent at the present time as when it came with such heart-searching power from the Savior's lips. Its unfolding and enforcement require the faithful messenger to do three things:

I. To answer the question. Why does anybody call Jesus Lord without making an honest attempt to do what He says? 1. Some do it for the sake of prestige—business or social. 2. Others for the sake of intellectual honesty—convinced in head but not converted in heart. 3. And others do it for conscience' sake—a nominal profession satisfying conscience better than none at all.

II. To uncover the sin and folly to which the text refers. How shall we characterize this empty profession? 1. It is a sin against society—hypocrisy. 2. It is a sin against God—mockery. 3. It is a sin against self—soul-suicide.

III. To discover the guilty. Who commit this sin? 1. The profest Christian who has not broken with sin of every kind. 2. The profest Christian who has not broken with the dominion of worldly things in his heart and life. 3. The man who is not a church-member but claims to be a Christian.

The Secular New-Year's Day

It shall be the first month of the year.—Ex. 12 : 2.

The Book of Common Prayer begins the religious year at Advent, because the nations of the globe have regarded various periods as the commencement of the year. Before A.D. 1752 our New-year began on March 25. It is a fortunate circumstance, for with this arrangement the introduction of Christianity into a foreign land, such as Persia, China, or Japan, does not interfere with its civil and legal year.

John Wesley grafted on the eve of New-year's day the keeping of a "Watch Night," which, altho it was regarded by his biographer Robert Southey as a strange innovation, is now observed by Christians of every name. "Watchman, what of the night?" Isa. 21 : 11. "The morning cometh," and with this morning the New-year with its duties, its contracts, its business anxieties, and its hidden future. How shall we meet all this?

I. With faith. This is our victory. 1 John 5 : 4.

II. With confidence. This is our abiding strength. Isa. 30 : 15.

III. With hope. This is our sheet-anchor. Heb. 6 : 10.

IV. With resignation. This is our loyal submission. Jas. 4 : 7.

Observe, the "first month" was sanctified with the Passover. Let us sanctify the New-year with a Holy Communion, the Lord's Passover.

A Christian's Definition of Life

For, to me to live is Christ, and to die is gain. —Phil. 1 : 21.

Life! what is it? Biologist, psychologist, philosopher—these all speak out of their restricted spheres, in theory; but Paul looks at it by way of a practical comparison.

I. Depends upon foresight. Life that looks no farther than present belongs to a low order; contrast Indians and Americans; note when the boy becomes a man. Jesus lifts the veil and enables a farther look. Dissatisfied Nicodemus, tho a ruler, must be born anew.

II. Depends upon high ideals. The rich man whose barns were extended lived extensively, but not intensively. "Man's life consisteth not in the abundance of things."

III. Depends upon endurance. "The survival of the fittest" is a proof of higher life in the spiritual as in the physical. Salvation is for him that "endureth unto the end."

A Barren Year

Let it alone this year also.—Luke 13 : 8.

THIS parable is peculiar to St. Luke. It was spoken on the Sabbath and in a synagog. It reminds us of present opportunities and it warns us of delay. The vineyard is the Church. The owner of the vineyard is Christ. The barren fig-tree is the fruitless Christian. The dresser of the vineyard is the ministry of the Word. What an amount of energy and what diversified means of grace are used in the Church to fertilize a single soul. We can picture at the beginning of the year a poor barren soul that has "gone through it all" and with no result. Even the loving Jesus, the Lord of mercy, says "cut it down." It is in the way.

The minister of Christ pleads, "Spare it just for another year."

I. The barren fig-tree. Mark 11 : 13; Isa. v. 2.

II. The patient owner. Isa. 30 : 18.

III. The diligent dresser. 1 Cor. 4 : 2.

IV. The ministerial cry. Joel 2 : 17.

Jesus's Idea of Greatness

Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist.—Matt. 11 : 11.

READING this tribute to an early believer from One whose regard for truth admitted no empty phrases, we infer something of Jesus's idea of greatness.

I. One who wanted to think for himself; who had doubts and questionings, but who sought more light; like Socrates, Galileo, Augustine.

II. One who showed the persistence of faith. The first obstacle did not cause him to stumble; the first disappointment showed that he was not "a reed shaken by the wind."

III. One who had the courage of his convictions; like Stephen. Trials brought out the pure gold of the heroic character; yet

IV. One of great humility. "The latchet of whose shoes I am not worthy to unloose." Only great souls can afford to be humble. Abraham Lincoln's favorite poem was, "Oh why should the spirit of mortal be proud?" Such humility is a true sign of fitness for something higher.

THEMES AND TEXTS

FROM THE REV. E. FENN LYMAN

Great People in Narrow Places. "If thou be a great people, get thee up to the forests, and cut down for thyself there, . . . since the hill country is too narrow for thee."—Josh. 17 : 15.

The Irony of the Fearful. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?"—Ex. 14 : 11.

A Bride for the Son. "Thou shalt take a wife for my son from thence."—Gen. 24 : 7.

The Geography of a Blessing. "He blessed him there."—Gen. 32 : 35.

The Secret of a Young Man's Greatness. "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him."—Deut. 34 : 9.

Service without Love. "Thou gavest me no kiss."—Luke 7 : 45.

Clay-craft and Soul-craft.—"Then I went down to the potter's house, and, behold, he was making a work upon the wheels," &c.—Jer. 18 : 3, 4.

High License. "And it came to pass, when Israel waxed strong, that they put the Canaanites to task work, and did not utterly drive them out."—Judges 1 : 28.

Parental Forethought. "What shall be the ordering of the child?"—Judges 13 : 12.

Oil for Life's Bearings. "Forbearing one another in love."—Eph. 4 . 2.

I. THE BODY

The Care of the Body. Rom. 6:12–14.

The Sacredness of the Body. 1 Cor. 6:19–20.

The Sacrilege of the Body. Gal. 5:19–20.

The Healing Ministry of Jesus. Mark 1:23–34.

II. THE MIND

The Science of the Mind. Mark. 12:30; Phil. 2:5.

The Relation of Body and Mind. Rom. 12 : 1–2.

The Spiritual Mind. Isaiah 26:3.

The Principles of Religious Training. Prov. 22:6; Deut. 6:6–9; Eph. 4:20–24.

III. THE SOUL

The Meaning of Soul and Spirit. Gen. 2:7.

The Spirit of God in Man. Isaiah 61:1; Gal. 4:6.

The Value of the Soul. Mark 8:36.

The Quickening of the Soul. Psalm 119, 107; John 6:63.

The Immortality of the Soul. 1 Cor. 15:54.

IV. THE SPRING

The Relation of Man and Nature. Isaiah 44:24; Acts 17:22–28.

The Preparation of the Soil. Prov. 16:1; Mark 4:13–20.

The Sowing that Counts. Ecclesiastes 12:1; Eph. 6:1–4.

The Eternal Spring. John 4:4–14.

ILLUSTRATIONS

The New Year.—The following, by C. Rossetti, is a good sentiment for the New Year:

New year meets me somewhat sad;
Old year leaves me tired,
Stript of favorite things I had,
Balked of much desired;
Yet farther on my road to-day,
God willing, farther on my way.

New year coming on apace,
What have you to give me?
Bring you scathe, or bring you grace,
Face me with an honest face,
You shall not deceive me.
Be it good or ill, be it what you will,
Its needs shall help me on my road,
My rugged way to heaven, please God.

Compensation.—An unidentified author sets forth the hope we all feel that life shall some day meet its joyful recompense:

In the latter days it shall come to pass
When the toil of the weaver is ended
That the warp of life with its silken thread
Of inwrought truth shall be blended.

That the visible robe that enwraps the soul
Shall glisten with light and beauty
As the threads of the Christ-Life shall bind the warp
In the fabric of holy duty.

Ah! then shall the weaver find recompense
For the toil that often seemed hopeless
When he sees in the pattern the Master's "Well done"
And recalls the sure promise of "Doubtless."

Oh! blest the souls that the shuttle flung
As the Spirit directed its flight
They shall shine as the firmament shineth by day,
As the stars forever by night.

Affliction.—Job's "Tho he slay me, yet will I trust him" has an echo in this bit of fugitive verse:

God would never send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright:
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you,
Whose courage is sinking low—
And—well if your lips do quiver—
God will love you better so.

The Christian Attitude.—An unidentified writer puts the main virtues of the Christian life into the following simple rime.

Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child,
Just to be gentle and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with song,
Whether the hour is dark or bright,
Just to be loyal to God and right,
Just to believe that God knows best,
Just in His promises ever to rest,
Just to let love be our daily key,
That is God's will for you and me.

Pluck.—This virtue is set forth suggestively in the following lines:

Pluck wins! It always wins! tho days be slow,
And nights be dark 'twixt days that come and go.
Still pluck will win; its average is sure,
He gains the prize who will the most endure;
Who faces issues; he who never shirks;
Who waits and watches, and who always works.

Instinct and Providence.—In the torrid zone the birds, unendowed with a Providential instinct, would have built as they do with us, but owing to the presence of snakes, apes, and other enemies, they suspend their nests at the end of tree-branches. The tailor-bird has a nest shaped like a purse, deep and open at the top, its prescience of danger thus shielding it against gliding depredators or others more active. Not content with the twig for support of its nest, it sews dead leaves to living ones, using its bill for a needle.

"It wins my admiration to view the structure of that little work, a bird's nest. Mark it well, within, without, no tool has he that wrought, no knife to cut, no nail to fix, no bodkin to insert, no glue to join, his beak was all, and yet how neatly finished!"

Uninstructed of heaven, none of these beautiful and striking things would be. What a light is thus thrown on the intelligence not only, but the benignancy and tenderness especially of the great Creator, extending even to the lowest creature, for "not a sparrow falleth to the ground without your Father."

Light in Darkness.—In John Milton's "Letter to a Foreign Friend" occur the following brave and trustful sentiments:

They charge me with poverty, because I never desired to become rich dishonestly; they accuse me of blindness, because I have lost my eyes in the service of liberty; they tax me with cowardice, and while I had the use of my eyes and my sword I never feared the boldest among them; finally, I am upbraided with deformity, while no one was more handsome in the age of beauty. I do not even complain of my want of sight; in the night with which I am surrounded the light of the divine presence shines with a more brilliant luster. God looks down upon me with tenderness and compassion, because I can now see none but Himself. Misfortune should protect me from insult, and render me sacred; not because I am deprived of the light of heaven, but because I am under the shadow of the divine wings which have enveloped me with this darkness.

Incentive.—The writer [Rev. J. A. Cosby] attended the great Interstate Oratorical Contest of College Students at Monmouth, Ill., May 4, 1905. Eleven orators, the picked men out of 25,000 students among the colleges of the Middle West, struggled before a great audience for the prize of victory.

I met the winner at the depot after the contest and, congratulating him, spoke of what a nervous strain it must be to participate in such a contest. "Yes, it was not myself only I was thinking of, but my friends, my college, my State," said he. Sending a message at the hotel, he remarked, "How I would like to see my old mother's face when she gets this message!"

He felt the eyes of absent friends were upon him and he *must* win. There was a prize of $100, and, better than that, the honor of victory, to be gained. We are runners for a crown before a great cloud of witnesses.

Transitoriness.—Bubbles are supposed to burst almost as suddenly as they are blown; but rosin bubbles are exceptional. Of a pleasing appearance, silvery luster, and reflecting different rays of light, they will remain for months, it is said, as perfect as when they were formed. Their permanency is ascribed to the sudden coagulation of the rosin, thus imprisoning the air by a thin film of solid matter and preventing its escape.

Among youth particularly, how much building of air-castles! John Quincy Adams speaks of "the vain and foolish exultation of the heart which the brighter prospects of life will sometimes excite." Some of these things, however, seem to have considerable substance in them, and hold their fascination during most or all of the natural life. Many great men otherwise have resembled rosin bubbles in their solid success, but in the failure to prepare for another existence it was only bubbles after all, however apparently substantial. The butterfly wing is gaudy and evanescent, tho lasting through the long summer's day. Says Paul, "Seek those things which are above, not the things on the earth" (Col. 3 : 1).

Temptation.—In the middle of a waterspout at sea, it is said, there is a transparent tube, discovered, on closer approach, to be vacant space, with no particles of water whatever ascending in it. Sometimes these cones of water disperse suddenly; at other times they pass rapidly on the sea, continuing a quarter of an hour or so, and then disappear. The concussion of the air from the firing of a gun may disperse them; or, as they are moved in space by the action of the prevailing wind which also affects the ship, they are often allowed to pass before or behind, by a simple maneuver. They thus vanish before they come near enough to do harm.

In dealing with evil great carefulness is also needed. "Resist the devil," says Scripture, "and he will flee from you." When thus treated, temptation is found to be hollow and unsubstantial, because Christ has conquered it for us, and we are authorized to rejoice beforehand even because of this. "Be of good cheer," said He, "for I have overcome the world." Concerning our course toward the path of evil, it is said: "Go not near it, avoid it, pass by it, and pass away."

Golden Silence.—"Shut your ash-pan!" may be seen on the Erie Railroad, just out of New York (near the entrance to a bridge), intended as a warning to the fireman, lest sparks from beneath his engine should ignite the dry timbers in the trestle and destroy the entire bridge.

Says the Apostle James: "Even so the tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth!" (1 : 5). "Shut your mouth!" is thus sometimes excellent advice to any of us.

Alertness.—The trumpet-bird is a stanch friend and companion. He raises his trumpet-like voice to accost his master in the morning, hops and dances around him, expands and shuts his wings, presents his glossy neck to be stroked, and on a journey invariably strides along. One can not outrun the bird, and he will wait for you three or four hours at a house, if necessary. The birds will accompany strangers into the garden, take just as many turns as they do, and escort them back again—a self-constituted body-guard. With quick and sleepless eye, swift foot, and delicate hearing they make keen sentinels to watch sheep in the field. By the help of its wings and its active habits the bird seems to be here, there, and everywhere over the whole field at the same moment.

"When thou liest down, when thou wakest and goest abroad"—thus men are enjoined to keep themselves constantly alert in obedience to the behests of God's law. It would seem as if the Creator had given us a striking object-lesson as to how this is to be done in the trumpeter, of vigilance in continuous companionship with Himself. This, of course, is the one price of spiritual liberty.

Right Use of Strength.—In the army hospital at the World's Columbian Exposition there was on exhibition a negro's skull, which had been crushed by the owner's butting heads with another negro. By the side of this were human bones pierced by musket-balls in the Revolutionary War.

Some people waste their energy and destroy themselves in antagonizing one another, while others lay down their lives for the sake of principle, and in the defense of truth and right. The only result accomplished by the butting negroes was the determining of which had the thicker skull. The patriot soldiers, by their sacrifice, gave us our priceless freedom.

God's Guidance.—The torpedo, equipped with its own motors, a complete vessel in itself and steered by wireless telegraphy, is cast into the sea. All visible connection with the ship is severed. Its motor is started and it goes on its way alone. Henceforth its course is determined by its own motors and steering-apparatus. It is free. The uninformed observer would say: "There is no connection between the ship and the torpedo. I neither see nor feel any power passing from the ship to the torpedo. The torpedo must determine its own course." But on the ship at the telegraph instruments is a man who turns the torpedo as he wills. If the torpedo had intelligence it would say when asked why it turned this way or that: "Oh, I just had an impulse to set this or that motor at work and so turned to the right or left."

As the man on the ship sends out the electric waves and guides the torpedo in its course, so God sends out His silent, unseen, spiritual forces which act upon the secret springs of action in man's innermost soul. And thus without violence to the human will God directs and controls the actions of men.

A Cheerful Giver.—A smart young man met an aged minister in the street, and said, "Dominie! I will give you this five-dollar bill for the charity for which you pleaded on Sunday, just for fun." "Just for fun!" exclaimed the venerable man, placing his hand on the young man's shoulder, "why, that is just as it should be, for the Bible says (2 Cor. 9 : 7) the Lord loveth the hilarious giver. The Greek word translated in our English Bibles as 'cheerful' is *hilaros*, which means that a successful young man of business like you should give with that pleasurable excitement of the animal spirits which you now feel. Make it a ten-dollar bill, my boy, just for fun."

Clinging to Relics.—In an almshouse a woman lay dying. Her wrinkled hands had seized an object as tenaciously as if it were composed of purest gold. Alas! it was but a battered lamp, which once belonged to a magnificent coach. Horses and carriage, together with a costly mansion, had been bestowed upon her in honor of her bridal day. But misfortune struck the mansion, and it went under the auctioneer's hammer. Disaster tore down the pictures from the walls, while statuary and silverware, with the caparisoned horses and coaches, were snatched away. She succeeded in rescuing from the ruins this battered carriage lamp. It was a reminder of happy days and nerved her in the struggles, which forced her to turn her back on the luxuries of life, and go to the almshouse. But it is not what we rescue from past wrecks that will have value for us in life or in death, but what we can still hope for in the abundant grace of God.

PREACHERS EXCHANGING VIEWS

The Jewish Sabbath

Editor of THE HOMILETIC REVIEW:

A certain amount of error has crept into general belief concerning the Sabbath, both Jewish and Christian. As to the Christian Sabbath, we have none if the question is determined by the language of the New Testament as given by the translators. The translators (all of them) of the New Testament have murdered the Christian Sabbath if there is such a Sabbath in the Greek New Testament. For depending on the English translation we know nothing of a Christian Sabbath. The expression, "The first day of the week," has nothing in it of a Sabbatic character. If the word *sabbaton* means "week," then, in the Greek we have no Christian Sabbath, and mankind is without a Sabbath. But if *sabbaton* does mean "Sabbath," what a great mistake has been made in rendering *sabbaton* "week." Perhaps the destruction of the Christian Sabbath came about through the erroneous conception of the Jewish Sabbath. Considering Saturday, the day before resurrection day, as the Jewish Sabbath, and as the seventh day of the week, would naturally cause one to think that resurrection day was "the first day of the week," but, then, why should *mia ton sabbaton* be so rendered, when by such an act the Christian Sabbath was destroyed? The question is, Why? If *sabbaton* means "week," where do we get any Sabbatic character for resurrection day?

Now, for the Jewish Sabbath. On what is based the belief that Saturday is the seventh-day Sabbath of the Jews after which the wave-sheaf was offered? There is nothing in the law of Moses on which to base such a belief. The law of Moses required that the type and the antitype should both be of like character and that the type should precede the antitype. From this standpoint let a test be made of the day of the month (not the day of the week) for the Sabbath after which the wave-sheaf was offered. As Christ arose on the sixteenth day of the first month, the preceding day would be the fifteenth. If the fifteenth were the Sabbath, then the wave-sheaf would be offered on the sixteenth, a labor day in the law, and also on resurrection day, the day of the antitype. Thus it is seen that the fifteenth day of the month could not be the Sabbath after which the wave-sheaf was offered without a double violation of the law governing the type and the antitype. Taking the fourteenth day of the first month as the Sabbath the wave-sheaf would be offered on the fifteenth, a Sabbath, and the day preceding the antitypical day, which perfectly conforms to the law governing the type and the antitype. The fourteenth day of the first month, by the test, is the Sabbath, after which the wave-sheaf was offered. On the day of the wave-sheaf offering parched corn was eaten, hence "on the morrow after the Sabbath" (Lev. 23 : 11, 14). Parched corn was also eaten "on the morrow after the passover" (Josh. 5 : 10, 11), and "the morrow after the passover" was the fifteenth day of the first month (Num. 33 : 3). "And they journey from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out." The fourteenth day of the first month, then, is both "the passover" and "the Sabbath." In this we have the most positive proof that the day Christ was crucified, the fourteenth day of the month, was the Sabbath after which the wave-sheaf was offered. Incidentally, this overthrows another error of general belief. The passover ended at midnight on the fourteenth and the going out of Egypt began at midnight on the fifteenth, so that the fourteenth ended and the fifteenth began at midnight, the day beginning and ending at midnight, not at "even."

In the Greek New Testament we have confirmation that the day of the crucifixion, the fourteenth day of the month, was a Sabbath. In Mark 15 : 42 *prosabbaton* is called "the fore Sabbath," a Sabbath which precedes, or goes before, not one that follows after. See Young's Bible translation. Thus the teaching that Saturday is the Jewish Sabbath is thrown to the winds. Other evidence that Saturday is not the Jewish Sabbath : Pentecost immediately followed "the seventh Sabbath," hence the count of six labor days following "the seventh Sabbath" could not begin on Pentecost day; but on the day following Pentecost, which caused the seventh-day Sabbath to advance one day in the week each year, making it to come as often on one day of the week as on another day. The Jewish Sabbath represented an ending life

and, therefore, could not be one continuous consecutive seventh day. Hence it was not a Saturday Sabbath, neither a seventh-day-of-the-week Sabbath.

PARIS, ILL. W. H. BAUSER.

A Christian Daily Newspaper

Editor of THE HOMILETIC REVIEW:

In the words of one of the greatest newspaper editors of to-day: "It is my unqualified opinion that, wielded with prudence, justice, and truthfulness, having the right on its side, and being handled with ordinary composure and skill, the press is, as the old saying puts it, 'mightier than the sword.' But to be mighty, it must be free, and to be free it must be self-sustaining and self-respecting."

The same editor in his speech before a body of newspaper men, at a time when our country was passing through a great crisis, went on to say: "There is a great fight before us for liberty; a fight as old as the hills. The fight of the poor against the rich; the fight of the weak against the strong; the fight of the people against the corporation. The corporations just now hold the vantage-ground. They began by corrupting the newspapers; and they have gone so fast and so far that they are able at last to buy up legislatures, to command the services of capable and astute politicians, and even to shape the course of parties."

From which he led up to the eloquent appeal to his fellow editors, as follows: "Emancipate the press from its thraldom to mammon by making it self-sustaining! Bind it with hoops of steel to the service of the people! Acknowledge no master except that of which you yourselves are component parts —a board of which you are members—a cabinet of which you are ministers—the mastership of public opinion. It is the only service that gives plenty of pay and honest pay; it is the only service of which a man may be proud and in which he may feel happy. Throw off the execrable badge, faded and tattered and worm-eaten by its dishonoring memories and inscriptions, for that other badge, that insignia of rank and power, which says, 'I am no man's slave. I am a man among men. The roof above me is my own. This threshold is mine; and, holding no commission but that which, sent from heaven, makes me a spokesman for my fellow men, and having no weapons except a handful of types, I am able to defy the world that proposes, unbidden, to cross it because I am supported by an invincible army, ready to rally at a moment's notice for the defense of itself, which is my defense.' I believe that that sort of journalism will come to be believed in by every man who edits and reads a newspaper."

Two thousand five hundred daily papers are published in the United States and Canada, with a daily circulation of 15,000,000 copies in the United States, alone. In New York City there are 58 different daily publications, nearly every phase and interest of society being represented by one or more dailies. So, likewise, there are some 32 dailies in Chicago with an average daily circulation of 1,700,000 copies. Each one, with scarcely an exception, makes its purpose to further some special interest: 22 of them are in politics—8 Republican, 7 Independent, 4 Democratic, and 3 Socialist; 12 are printed in foreign languages—6 German, 3 Bohemian, 1 Norwegian, 1 Polish, and 1 Jewish. Other special interests represented by daily papers are the Live Stock, Commercial, Labor, Legal, College, and Racing lines of business.

Yet, with all of that circulation of daily newspapers, there is not one in the United States and only one in Canada that is recognized as being really Christian in its purpose and influence. The best we have are simply moral in their influence, seldom if ever recognizing in any direct way Christ and His influence upon the individual and society. Yet every Christian knows that there is a great difference between Christianity and morality.

There is no influence so potent in shaping our thoughts and forming the character of our children and young people as the daily paper. Hence, it becomes a duty of the aggressive Christian to help develop plans that, as soon as possible, will insure a Christian Daily Press, not forgetting, however, that such a press must be established and maintained strictly on its news and business merits.

Is it not time that the Christian people of America establish at least one influential newspaper, and put an editor in charge who will cater to the wants of the pure-minded Christians, and make one paper which in coming into our homes will not deprave, but rather elevate, the thoughts of ourselves and our children?

If such a press is needed, then we may be sure

that God's hand is back of it to help carry it to success. EDGAR POWELL.
LA PORTE, IND., July 15, 1908

The Trick of a Word

Editor of THE HOMILETIC REVIEW:

In the November issue of THE REVIEW we are treated to an exceedingly interesting style of exegesis, and a style of exegesis that is also exceedingly pernicious because of its inadequacy. I refer to the article entitled "The Trick of a Word" and featured on the cover.

This article is of great interest because it is connected with a live subject, and the style of exegesis adopted in it is particularly dangerous because it consists in stating half truths as the entire truth. The word apostle indeed means one that is sent; so does the word angel. But we commonly infer the duties and prerogatives that pertain to any office not merely from the name of the office but from those commonly attached to such office, whether by legal enactment or by custom. One can conceive of an illustrious successor of the author of the article in question, in some future age treating of the presidents of these United States. The word president, he would say, following this method, means one who presides; it is therefore absurd for any one to claim, as some do claim, that in the history of that country war was declared by one president, or that the slaves were freed by another. These traditions have been attached to the illustrious names of those men, who did nothing, as their title shows, but preside over the national deliberative assembly.

We find from a study of the Scriptures, and the fact is generally admitted, even by those who believe that the office of apostleship was a temporary office, that those who are in Scripture styled apostles did certain things, *e.g.*, ordained elders in every city, laid hands on baptized persons, appointed other ministers to such duties (as St. Paul to Titus, Titus 1: 5), which are not, so far as Scripture informs us, and according to the testimony of the several historic Churches, performed by other than the apostles or their successors. These facts must be considered in any correct exegesis of the word apostle.

But the author of the article to which I refer seems to overlook other important things. He says, "Thus Paul conceived of the missionary apostleship he claimed by no act of ordination from the twelve." One would be curious to have interpreted in conformity with this the passage in Acts 13, reading, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Nor should the writer of the article in question be misled about the facts as to the change in the canons of the Episcopal Church, however resentfully he may differ from the position maintained by them. It is true that an "open-pulpit canon" was introduced for the purpose of legitimating such independent action as had been taken by individual ministers contrary to the laws of the Church which they served. That proposed canon was killed, and in place of it the present restrictive canon was passed. The interpretation put upon this canon by Bishop Burgess is that adopted almost unanimously by the bishops of the Episcopal Church, and apparently with very good reason, that in her pulpits such methods of exegesis as those employed in "The Trick of a Word" may have no official standing. Sincerely,
CLAYTON, N. Y. THEODORE HAYDEN.

Murillo's "Immaculate Conception."

Editor of THE HOMILETIC REVIEW:

You have fallen into a strange error regarding Murillo's beautiful picture in the December number of THE HOMILETIC REVIEW. The dogma of the Immaculate Conception was first proclaimed by Pius IX. in 1854, and not by Paul V., as you say, late in the sixteenth century. The latter, so far from proclaiming it, intervened in the bitter controversy between the Franciscans and Jesuits on the one hand, and the Dominicans on the other, and forbade all public discussion of the subject.

Moreover, the picture, popularly known as the "Immaculate Conception," is manifestly an "Assumption," as it is also often called. The term "Immaculate Conception" refers to the conception, not of Christ, but of the birth of the Virgin Mary. The picture of a full-grown woman certainly can not be a picture of her conception. If it was intended to refer to the conception of Christ, it should not be called "Immaculate," which is technically applied only to the birth of the Virgin Mary. GEORGE C. FOLEY.
PHILADELPHIA.

Recent Books

Survey of the Religious Literature of the Year

Prof. William Adams Brown, D.D., Union Theological Seminary, New York

It is impossible, in the brief space allotted to this article, to mention even by name the most important books which have appeared during the year. Any selection made must be more or less arbitrary and involve the omission of many titles which we would gladly include.

The year has witnessed the beginning of two important works of an encyclopedic nature, "The New Schaff-Herzog Encyclopedia of Religious Knowledge," edited by Samuel Macauley Jackson, D.D.,[1] and the "Encyclopedia of Religion and Ethics," edited by Dr. J. Hastings.[2] The former of these, as the name indicates, is an American revision and adaptation of the well-known "Realencyklopädie," of J. J. Herzog, now appearing in Germany in its third edition under the editorship of Dr. Albert Hauck. It takes the place of the older Schaff-Herzog in four volumes, which was based upon an earlier edition of the same work. The present edition is, however, conceived on a much larger scale. Instead of four volumes it will extend to twelve and consist not only of a reproduction of the more important articles in the German edition, but also of a series of articles by English and American scholars on topics omitted or not adequately treated in the German original. Each group of subjects is assigned to a departmental editor who is responsible for that particular branch, and the whole is under the supervision of Dr. Jackson as editor in chief. A feature of interest taken over from the Schaff-Herzog is the inclusion in the dictionary of brief accounts of the more important living divines.

The "Encyclopedia of Religion and Ethics," on the other hand, is an entirely new work. While it covers in part the same ground as the Schaff-Herzog, its scope is wider, since it gives special attention to the field of comparative religion and aims to bring together within a narrow compass the most reliable results of scholarship within this wide and constantly growing field. Some idea of the breadth of treatment may be gained from the fact that the article on ancestor-worship, which covers more than forty closely printed pages, is itself contributed by no less than twenty-six different writers, each handling a special division of the theme. The same minute subdivision appears also in the even longer articles on architecture (almost one hundred pages), contributed by twenty-four writers, and on art (seventy-one pages), contributed by twenty-seven writers. It is to be regretted that this comparative method has not been carried through consistently. On such a subject as apologetics, for example, a comparative study of the methods of defense followed in the different religions would be most instructive, whereas the entire article is given to a defense of the Christian faith which, however excellent in itself, is manifestly out of place in such a dictionary.

These two works, together with the new "Catholic Encyclopedia," [3] the first two volumes of which appeared a year ago, and which has now reached Volume IV., will bring within the range of the intelligent English-speaking reader a mass of information in the world of religion and theology which has hitherto been inaccessible in English.

Worthy of special notice also is the appearance of the new *Harvard Theological Review*,[4] the first number of which was issued in January, 1908. This review, which is edited by a committee of the faculty of the Harvard Divinity School, consisting of Profs. G. F. Moore, W. W. Fenn, and H. H. Ropes, has been partially endowed by a bequest of the late Miss Mildred Everett, the daughter of the late Dean Everett, for the establishment and maintenance of an unde-

[1] "The New Schaff-Herzog Encyclopedia of Religious Knowledge," edited by Samuel Macauley Jackson, D.D. Vol. I. Aachen-Basilians. Funk & Wagnalls Company.

[2] "Encyclopedia of Religion and Ethics," edited by Dr. J. Hastings. Vol. I. T. & T. Clark, Edinburgh; Scribners.

[3] "The Catholic Encyclopedia, an International work of reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church," edited by Charles G. Herbermann, Ph.D., LL.D., etc., in 15 volumes. Robert Appleton Co.

[4] Harvard Theological Review. The Macmillan Co.

nominational theological review. It is its aim to afford a field for the publication of articles dealing in a thoroughgoing way with the more important problems of theology and religion, for which hitherto an adequate organ of expression has been lacking. The first year of the new review has amply justified its existence, and, if it continues to maintain the high standard which has been set, it will become indispensable to all those who wish to know the more serious theological thought of this country. To single out one subject from many, attention may be called to the significant article on "The Naturalization of Christianity in the Far East," by Prof. Edward C. Moore, in which some of the more interesting problems connected with the theory of modern missions are discust in a fresh and suggestive way.

In the field of Biblical scholarship the most important work to be noted is undoubtedly George Adam Smith's "Jerusalem," [5] the second volume of which appeared during the past summer. In this monumental work, summing up many years of first-hand study, we have a worthy companion to Dr. Smith's "Historical Geography of Palestine," and a source of information of fascinating interest to every student of the Bible. The book falls into three parts, the first of which discusses the topography of the city, the second, its economics and politics, and the third and longest part, which fills the entire second volume, treats of the history. A number of maps and plates add to the value of the book. Mention should also be made of the important volume by Selah Merrill, for many years American consul at Jerusalem, entitled "Ancient Jerusalem," [6] and summing up the results of studies which he has carried on at first hand during many years.

Two new volumes of the "International Critical Commentary" have appeared during the year; that on Ecclesiastes, by Prof. George A. Barton, of Bryn Mawr,[7] and on Esther, by Prof. L. B. Paton, of Hartford Theological Seminary.[8] The most important commentary in the New-Testament field is that on Thessalonians, by Professor Milligan.[9] Professor Charles has added to the debt under which he has put all students of the origins of Christianity by another of those admirable critical editions of the apocryphal and pseudo books which have made him the first English-speaking authority in this field, namely, that of "The Testaments of the Twelve Patriarchs." [10] Mention should also be made of the English translation of Harnack's "Sayings of Jesus," [11] a study of the second source of Matthew and Luke, which has followed the translation of his striking monograph on Luke, the Physician, in the Crown Theological Library. Dr. Muirhead, the author of "The Eschatology of Jesus," continues his eschatological studies in a series of suggestive essays, entitled, "The Terms, Life and Death, in the Old and New Testaments, and other Papers." [12] More popular in character, but suggestive for its point of view, is the little volume by President Thomas, of Middlebury College, entitled "Christian Faith and the Old Testament." [13]

In the field of comparative religion we may notice the appearance of Jevons' suggestive "Introduction to the Study of Comparative Religion," [14] and the publication of Professor Bloomfield's "Lectures on the Religion of the Vedas." [15] Of even more direct interest for the Christian ministry is the interesting volume by Professor Adam, on "The Religious Teachers of Greece," comprising his Gifford Lectures for the years 1904, 1905, and 1906.[16]

In the field of church history the center of interest is still occupied by the Modernist movement, the literature of which is constantly increasing. Among the books of interest to the English-speaking reader we may

[5] "Jerusalem, the Topography, Economics, and History from the Earliest Times to A.D. 70," by George Adam Smith, D.D., LL.D. 2 vols. A. C. Armstrong & Son.

[6] "Ancient Jerusalem," by Selah Merrill. Fleming H. Revell Co.

[7] "A Critical and Exegetical Commentary on the Book of Ecclesiastes," by George Aaron Barton, Ph.D. Charles Scribner's Sons.

[8] "A Critical and Exegetical Commentary on the Book of Esther," by Lewis Bayles Paton, Ph.D., D.D. Charles Scribner's Sons.

[9] "St. Paul's Epistles to the Thessalonians, the Greek text, with Introduction and Notes," by George Milligan, D.D. Macmillans, London.

[10] "The Testaments of the Twelve Patriarchs," translated from the editor's Greek text, and edited with Introduction, Notes, and Indices, by R. H. Charles, D. Litt., D.D. London: Adam & Charles Black.

[11] "The Sayings of Jesus, the Second Source of St. Matthew and St. Luke," by Adolf Harnack. Crown Theological Library. Williams & Norgate.

[12] "The Terms, Life and Death, in the Old and New Testaments and Other Papers," by Lewis A. Muirhead, D.D. London: Andrew Melrose.

[13] "Christian Faith and the Old Testament," by John M. Thomas. Crowell.

[14] "An Introduction to the Study of Comparative Religion," by Frank Byron Jevons. The Hartford-Lamson Lectures on the Religions of the World. Macmillan.

[15] "The Religion of the Vedas, the Ancient Religion of India," by Morris Bloomfield, Ph.D., D.D. G. P Putnam's Sons

[16] "The Religious Teachers of Greece," by James Adam, D. Litt. T. & T. Clark, Edinburgh.

note Tyrrell's "Medievalism," [17] A. S. Lilley's "Modernism," [18] and the recently published Jowett Lectures of Paul Sabatier, on "Modernism." [19] Dr. Newman Smythe, writing from the Protestant point of view, contributes to the discussion in his "Passing Protestantism and Coming Catholicism," [20] in which he expresses his faith in the coming of a larger and more catholic form of Christianity which shall include the elements of truth in the older forms, and hails the appearance of Modernism as a step in this direction.

On the subject of theology proper, the most important work is the "Studies in Christian Doctrine," [21] by Principal James Drummond, the honored head of Manchester College in Oxford. This book gives us the systematic theology of the more conservative and reverent type of English Unitarianism, and is interesting, among other things, for the closeness with which it follows the traditional order in its treatment of topics. More radical in its challenge is Dr. Charles F. Dole's "What We Know About Jesus," [22] an attack upon the Christocentric principle in theology, more radical than we have been accustomed to expect even from a Unitarian. Sir Oliver Lodge has added to the many discussions on religion which have followed one another from his pen in recent years a volume on "Science and Immortality," [23] which will interest all those who are desirous of knowing the latest word on this much debated subject.

In the field of practical theology two books have appeared by veteran teachers, summing up their views of pastoral theology; the first is by Dr. J. Oswald Dykes, the Principal Emeritus of Westminster College, Cambridge, and is entitled, "The Christian Minister and His Duties"; [24] the second, by Prof. Herrick Johnson, of McCormick Theological Seminary, is called "The Ideal Minister." [25] Fresh and suggestive, as is everything which appears from his pen, is the little volume by President King, of Oberlin, entitled, "The Seeming Unreality of the Spiritual Life." [26]

The year has witnessed the appearance of a number of interesting books dealing with Christian missions. Mention may be made of four: the English translation of Richter's "History of Missions in India," [27] by Sidney H. Moore; "The Missionary Enterprise," [28] by Dr. Bliss; Dr. Jacob Chamberlain's "Kingdom in India," [29] which includes a brief biographical sketch of this most interesting personality by Dr. Cobb, and the "Life of Sheldon Jackson," [30] by Dr. Stewart.

In conclusion, mention may be made of a few works of more general interest. First among these in importance we should put Dr. Worcester's "Religion and Medicine," [31] the first official statement of the program and methods of the Immanuel movement. Mr. John R. Mott, the well-known secretary of the World's Student Christian Federation, discusses the ever present problem of the need of an able and consecrated ministry in his "Future Leadership of the Church." [32] The argument for socialism is persuasively put by Mr. H. G. Wells in his "New Worlds for Old," [33] a volume which this prolific writer has followed with another, containing his own personal confession of faith, under the title, "First and Last Things." [34] Specially instructive for those who desire to know the spirit which animates the leaders of the socialist movement is Mr. John Spargo's slender volume, entitled, "The Spiritual Significance of Socialism." [35]

In the field of general philosophy, finally, mention may be made of Professor Royce's

[17] "Medievalism, a Reply to Cardinal Mercier," by George Tyrrell. Longmans, Green & Co., London.
[18] "Modernism: a Record and Review," by A. Leslie Lilley. Scribners.
[19] "Modernism: The Jowett Lectures for 1908," by Paul Sabatier. Scribners.
[20] "Passing Protestantism and Coming Catholicism," by Newman Smythe, D.D. Scribners.
[21] "Studies in Christian Doctrine," by James Drummond, LL.D., D. Litt., D.D. London: Philip Green.
[22] "What We Know About Jesus," by Charles F Dole, D.D. The Open Court Publishing Co., Chicago.
[23] "Science and Immortality," by Sir Oliver Lodge, F.R.S. Moffat, Yard & Co.
[24] "The Christian Minister and His Duties," by J. Oswald Dykes, M.A., D.D. Edinburgh: T. & T. Clark.
[25] "The Ideal Minister," by Herrick Johnson, D.D. Fleming H. Revell Co.
[26] "The Seeming Unreality of the Spiritual Life." The Nathaniel Taylor Lectures for 1907. Macmillan.
[27] "A History of Missions in India," by Julius Richter, D.D., translated by Sidney H. Moore. Fleming H. Revell Co.
[28] "The Missionary Enterprise: a Concise History of its Objects, Methods, and Extent," by Edwin Munsell Bliss, D.D. Fleming H. Revell Co.
[29] "The Kingdom in India, its Progress and its Promise," by Jacob Chamberlain, with a biographical sketch by Henry Nitchie Cobb. Fleming H. Revell Co.
[30] "Sheldon Jackson, Pathfinder and Prospector of the Missionary Vanguard in the Rocky Mountains and Alaska," by Robert Laird Stewart, D.D. Fleming H. Revell Co.
[31] "Religion and Medicine: the Moral Control of Nervous Disorders," by Elwood Worcester, D.D., Ph.D., Samuel McComb, M.A., D.D.; Isador H. Coriat, M.D. Moffatt, Yard & Co.
[32] "The Future Leadership of the Church," by John R. Mott, M.A. New York: Student Department Young Men's Christian Association.
[33] "New Worlds for Old," by H. G. Wells. The Macmillan Co.
[34] "First and Last Things," by H. G. Wells. Putnams.
[35] "The Spiritual Significance of Socialism," by John Spargo. B. W. Huebsch.

"Lowell Lectures on the Philosophy of Loyalty," [36] and the volume of "Essays, Philosophical and Psychological," [37] in honor of William James, issued by the members of the Faculty of Columbia University.

The Philosophy of Loyalty. By JOSIAH ROYCE. 12mo. The Macmillan Co. Price $1.50 net.

The Lowell Institute Lectures are always of deep interest, and that interest is deepened when the lecturer is such a man as Professor Royce, a practical idealist.

While this is a book of philosophy, it is by no means a mere technical treatise. It is a book for the times and for our own nation in particular. It is both idealistic and practical. It calls for high ideals in personal life, in social life, and in the life of the nation. Professor Royce sees great dangers from carelessness in the matter of both personal and national standards. He proposes to elevate the spirit of things by the cultivation of loyalty. He takes this term out of its narrow meaning and elevates it to an all-inclusive moral concept. It is a devotion of the person to a cause; that cause is loyalty itself. Loyalty in particular is to be loyal to loyalty in general.

One marked characteristic of the book is that while it is metaphysically profound, it is also simple and applicable to daily, practical life.

Professor Royce finds a certain restlessness with regard to the very foundations of morality, and he proposes to dispel doubt as to the ultimate moral standards. He gives us a clear principle by which we may determine questions of duty. In loyalty, using his large definition, he finds the fulfilment of the moral law.

The author makes a very satisfactory adjustment between personal rights and social duties and his book is a splendid protest against the selfishness which he declares is both illustrated and defended in our day and generation. He allows ethical individualism its proper place in this; he even has a good word for Nietzsche; but he believes this is to be obtained by loyal devotion to a great social cause.

Professor Royce's illustrations are notably simple and illuminating. He shows clearly that one's own loyalty must not destroy the proper loyalty of others. This is what he calls loyalty to loyalty. This spirit of loyalty is a good that readily spreads. Our loyalty makes other men loyal.

He makes a very good adjustment between the apparent conflict of opposing loyalties. It is better, however, to be mistakenly loyal than to be without the spirit of loyalty.

In his discussion of American problems he begins with the first natural opportunity for loyalty which is furnished in the family and sees a great need in our American life to begin here. From this he passes on to social loyalty.

Professor Royce's discussion of a too narrow loyalty as evidenced by labor organizations and political parties is very discriminating and wholesome. It is narrow because it fails to be loyal to loyalty in general.

His consideration of the pragmatism of his former teacher, Professor James, is both a recognition of Professor James's truth and a correction of his errors. It must be said that this book has a higher ethical tone than the recent book of Professor James because it is more idealistic and less utilitarian in its spirit.

The closing chapter, on "Loyalty and Religion," brings into harmony the elements of will, belief, and practical life. In fact, a very large conception of truth ought to be gained by one who reads Professor James's "Pragmatism," and Professor Royce's "Philosophy of Loyalty" together.

This book ought to find a place among our college text-books. It is a new and invigorating addition to our studies in ethics.

Systematic Theology: a compendium and commonplace book designed for the use of theological students. By AUGUSTUS HOPKINS STRONG, D.D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. Vols. I. and II., 776 pp. American Baptist Publication Society. $2.50 each.

The Outlines of Systematic Theology. By the same author. 274 pp. American Baptist Publication Society. $2.50.

These three volumes may be conveniently treated together, as the "Outlines" contain all the large print of the larger work, the third volume of which is expected to appear shortly. The value and popularity of Dr. Strong's "Systematic Theology" is sufficiently attested by the fact that it has already passed

[36] "The Philosophy of Loyalty," by Josiah Royce. Macmillan.

[37] "Essays, Philosophical and Psychological," in honor of William James, by his colleagues at Columbia University. Longmans, Green & Co.

through seven editions, but a special pathos attaches to the publication of this edition. The author writes the preface to his "Outlines" on his seventieth birthday, and admits that he is distrest by some of the theological tendencies of our time. He regards that volume indeed as an antidote to the "false doctrine which now threatens the safety of the Church." His work, however, is done in hope and "in the conviction that the present darkness is but temporary."

Dr. Strong possesses one indispensable qualification for the work he has undertaken: he has shown himself not unwilling to revise and to modify his opinions. Any man who is unable or unwilling to welcome the new facts which are so abundantly pouring in upon Biblical students would stand disqualified for any serious contribution to theological work. Dr. Strong has earnestly endeavored to keep pace with the advance, tho he still holds to the old doctrines.

The first volume deals with the doctrine of God, the second with the doctrine of man, and both show everywhere an astonishingly minute and comprehensive erudition. On the face of it the work is the ripe fruitage of long and laborious study, and the presentation of the matter is arranged with great clearness and articulation, so that whether for study or for controversial purposes the volumes are very convenient.

One is not surprized to find that for President Strong baptism is immersion and immersion only, while infant baptism "we reject and reprehend." He believes that the second coming of Christ is to be "outward and visible"; and he believes in the everlasting punishment of the wicked. The atonement receives, as it deserves, very full discussion. Dr. Strong is a skilled dialectician, and he knows how to answer objections to, and assign reasons for, the beliefs he so earnestly holds, and these reasons are rooted in Scripture, or at any rate in the writer's interpretation of Scripture. While admitting that inspiration does not guarantee "inerrancy in things not essential to the main purpose of Scripture," in point of fact he appeals to Scripture for the determination of questions which, in the opinion of many other reverent and competent theologians of to-day, really lie beyond the pale of Scripture. For example, he tells us that, "in determining man's original state, we are wholly dependent upon Scripture." He regards the general character of the Fall story as not mythical or allegorical, but historical; and the possibility of angels, creatures intermediate between man and God, "is turned to certainty by the express declarations of Scripture." Obviously, however, it is a question open to debate whether these and other similar matters really do lie among the things that are absolutely essential to the main purpose of Scripture.

The real value of this very careful, learned, and altogether worthy book, will depend in large measure upon the tenability of the author's view of Scripture; and if one may judge by current influences in theological and especially Biblical study, it does not seem by any means certain that the general view of Scripture which controls and underlies these erudite volumes will hold the field without a very serious and perhaps not ineffective challenge. But from its own point of view the work is a valuable and powerful production, conscientious in its scholarship, and showing intimate familiarity not only with theology, but also with secular literature, and that, too, of the most recent date.

The Seeming Unreality of the Spiritual Life. By Henry Churchill King. 16mo, 256 pp. The Macmillan Co. $1.50 net.

This book, consisting in part of lectures given before the Yale Divinity School, aims to face in a straightforward way the intellectual problem implied in its title, which the author says is a fundamental one for thought and life. In the introduction the central question of discussion is put in these words: "When we think our life through to the bottom, when we carry our thought of the world to the farthest limit possible of our thinking, shall we then find our best self an illegitimate offspring of pride and error, standing naked and laid open to that eye of reason which pierces all shams? or shall we find that rational judgment itself forced to own itself to be, in common with all other ideals, the child of faith in God, and of faith in a spiritual world whose reality we can not doubt and continue to think at all?" The author divides his discussion of this theme into two parts, first showing the causes of this seeming unreality of things spiritual, and then pointing out the cure. The former he divides into misconceptions of the spiritual life, failure to meet its conditions, the limitations of our human nature, and a purposed semblance of unreal-

ity as God's way for our spiritual training. The way into a sense of the reality of the spiritual life, we are taught, lies along the path of presumptive evidence, of the theistic argument, of personal relation to God, and of Christian experience. The clear style and logical method of the writer captivate the reader, and there are passages so full of suggestion, on the deep themes of philosophy and theism, that they remind one of the best in Balfour and Fairbairn. Each chapter is compact with seed-thoughts: there is no verbosity, and the argument carries the reader along like the plot of a novel. But in spite of its brilliant style the book is disappointing because of what is left out. The seeming unreality of the spiritual life is primarily due to sin; the natural man perceiveth not the things of the spirit. Yet sin in its nature and results is hardly mentioned. In what does spiritual life consist? What is its origin? Is it supernatural? What relation has it to the Holy Spirit? All these questions so practical and fundamental are ignored. There are abundant quotations from Harnack, Lotze, Drummond, Herrmann, and Kant, but the only words of Christ quoted are imaginary ones (p. 97): "God can be counted upon. The life in relation to Him is no mere imaginary one which you are forced to make; it is a real life in which He is constantly at work. I am come to give you the most positive assurance upon that point" (sic). According to the author (p. 99) it seems that the confession of faith in the deity (called divinity) of Christ is not essential or fundamental, but is a development. The Cross and the Atonement have no place in this discussion, and yet to most of us these make the spiritual life most real.

High Priesthood and Sacrifice: an Exposition of the Epistle to the Hebrews. By WILLIAM PORCHER DUBOSE, M.A., S.T.D., Professor of Exegesis in the University of the South. 248 pp. Longmans, Green & Co. $1.50 net.

These chapters, which constitute the Bishop Paddock Lectures for 1907–08, lie on the border-land between New-Testament exegesis and theology. Tho scientific in the best and most thorough sense of the word, their object is practical, viz., to show that the old Hebrew phrases and terms of priesthood and sacrifice are not antiquated and outworn, but that they have an "eternal, unchangeable truth and validity," and may be translated into the current terms of our own thought and speech and life. The book is the work of a profound and careful thinker and does not make exactly easy reading. Tho the religious interest is dominant throughout, the volume has a strongly theological flavor, and one is not exactly swept irresistibly along as one is by the epistle to the Hebrews itself. But everywhere the reader feels himself in contact with a fine and reverent mind, which has gone down into the deep things of the epistle, and knows how to discover and set forth its permanent truth. To this type of book, gathering up as it does the best results of exegesis and presenting them in a coherent and continuous way, so that, while the ancient document gets justice, its permanently vital and valuable elements are brought home upon the Christian conscience, we can give only a cordial welcome.

A Junior Congregation. By JAMES M. FARRAR, D.D. 16mo, 220 pp. Funk & Wagnalls Co., New York. $1.25 net.

The leading part of Dr. Farrar's church work in the First Reformed Church of Brooklyn has been the organization of the young people of the church into a "Junior Congregation." This book outlines in a practical way the methods pursued by Dr. Farrar in perfecting this organization. As the future men and women of the church, he addresses special talks to them, and much benefit has been the outcome of the idea. As such the book will certainly be of immense value in churches where the plan of organizing the young people can be put into practical operation. These fifty-two sermons for every week in the year are as bright, original, and full of the old gospel as any we have ever seen. One wishes to be a child again in order to sit under such gospel ministration. The following topics are typical; The Prayer Door, How to Make Others Sing, Nails in the Old Gate-post, The Lenten Boxing-Class, The Magic Dipper, and Umbrella Faith. This is the children's age, and once more Jesus is taking a little child and putting him down in our midst. The church-going problem for children is here happily solved. The book is full of suggestion to every pastor who loves children.

Tarbell's Teachers' Guide to the International Sunday-school Lessons for 1909. By MARTHA TARBELL, Ph.D. Cloth. Illustrated. 8vo, 455 pp. Fleming H. Revell Co. $1 net.

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SCHOOL OF THEOLOG

Theodore L. Cuyler

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

Abraham Lincoln

FEBRUARY, 1909, brings the centenary of the great American, Abraham Lincoln. He was in essence one of the most religious natures America has ever produced; and perhaps, the most religious in spirit of all rulers since Oliver Cromwell. Yet he was not a member of any church, nor even a strict churchgoer. The complexities of the theological systems repelled his direct, simple, and practical nature.

Lincoln descended from Puritan stock, and like the Puritans he ever felt the presence and purpose of God in his life. Even when he was yet an unknown lawyer in the West, he was moved by the spirit that moved him as president of the Republic and Commander of the Army. He declared to a friend in those early days:

"I know that there is a God and that He hates injustice and slavery. I see a storm coming. I know that His hand is in it. If He has a place and work for me—and I think He has—I am ready. I am nothing; but truth is everything."

With many, trust in God is only a form of words; therefore, it is refreshing to the soul to recall Lincoln's religious faith, so like the old hand-in-hand leading of the prophets. Just before the signing of the Emancipation Proclamation, Lincoln said to his Cabinet:

"The time for the annunciation of the emancipation policy can be no longer delayed. Public sentiment will sustain it; many of my warmest friends and supporters demand it; and I have promised my God that I will do it!"

The last part of the last sentence was uttered in a low tone, and appeared to be heard only by Secretary Chase. He asked the President to repeat the words. Lincoln replied:

"I made a solemn vow before God that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves."

Lincoln has left us three great literary compositions—the Second Inaugural Address, the Gettysburg Speech, and the Bixby Letter. These will stand while Magna Charta, the Declaration of Independence, and the Psalms stand. Here is the Bixby Letter, written while the war was raging. It was a hard letter to write, yet nothing could be more beautiful and compassionate:

"EXECUTIVE MANSION,
"Washington, Nov. 21, 1864.

"*Mrs. Bixby, Boston, Mass.*

"DEAR MADAM:—I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I can not refrain from tendering to you the consolation that may be found in the thanks of the Republic that they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

"Yours very sincerely and respectfully,
"ABRAHAM LINCOLN."

It is a blessing to know that the years have washed away the old misunderstandings, and that Lincoln is now as dear to the South as he is to the North. He has become the American ideal, and his name is our most precious possession. No other American so holds our allegiance as this man of the people.

Our poet Bryant cries nobly to this noble man:

"O, slow to smite and swift to spare,
Gentle and merciful and just!
Who, in the fear of God, didst bear
The sword of power—a nation's trust!"

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The Earthquake

During the great blizzard of 1888 two friends stopt in the streets of New York to exchange greetings. One of them was a man of restless activity, accustomed to deal with large affairs. After commenting on the magnitude of the forces which had held New York in their grip for the best part of a week, he made the significant remark: "It is a good thing for us once in a while to be made to feel our littleness and to realize that, strong as we think ourselves, there are powers which we can not control." This impression of human littleness and helplessness, face to face with the forces of nature, has been brought home to the entire civilized world with irresistible force by the gigantic cataclysm which has devastated the seacoast of southern Italy and of Sicily. Where at nightfall flourishing cities sheltered thousands of contented people in an environment of unrivaled fertility and beauty, morning saw a desolate waste, in which a few terror-stricken survivors wandered helplessly about the ruins which had engulfed the great majority of their friends and kindred. How fragile, in the light of such an event, seems man's tenure of life! In the glow of our new humanitarianism we sometimes speak as if the older faith in an unseen world had become antiquated, and as if the new social order to which so many earnest spirits in our day are looking forward, could satisfy every essential human longing and answer every abiding human need. Such an experience as the Sicilian earthquake forces anew upon our attention the limitation of even the greatest human achievement and brings us face to face again with the old question whether there be any moral meaning in the world as a whole, as well as in those little segments of it which we call men and women. Religion has always answered this question in the affirmative, gaining from the very inadequacy and limitation of the present order its faith in another sphere of existence, unseen, but no less real, in which the unachieved possibilities of life here shall find their fulfilment and its unanswered questions their solution. The more appalling the catastrophe, the greater the need, the more instant has been the response of faith, the more signal the demonstration of its indestructible vitality. We can not doubt that what has been true of the past will be true also of the present.

In the mean time certain consequences of direct practical significance may be noted. Here again, as at San Francisco, we have a new revelation of the essential kinship of humanity. The great tide of sympathy that has swept over the whole civilized world and exprest itself in the generous contributions which are pouring into stricken Italy, is a welcome witness to the strength and the intimacy of the ties which unite mankind. The revelation is prophetic of possibilities still unrealized. Could the forces which are thus expended in repairing the damages caused by unpreventable disaster be organized for systematic warfare upon preventable evils, what a revolution might be wrought in human life! Great as was the disaster caused by this earthquake, probably the greatest natural calamity which has befallen Christendom in recorded history, it does not begin to compare in its destructive consequences with the havoc wrought by a single war. Is it not time that the reserves of human sympathy and helpfulness which the unpreventable calamities disclose should be utilized to make forever impossible the calamities that are preventable?

The Lutheran Protest

SHORTLY after the election President Roosevelt made public a letter called out by criticism of Mr. Taft's religious views, in which he criticized as "narrow bigotry" any refusal to vote for a candidate on account of his religious opinions. The President included the views of those who are of the Roman-Catholic and Jewish faiths. Replying to this utterance in reference to Roman Catholics, the New-York members of the Synodical Conference of the Lutheran Church sent a letter to Mr. Roosevelt, pointing out that the Roman-Catholic Church, by an utterance of its Popes as late as 1885, condemns the idea of the separation of Church and State, and denies the right of freedom of worship. This letter argues that a consistent Roman Catholic

"Can never sincerely subscribe to the Federal Constitution, or, if he does subscribe to it, never can be expected to abide by it, enforce and defend it. Papacy and Vaticanism cannot be separated from the Roman-Catholic religion."

But is not this argument somewhat weakened by another paragraph of the letter:

"We do not wish to be understood as tho we mean to accuse the bulk of the Roman Catholics of being disloyal American citizens. We sincerely believe a great many do not fully realize the position the hierarchy of their church maintains with reference to the principle in question, especially in view of the outgivings of their teachers in this country, and that if it came to an issue compelling a decision either for the Constitution or the Papal hierarchy, they would decide in favor of the former, upholding the Constitution of the United States. Yet, in determining our attitude in this matter, especially when it comes to electing a man to the highest public office, we must be guided by the official teachings of the recognized authorities of the Roman-Catholic Church."

Without questioning the correctness of the authorities cited in the letter to the President, is it not well to ask whether the "official teachings" are as safe a guide in this matter as is our experience as to what actually happens? Does our experience with Catholic office-holders justify the belief that there is an intelligent Roman Catholic in this country, who, if nominated and elected to a high office, would be found in practise sacrificing the Constitution to the theoretical position maintained by Roman Catholics? If there were a Roman Catholic in the Presidential office, popes and bishops would continue to do what they have always done—adapt themselves to the situation. The mountain would not go to Rome, as some good brethren seem to fear; Rome would come to the mountain. Rev. Thomas F. Burke, of the Paulist Fathers, is reported in the New York *Times* to this effect:

"The Catholic Church has always taught that the State is of itself an independent and perfect society. In his encyclicals, and especially in those in which he spoke in the highest terms of American institutions, Leo XIII. insisted clearly upon this point. There are two powers that govern mankind—the ecclesiastical and the civil. These have their distinct spheres and their distinct limits.

"No matter how much the Church may advocate the union of Church and State where ideal conditions prevail, no matter how much she has insisted upon such a union in other lands and in other times, she has never advocated a union of Church and State in America. On the contrary, in her principles and in the writings of her Supreme Pontiffs, she has ever told the Catholics of America that they should give their entire allegiance to the Constitution of the country, and, if necessary, give their lives in her defense. With conscientious rectitude, therefore, every Catholic does, unequivocally, subscribe to the Constitution."

Brethren who fear the consequences of having a Roman Catholic for President, do not have sufficient faith in the forces of democracy in this Republic. With Roman Catholics just as with all of us, these forces entirely outweigh the utterances of dead popes and the theoretical assumptions of civic power by a potentate in a far-off Vatican. We do not agree with the President in calling men "narrow bigots" who would refuse to vote for a Roman Catholic, but on the other hand we cannot share the feeling that seems to alarm many as to the possibility of having a Catholic President.

Moral Leadership

About ten years ago Richard Croker, then the master-spirit of Tammany Hall, gave testimony before a committee of the New-York Legislature which a recent event has recalled to proverbially short memory. The committee's report put him in the same line with Mark Antony, who went into politics, says Signor Ferrero's history of Rome, "as a career of glorious piracy." Croker admitted that he was working for his pocket all the time, that candidates for seats in the supreme Court paid him large sums for the nomination that was "equivalent to election." City contracts and franchises also yielded him abundant "graft." When he had got enough he withdrew to his native Ireland, bought an estate, and was gifted, as if he had been a model of good citizenship, with the freedom of the city of Dublin. His return two months ago was made by his pupils and successors in the business of political piracy an occasion to do him honor in a banquet given by Tammany to its hero, and dignified by the presence of twelve justices of the Supreme Court. But not without due rebuke, and this, in the spirit and tone of an Isaiah or an Amos, was fitly uttered by Rabbi Wise, of the Free Synagog, at a meeting of the Ethical-Social League the next evening: "Last night was a night of shame to us. . . . Twelve justices of the Supreme Court dishonored themselves and the city by joining in the tribute to Mr. Croker, . . . the one-time betrayer and despoiler of this city. . . . It is time for New-Yorkers who love their city, and loathe her shame, to take council together." The lightning-flash of this indignant protest startled the city. Rather curiously, only the "yellow" journals commented, the rest, while reporting it, timidly, with one exception, held their peace. This notable event requires the remark that seldom has a more needful and timely rebuke been uttered. The judiciary is one of the two chief guardians of public morals. Its failure, whether official or personal, to react against whatever tends to make the public conscience callous to immorality demands instant reproof. All honor to the citizen who fearlessly administers such a tonic. Such a duty belongs preeminently to the clergy, called to especial care for those large moral interests that lie outside the area enclosed by the laws. Nor need any solitary voice raised for them fear solitude. Three days' mail brought Rabbi Wise a chorus of enthusiastic support. His courageous example will be followed, and it needs to be. The demand of our time for moral leadership is not yet fully met.

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Attacking the Anti-Saloon League

A persistent attack through extensively circulated documents is being made on the Anti-Saloon League by one who claims to have been in its employment, but whose employment by the National Committee at any time is denied by it. He has established an office and is employing a staff of clerks, apparently devoting his and their entire time to this assault upon the League. It is not known by those well acquainted with this gentleman that he has the means to finance an undertaking entailing so much expense. The ministers who receive his elaborate circulars will do well to be on guard, lest they lend aid and comfort to an attack that has all the earmarks of a liquor-dealer's trick. Somebody is financing these attacks. Before giving weight to them it would be well to ask the gentleman signing the circulars, who is paying the bills, and also to hear from the Anti-Saloon League.

There is one charge made against the League in these circulars, however, that should be carefully considered and promptly refuted. It is affirmed that there is no proper accounting made of

the contributions to the League's work. So far as the League in New York State is concerned, we are in a position to affirm that this charge is false. Dr. I. K. Funk, who is a member of the New York State Executive Committee, is authority for the statement that all the funds of the League in this State are carefully audited by professional auditors, and we are assured by General Superintendent Baker that the same is true of the National League, and also of most of the other State Leagues. We understand from Dr. J. A. Patterson, who has been for years president of the Ohio State League, that the same is true of that State. If there is any State where this is not done, it behooves the League promptly to attend to this matter, in order that this attack may not have even an appearance of plausibility.

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Divorce Statistics

An appalling increase in divorces in the United States is revealed by an advance outline of a report on marriage and divorce of the Census Bureau. The total number of divorces for the period of 1887–1906 was 945,625 against 328,716 for that of 1867–1886. The explanation that this increase is only keeping step with that of the population does not hold, since the divorce rate per 100,000 of the general population increased from 29 in 1870 to 82 in 1905, and that of married population from 81 in 1870 to 200 in 1900. The increase in the divorce rate is, accordingly 250 per cent within 40 years. At present there is on an average 1 divorce in every 12 marriages. To put the matter in a still different way, the population increased 30 per cent from 1870 to 1880, that of divorces 79 per cent; from 1880 to 1890 the percentage of increase is 25 and 70 respectively; and from 1890 to 1900 it is 25 and 66 respectively; from 1900 to 1906 (as estimated) 10.5 and 29.3 respectively. The figures establish the fact beyond all doubt that divorces are increasing much faster than the population. The only encouraging sign is the fact that the rate of increase is diminishing. This is due perhaps to more stringent laws passed in a number of States, as regards both divorce and marriage. Nevertheless, we have the sad distinction that divorces in the United States are more frequent than in any European country; and it is imperatively necessary that more attention should be paid by the churches to this all-important matter, particularly to stricter marriage laws, because lax marriage laws encourage hasty marriages and result in numerous divorces.

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Mendelssohn

February the third is the centenary of one of the greatest musical composers of the last century, Felix Mendelssohn. To the average church-goer his name is associated with that stirring wedding march which is relegated as a recessional when the newly pledged bride and bridegroom leave the altar, and it is a happy and auspicious circumstance that the gifted composer of that march was a living example of domestic felicity, and a very worthy instance of a man of great social gifts whose purity and simplicity of life were that of a little child. A cross now marks his grave in the *Alte Dreifaltigkeits Kirchhof*, at Berlin. He was of Jewish parents, but was educated as a Christian, and his faith and piety are fully delineated in his oratorio of St. Paul. His father, Moses Mendelssohn, was a writer of distinction, and Abraham, the father of the musician, used to say in his later days: "When I was young I was the son of my father; but now I am old, I am the father of my son." There must be still some of our readers who remember Mendelssohn's first presentation of "Elijah" in Exeter Hall, London, in 1847. He made seven visits to England and was received with great distinction by the Queen and Prince Albert.

The Darwin Centenary

The one-hundredth anniversary of the birth of Charles Darwin will this year command universal recognition in scientific circles. It ought to be made the occasion of an equally wide recognition in religious circles, of Darwin's contribution to civilization. Future generations will see in the life and work of this great Englishman the beginning of a religious epoch, quite as clearly as we now see in them the beginnings of an epoch in the biological sciences. While Darwin did not originate the theory of evolution, it had remained for his powerfully constructive imagination to seize upon its vast relations, and make it a motive of extended investigation in many fields. It had remained, too, for his wonderful candor and integrity of intellect, and his indefatigable industry, to carry out such an investigation to a conclusion that should be final. We may not know with certainty, but we can run no great risk in saying, that Charles Darwin was, of all men, best fitted to go as naturalist on that historical five years' voyage of the *Beagle*, and later to enter upon the long years of patient quiet investigation in the little village of Down. Nor is there any risk in saying that the breadth of scientific outlook, and the detail of critical observation, supplied by the voyage of the *Beagle*, together with the long process of experimental research and verification at Down, were indispensable to the production of those masterpieces of constructive reasoning which he gave to the world.

The Christian ministry can in no way honor Darwin more, nor serve themselves and their congregations better, than to study "The Origin of Species," "The Variation of Animals and Plants Under Domestication," "The Descent of Man," and "The Expression of the Emotions in Man and Animals." In these books are to be found the germs of most of the biological, as well as the psychological, thought that has been working as a leaven in the civilization of the last fifty years. Herein were opened up, and discussed in a way luminous beyond any previous attempt, those great problems of heredity, variation, selection, and survival. We say "opened up," not solved. Darwin was too careful and too honest a man to claim that he had solved these problems. But all subsequent investigators, whatever their added light and difference of views, must reckon with Darwin. His spirit was so candid, his studies so exhaustive, his conclusions so cautious, that his work, in its broad outlines, is likely to remain the starting-point of all future biological research, as well as of all psychological and philosophical study that involves the biological sciences. It is because of this that those who seek to shape the higher life of all civilization, should study the books mentioned. But there is another reason. They incarnate the spirit of a robust, honest, modest man. There has probably never lived a man in whom these qualities were more conspicuous. Read these words with which he concludes the autobiographical sketch published in the first volume of his life and letters, edited by his son, Francis Darwin:

"With such moderate abilities as I possess, it is truly surprizing that I should have influenced to a considerable extent the belief of scientific men on some important points."

These words were written after Darwin's fame was well established, and they were intended only for his children to read. We can realize, therefore, how manly, how candid, how modest must have been the spirit that prompted them. If, as Milton said, books be not dead things, and if they do indeed breathe forth the spirit of him that wrote them, then should it profit a man to study these masterpieces of a great soul like Charles Darwin.

THE CASE SYSTEM IN THE MINISTRY

Pres. William De Witt Hyde, D.D., Bowdoin College, Brunswick, Me.

The case system of instruction in law, devised by Professor Langdell of the Harvard Law School, has been successfully adapted to the teaching of clinical medicine in the Harvard Medical School; and the next application of it ought to be to the training of theological students in the seminaries, and the training of ministers by each other in associations, conferences, and journals. In the law school, in the law review, and of course in the law reports, the law is reached through the analysis of concrete cases; and the general principle is drawn from and applied to particular examples. The student is not told what the law is; but given cases in which it is embodied, from which he is trained to dig it out.

Clinical medicine is taught by the study of carefully observed or recorded diseases of individual patients. By the bedside or in the case-book the student or practitioner traces stage by stage the progress of the disease from its initial symptoms to its recovery or fatal termination.

Instead of learning in a general way what the abstract statement of the law or the remedy is, the student by this method learns with his law or medicine skill in analysis and diagnosis, and the art of applying general principles to concrete cases.

Now the ministry, like law and medicine, ought to be a practical profession; bringing approved general means to bear on concrete individual ends. Yet it never will become intensely effective and practical until the minister develops the case-system habit of mind. Instead of teaching a general "plan of salvation," a seminary should train a student to know what influences, motives, and approaches will make a stingy man generous; a frivolous woman earnest; an ungrateful son filial; a brutal husband considerate; a querulous wife cheerful; a tricky business man honest; a corrupt politician public-spirited; a drunkard sober; a hateful person kind; a hard person gentle.

Both in life and in literature these cures have been wrought over and over again. It is the glory of the Bible that it is so largely a case-book. Men come to Jesus with their quarrels, their grudges, their jealousies, their perplexities, their riches, their diseases, their family connections, their conflicting traditions, and He settles that specific case; and in doing so announces a principle, which, with more or less modification, applies to all that class of cases. The Synoptic Gospels are mainly compilations of cases, physical or spiritual, actual or hypothetical, brought to Jesus for solution. Jesus' parables are hypothetical cases. The Epistles, with the possible exception of those ascribed to John, are treatments of the complicated cases presented by communities weak in faith, or negligent of works, or faint from hope deferred.

We are just beginning to see that Biblical criticism, by reconstructing the cases, gives us at once the prescription for whole classes of cases, and at the same time shows us the limits within which a given prescription applies. Lawgiver, prophet, psalmist, all take on a new and an eternal significance when we read laws, prophecies, and poems in the light of the cases, individual, social, national, to which they were originally applied.

Prescription without case, like faith without works, is largely dead. Tho it be inspired, we never can draw from a book its full inspiration until we have before us both sides of the relation—the case and the law, the disease and the remedy, the situation and the salvation.

Precisely so, no ministry is vital, effective, fruitful, that merely lays down

the general law; prescribes a general remedy; proclaims a general salvation. The minister must have his case-book, either written in his pocket, or engraved upon his heart. He must have a clear idea of precisely what is the matter with every individual, every family, every social custom, every political condition, every economic situation with which he has to deal; and then he must search the Scriptures, secular literature, sociology, history, biography, the experience of his fellow men and brother ministers, for specific treatment of these specific sins. The greatest lesson of the greatest modern philosopher is that "pure being is nothing," the abstract is unreal, the merely general is impotent; only the concrete is real; only in the particular can the universal be found; only for the individual has even the Gospel life, or light, or saving power.

In a former article I said that the sin of a "dead" minister is the sin of the indefinite article; *a* sermon instead of *the* sermon for which the situation calls. Translated into more philosophical terms, the sin of an ineffective ministry is the fallacy of the abstract universal; the notion that you can accomplish something in general without aiming at any specific thing in particular.

The case system, adopted as a habit of mind and an attitude of soul, will save a minister from this most easily besetting and deadly sin. Nothing short of its adoption, in the teaching of the seminaries, in the conference of ministers and Christians with each other, in the editing of religious journals, will restore the ministry to its primacy among the three great professions, the other two of which, in their teaching, their associations, their journals, already exemplify the vitality and interest, the productivity and power of the case system.

THE ILLUMINATION OF PERSONALITY

Prof. John Wright Buckham, D.D., Berkeley, Cal.

Robert Louis Stevenson's "Will o' the Mill," who as a lad so longed to leave his narrow valley and see the great world, yet never went, used in later life to say to those who in vain tried to tempt him down to the plain and its great cities: "When I was a boy I was a bit puzzled and hardly knew whether it was myself or the world that was curious and worth looking into. Now I know it is myself and stick to that." Not without pertinence might these words be put into the mouth of humanity itself. In its childhood and braw youth it seemed to our restless race that the thing best worth looking into was the great world of the external. Unlike Will o' the Mill, men left the valley for the plain, the plain for the sea, and the sea for the farther shore, in search of the rich and rare. In the lust of strength and the love of adventure,—eager, insatiate,—youthful mankind subdued the earth, explored, exploited, lost in the wonder and glare. Wiser now, and wearier, humanity begins to turn the eye inward and there finds something far more curious and worth looking into, and knows that itself it has "that within which passeth show," and would fain stick to that.

To exchange the outward glamour for the inward gleam, the world of plunder and merchandise and sensuous values for the world of truth and beauty and personal values,—that is as difficult a step as it is momentous. But it is certain that humanity will take it, is even now taking it. How can the lesser wonder hold us while the greater calls? How can the tinsel entice, while the true

gold waits? How can nature longer compete for supremacy of interest with nature's Lord?

"A ruddy drop of manly blood
The surging sea outweighs;
The world uncertain comes and goes,
The lover rooted stays." *

It is not turning away from nature to turn to humanity, to personality, but to that without which nature has no meaning nor worth nor beauty.

"Through thee alone the sky is arched
Through thee the rose is red."

We may toil for daily bread, we may play with science to escape the dangers of subjectivity, but our real business is with personality. Our real problems are those of personality, and our real concern is to be persons, and help others to be persons. Everything—science, art, literature, trade, toil—resolves itself at last into terms of relation to personality. "The personal is the one thing that interests."†

Personality is the key to the meaning of man, of nature, of God. Without it we seek in vain to unlock the mysteries of existence. It is not only, as Höffding calls it, "one of the most fertile principles that has ever been able to establish itself,"‡ it is the master principle. Humanity has been half-consciously pursuing personality, ever since reason awoke. Now we are becoming conscious of the pursuit and of the prize. The gain is immeasurable. We begin to understand dimly what it is all about,—concentrating star-dust, travailing nature, struggling human nature. It is all a drama of personality. We see from afar the fifth act and light breaks upon the whole. Is it not all for the sake of personality? —"Personality which supports even science and which impresses its seal on all things." §

All human interests and pursuits have to do with personality. For Philosophy, Theology, Ethics, it is the main issue. Indeed it is the common interest which unites these three disciplines, hitherto too far sundered. Each, however winding its road, comes to personality and stops. What is it; whence is it; what does it signify? It is only as these three unite to sound the problems of personality that we can hope for an adequate answer. And to their aid in working out and verifying and applying the answers come all the sciences and the arts, theoretical and practical, pure and applied. Whatever has to do with human life has to do with personality. It is vain to attempt to divorce any human interest or pursuit from this supreme interest. In that newest science of sociology, for instance, newest and noblest, how unavoidable and illuminating is the emergence of the personal equation? Thus, too, with all the practical problems involved in sociology. "The pathos and dignity of the labor movement," as Professor Peabody has said, "is to be found in the reiteration of the teaching of Jesus, that economic schemes are to be estimated by their contribution to personality. The economic order is an instrument for the making of men." *

And if personality is thus vitally involved in the problems and pursuits that have to do with the circumference of human life, how intimately is it related to that which constitutes the very center of human values—religion? Religion consists in personal relationships, the highest and purest and best, —what else? How, then, can we have a philosophy of religion without a philosophy of personality?

Why is it that we read and hear so much less to-day of the "soul" and so much more of the "person"? It is not without significance that the newer term is coming so largely to supersede the older. Not so much of "saving souls," more of saving men, persons,

* Emerson.
† J. Brierly, quoted by Pres. H. C. King in "Rational Living," p. 229.
‡ Höffding, "The Philosophy of Religion," p. 101.
§ Ibid., p. 102.

* "Jesus Christ and the Social Question," p. 282.

does the Church speak. The fact registers a subtle change, a new stage of development, in our conception of the nature of the inner life. That there is somewhat of us beside our body is the consenting conviction of the race as a whole. The very term "soul" or spirit witnesses to this universal conviction.* The primitive notion of the soul was that of a ghost or spirit, a sort of diminutive double of the body, more or less loosely connected with it. The form of this tenant of the body was variously conceived, sometimes as a miniature likeness of the man himself, sometimes as a bird ready to take flight.

This soul or spirit is conceived by some uncultured races as so far independent of the body that it is prone to leave it upon very slight occasion. "The soul," says Frazer, "is commonly supposed to escape by the natural openings of the body, especially the mouth and nostrils. Hence in Celebes they sometimes fasten fishhooks to a sick man's nose, navel, and feet so that if his soul should try to escape it may be hooked and held fast."† Sneezing has sometimes been regarded in a serious light, as affording the possibility of the sudden exit of the soul.

As self-reflection grew this primitive notion of the soul was followed by a more rational conception. Instead of a ghost or diminutive counterpart of the external individual there came the conception of the soul as an entity or principle, more vitally and organically connected with the body.‡ The soul or life-principle was supposed to reside in the blood or the breath. After physiology arose it was located in the brain, or more definitely still in the pineal gland.* Psychology, when it came upon the field, represented the soul as a substance in which faculties inhere. And this was the generally accepted theory until the recent breaking up of the "Faculty Psychology." The disruption of the Old Psychology means far more than has yet been realized. If the "New Psychology" seems to be concerned simply with the empirical and physiological factors involved in mind activity, the truer New Psychology is more and more absorbed with the profounder and more vital problem of the nature and activities of the self. This self is no longer conceived as a static substance, soul, but as a dynamic, spiritual person.† All the supreme realities and indestructible contents of the older conception reappear in the newer, but in fresh aspects and with heightened significance. Personality is not so much a possession as a potency. No longer do we think of the body as having a soul, but rather of the soul as having a body; or rather of both body and brain as instruments of a self that through them seeks expression and communication with other selves.

The category of personality is thus coming to supersede that of soul, as its superior, not only in expressing the dynamic as over against the static, but as indicating the uniqueness belonging to each distinct self. "Souls" suggest similarity, the sameness of a lot of spiritual entities made upon the same pattern. My soul and your soul would presumably prove to be very much alike if we could analyze them completely. But as a person I can but be original, unique, autonomous.

Men are coming more and more to know themselves as persons and to

*"The living intelligence of all nations has in the name of soul exprest a conviction that an element of peculiar nature, differently constituted from the materials of the frame, lies at the base of the world of sensations, of volitions, of emotions, and by its own unity binds them into the whole of a rounded-off development."—Lotze, "Microcosmos," II., 1, Vol. I.

†"The Golden Bough," Vol. I., chap. 2, § 2.

‡"The first clear perception of an immaterial principle is probably to be ascribed to Plato."—Stoul, "Manual of Psychology," p. 559.

*Descartes holds that "the soul exercises its functions more especially in the pineal gland."—Weber, p. 316.

†"Our contention is that the soul is not an unchangeable, rigid, absolutely persistent little point of reality which, existing in and for itself, acts as a support for powers and processes, but the unity of psychical activity, the sum of the correlated conscious and subconscious states themselves."—Paulsen, "Introduction to Philosophy," p. 358.

make personality the central and supreme category of being. How much we know of personality; yet how little! When the lecturer on the platform or in the class-room, the minister in the pulpit, the woman at the club, talk so easily and familiarly of personality, they are making use of an idea which is the resultant of a long and arduous process of development. For "personality" is a term which has a history. It is not, at least in explicit usage, an early conception. Men did not use this term, or its equivalent, in the schools of Thebes, or in the Vedic hymns, or even in the philosophical discussions of the Academy at Athens. In the Roman Forum the term was employed, but in the legal sense only, with little or none of the rich content of meaning which now it has acquired.

Who first grasped the idea of personality, who first conceived of men as persons? The answer must be that it is the discovery of no one mind. Many minds perceived it, at first dimly as from afar, then more and more clearly as human thought progressed. Socrates pointed the way toward it. Plato doubtless came as near as any thinker of antiquity to the true apprehension of what a person is,* and yet the idea, not the person, was to him the highest category. And both Plato and Aristotle failed to recognize the universality of personality as belonging to man as man.†

It is to the Founder of Christianity, more than to any other, that the true conception of personality is due.‡ Both in what He was and in what He taught Jesus embodied and unfolded the true import of personality in such a way as to stamp its significance indelibly upon the mind of humanity. He presented no doctrine of personality, but His signal and unparalleled emphasis upon the sacredness, the freedom, the worth, of the individual self awoke the imperishable sense of personality and led to immeasurable consequences.* The development of Christianity has been, so far as it has been pure, the development of personality—both as an idea and as an attainment. Nowhere, outside of Christianity, is personality conceived in a comprehensive and fruitful way. For Christianity, personality has been from the start, and increasingly, the norm and ideal—the way, the truth, and the life.

Jesus planted the seed, but theologically, philosophically, ethically, the truth as He left it passed on into development, definition, explication. This has come from many movements and from many minds. The trinitarian and Christological discussions, monasticism, scholasticism, mysticism, the Renaissance, the Reformation, the great revivals, the great philosophical movements, together with the great political movements from which they can not be detached, the establishment of democracy, the rise of industrial freedom, have all contributed to the unfolding of the meaning and worth of personality. Paul, Origen, Athanasius, Augustine, and Pelagius, St. Francis, Eckhart, Luther, Calvin, Arminius, Wesley, Descartes, Kant, Fichte, Schleiermacher, Lotze, Dante, Shakespeare, Coleridge, Carlyle, Emerson, Ruskin, Browning, together with countless others, each has shed his ray of light upon it.

If from this great company we were to select one who with most thoroughness and intrepidity has probed and defined the elements and nature of personality, it would doubtless be Immanuel Kant. The centering of the Kantian critique upon the constituent factors of personality, and especially his exaltation of the Moral Reason, has

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*See especially "First Alcibiades."

†This is pointed out by Illingworth. See "Personality, Divine and Human."

‡"The term is partly Christian, partly Roman. The latter conception of personality was essentially egal."—Baldwin's Dictionary.

*James Seth refers to "what we might almost call the Christian discovery of the significance of personality."—"Ethical Principles," p. 17.

been the most potent intellectual factor leading to the present emphasis upon personality.* But it was not given to Kant, after all, to see, as clearly as we see it to-day, the nature and significance of personality. Pressing on in the direction that he took, tho by widely divergent paths, Fichte, Coleridge, Lotze, Höffding, Eucken, Royce, Howison, and others have searched deeper into the problems of personality from the point of view of philosophy, while Schiller and Goethe, Carlyle, Emerson, and Browning, as well as the great novelists and essayists, have thrown fresh light upon it from the lamp of literature, and from the viewpoint of ethics Janet and T. H. Green and James Seth and Paulsen and others have pointed out how inevitably the issues of Ethics center in personality. That the pulpit is finding in personality an ever deeper access to the heart of man and of God is evidenced in the sermons of Frederick Robertson, Henry Ward Beecher, James Martineau, Phillips Brooks.

In a word, from all the spheres where men are searching for truth and seeking to apply truth to life there comes an increasing consensus of emphasis upon one great potential, significant word—personality. Already it has unfolded a wealth of vital meaning. And yet we know that far more of meaning still lies stored up in the problem: What is personality, and what does it mean to be a person?

IMPRESSIONS OF ABRAHAM LINCOLN

Theodore L. Cuyler, D.D., LL.D., Brooklyn

The year 1809 was a golden year for the two great English-speaking peoples, for it gave to them and to the world William E. Gladstone, the greatest Englishman of the nineteenth century, and Abraham Lincoln, one of the greatest men ever produced in this land of ours. With both of these men I had the privilege of a very pleasant personal acquaintance.

The first time I ever saw Abraham Lincoln was in November, 1860, a few days after his election to the presidency. I met him at the Tremont House in Chicago. He had just come from Springfield to Chicago and he was accompanied by his minister, the pastor of the Presbyterian church in Springfield, whose name now escapes me. His pastor told me that Lincoln had once been a very faithful teacher in the Sabbath-school of his church, and this is a very important fact in its bearing on the much-discust question of Mr. Lincoln's religious character. I sent in my card to Mr. Lincoln, and when we met, he greeted me with a characteristic grasp of the hand, and his first sentence touched my soft spot, when he said:

"I have kept up with you nearly every week in the New York *Independent*."

All of my readers are familiar with the fact that when Lincoln left Springfield to assume the onerous duties of his office at Washington, he delivered a very brief and pathetic farewell to his neighbors from the railroad car, during which he asked them to remember him in their prayers when he should have assumed his important duties at Washington.

The next time I saw Mr. Lincoln was when he was riding down Broadway, which was thronged with a gazing multitude, on his way to assume the presidency. He stood up in a barouche, holding on to the seat of the driver with one hand. On his bare head rose a

*See "Kant as a Religious Thinker," by George Galloway, Hibbert Journal, April, 1907.

thick mass of black hair, the crown which nature gave to her king. His melancholy eyes had a far-away look, as though he was conscious of the toils and troubles that awaited him. The great patriot President, moving on toward the conflict, the glory, and the martyrdom, was the most majestic figure that my eyes have ever beheld. He never passed through New York again until he was borne through tears and broken hearts on his journey to his western tomb.

During the Civil War I visited Washington as one of the preachers for the Christian Commission. On one of my visits to Washington, when I was the guest of Professor Henry, of the Smithsonian Institution, I exprest a desire to call upon Mr. Lincoln. That evening he was to hold a levee at the White House. I went over very early, and when the doors of the East Room opened, I was the first person who came in to salute him as he stood in the center of the parlor. His first words were:

"Dr. Cuyler, I am glad to see you. I haven't seen you since that evening at the Tremont House in Chicago."

During that time he had encountered hundreds of thousands of persons, but his memory of that little incident was perfect. His recollection was remarkable and his great tact in recognizing people, was one of the greatest contributors to his personal influence. It was truly wonderful, how he remembered everybody he had ever seen.

On the day following the levee I called on him again, accompanied by my venerable mother, who said that she could not die happy unless she had seen Mr. Lincoln. The White House in war days was like a railway station, the halls were so piled up with express boxes, and it was only after much ringing that we succeeded in getting the Irish porter to come to the door to admit us. He was the same porter who once, when a soldier's wife came to see the President to plead for his pardon for a capital offense he had committed, said to the woman, "Be sure an' take that baby up with ye." And when the woman, the pardon granted, came down-stairs, smiling and happy, Patrick said to her, "Ah, Ma'am, it was the baby that did it." He knew perfectly well that the road to Lincoln's head lay through Lincoln's great big sympathetic heart.

My mother and I found him standing alone in the room, opposite the table on which he had written the Emancipation Proclamation. His hair was unkempt, his eyes had a weary look. He said to us that he had not seen his wife, he had been so busy—and it was then after four o'clock in the afternoon—since seven o'clock that morning. And this day was but one of almost countless others like it. When we came out, my mother said, "Did you ever see such a sad countenance in your life? Isn't it cruel to keep that man here in such suffering?" We speak of him as the martyr President, but the truth is that his martyrdom lasted through four years of overwhelming anxieties and personal suffering under the burden of his responsibilities, in his unceasing efforts in behalf of the people who had submitted to his care the welfare of the nation.

There has been no little discussion in regard to the religious character of Abraham Lincoln. That he was a man of the most strict and exemplary morality no one has ever disputed. For example, in his early life he made a speech for total abstinence which had a wide circulation. When the notification committee called upon him to inform him of his election to the presidency, instead of bringing out a decanter of wine, as might have been expected, he brought only a pitcher of cold water and told the committee that he would entertain them with the oldest beverage that had ever passed the lips of man. He was, with all of his jesting and fondness for mirthful stories, very clean-mouthed,

and most reverential in his utterances. As an illustration of this there is the remark he made to a member of his cabinet, a man who was in the habit of indulging freely in profanity. One day when he went early to a meeting of the cabinet, Mr. Lincoln asked him what church he belonged to, and then added: "I thought probably you went to the same church that Mr. S. attends, for I notice that you swear almost as bad as he does, and in the same way." The cabinet officer's secretary told a friend of mine that he was very careful ever afterward to refrain from using a profane word in the presence of Mr. Lincoln.

That Abraham Lincoln believed in prayer no one has ever disputed. When his intimate friend, Bishop Simpson, for whom he had a warm attachment, called upon him, it was his custom to request Simpson to offer prayer with him, and I think it was to Simpson that he made that memorable utterance: "I have often been driven to my knees when, under the pressure of overwhelming difficulty, I felt that my own wisdom and that of others around me had utterly failed, and I had nowhere else to go."

General Rusling, of New Jersey, has published an account of an interview with Mr. Lincoln in which the President told him of a prayer which he had offered before the battle of Gettysburg, in which he promised that if God should give to the Union arms the victory, he would be true to his promise of universal emancipation. Now then, if Mr. Lincoln was a man so pure and exemplary in his private life, if he believed, as he did not hesitate to avow, so emphatically in the efficacy of prayer, the question arises: Why is it that he never made any public profession of his faith in Christ and never entered into membership of any church?

I have already said that in Springfield he was a Sabbath-school teacher, but that did not require that he should be a member of the church which he attended. During his presidential days in Washington he was a regular attendant and pew-holder in the New York Avenue Presbyterian Church. The pastor of that church was a man possest of a very high order of intellect and of spirituality. But with all of his personal excellences as a most godly minister of Jesus Christ, he did not gain a strong personal hold upon Mr. Lincoln. He had very wide personal intimacies with many Southern clergymen and laymen, and he went to the White House more than once to intercede with the President for lenient treatment to some of his Southern friends who were under arrest by authority of the Government. While he could go there to plead for leniency to those who were in rebellion, he never went to the White House to plead the cause of the slave, or to stand by the President in his strong, earnest antislavery convictions. Mr. Lincoln respected his pastor as he could not help doing, but that pastor never got the key to Lincoln's big, warm, freedom-loving heart. I have always believed that if the President had been under the ministry of his beloved friend, Bishop Simpson, or the eloquent Dr. Edward N. Kirk, of Boston, both of whom used to visit him and inspire him with fresh ardor in his great work and to express to him their warmest sympathy with his aim at emancipation, either of them might have gained an influence that would have led him to an open declaration of his faith in the Lord Jesus Christ. It has even been said that Lincoln gave as a reason for not uniting with the Church that he was not prepared to subscribe to any entire denominational creed; that if they only asked him to subscribe to the two great commandments—to love God with all his heart and mind and strength and his fellow men as himself—he would be willing to unite with the Church on such conditions.

Whether that were true or not, I still feel that had he been, during those four years, under the constant loving over-

sight and association with a pastor who had won his way into his heart, he might have been brought into the Church of the Lord Jesus Christ.

It is a matter for congratulation that Abraham Lincoln's early childhood and youth were spent in a log cabin and among the plain people, for really they were his university, and the Bible and John Bunyan's "Pilgrim's Progress" were his earliest text-books. Sometimes his familiarity with the Scriptures came out very amusingly, as when a deputation of bankers called on him to negotiate for a loan to the Government, and one of them said to him:

"You know, Mr. President, where the treasure is, there will the heart be also."

"I should not wonder," replied Lincoln, "if another text would not fit the case better. 'Where the carcass is, there will the eagles be gathered together.' "

His second inaugural address was pronounced by the hostile London *Times* to be the most sublime state paper of the century. This second address, his last great production, contained those memorable passages of Scripture that gave it such a sonorous roll and such a solemn dignity.

Terrible as was the tragedy of that April night, it is still true that Lincoln may have died at the right time for his imperishable fame. He had conducted an immense nation through the most tremendous civil war ever waged and never committed a single serious mistake. He did not possess Hamilton's brilliant genius, but Hamilton never saw the future more sagaciously. He made no pretensions to Daniel Webster's magnetic oratory, but Webster never put more truth in oratorical form for popular guidance. He possest Benjamin Franklin's immense common sense, and that twenty-line address on the battle-field of Gettysburg is the high-water mark of American sententious eloquence. It is fitting that after such a career, his own life should be the last to be lost in that stupendous struggle. He had called over two hundred thousand heroes to lay down their lives, and then his own life was laid down beside the humblest private soldier or drummer-boy of Gettysburg or Chickamauga. In an instant, as it were, his career crystallized into that pure-white, spotless fame which belongs only to the martyr for justice, law, and liberty, and as the hearts of millions of liberated freedmen turn toward that tomb at Springfield, they may well say:

"We were hungry, and thou gavest to us the bread of sympathy; we were thirsty for liberty, and thou gavest us to drink; we were strangers, and thou didst take us in; we were sick and broken in spirit, and thou didst visit us; we were in the house of bondage, and thou camest unto us." And the response of all Christendom will ever be: "Well done, good and faithful servant; enter into the joy of the Lord."

EDWARD IRVING AND UNKNOWN TONGUES

The Rev. A. E. Seddon, Atlanta, Georgia

There was a time when the name of Irving bade fair to rank with the names of Wesley or Whitefield. He was the peer of those great preachers in eloquence and in gifts of heart and mind. If, now, his name is obscured while theirs are inscribed on the roll of undying fame, I think it is due to the lack of that wisdom which I would call "worldly wisdom" were it not a kind of wisdom as necessary and as legitimate for the saint as for the sinner, the kind of wisdom which we sometimes call "business sense," or "good horse sense." Luther possest this sense and used it in his attitude toward the Peasants' War. A generation ago there were two London preachers who seemed for awhile to be abreast in the race for popularity: one was Charles Spurgeon and the other was Grattan Guinness. The former was a smart business man as well as a good preacher.

The latter was an excellent preacher; but, like Edward Irving, held under the fascination of impossible ideals. Irving and Guinness were mystics, saints of the ecstatic order; but true saints nevertheless. They were Israelites in whom there was no guile and they were slow to suspect guile in others, even in the devil. Irving attracted to himself others of like temperament. They made for themselves tabernacles on the Mount of Transfiguration and dwelt there. They were as harmless as doves; but they were not as wise as serpents. In saying this I am not ridiculing this kind of saintliness. Some of the sweetest and holiest characters that have "adorned the doctrine" of the Gospel have been men and women of this stamp. They made the world better, but the world crucified them. Into the edifice of their life they built gold, silver, and precious stones; they also unwittingly wrought into the fabric some wood, hay, and stubble, deeming these precious too. They were too conscientious, knowingly, to make use of any cheap material. But our God is a consuming fire and will not suffer in His temple aught but the best and most precious. Thus, in the course of his brief life, Irving was destined to feel the cleansing fires.

Students of Church history can see more clearly now than they did in Irving's day, the divine wisdom that permitted miraculous manifestations during the lifetime of the Apostles and the generation that followed and then allowed those manifestations to cease. The infant Church, born on the day of Pentecost, became only gradually possest of the sacred canon of the gospels and the epistles. The infant Church had no written creed, no hymnal, no prayer-book. In order to understand the measure of that destitution, we have but to imagine what our own services of to-day would be without the New Testament and the hymn-book. Yet this infant Church needed nourishment and edification. This lack was supplied by those spiritual gifts so fully referred to by the Apostle Paul in the twelfth, thirteenth, and fourteenth chapters of his first letter to the Corinthian Church. These gifts are enumerated in the twelfth chapter, verses 4–10. "Now there are diversities of gifts, but the same Spirit," etc.

How necessary these gifts were to the infant Church will be apparent when we remember that the first century of the Church had almost closed when the New-Testament canon was completed with the writings of the aged Apostle John. Paul's epistles were all probably written between A.D. 54 and 64. The date of the Epistle of James is probably A.D. 58. Peter's epistles, probably A.D. 63. Jude's probably about the same date. The Gospel according to Matthew might have been written as early as A.D. 37, but some suppose as late as A.D. 63. Mark's Gospel not earlier than A.D. 48; Luke's, A.D. 63, and John's, A.D. 97. These writings would have at first only a local circulation. It would take several years for the hand-written copies to be distributed among the churches located in different countries and at vast distances from each other. Then again, it is evident from the tone of the writings that the churches had been in existence a long time before they received the apostolic writings addrest to them; as the letters were called forth by erroneous teaching and practises that had sprung up in the infant churches. Until these writings were in possession of the churches it is certain that the only teaching they could possibly receive was by word of mouth and from those who were supernaturally endowed by the laying on of apostolic hands followed by the special gifts of the Holy Spirit.

Our knowledge of human nature will enable us readily to understand that to these early Christians, newly escaped from Judaism and Paganism, the possession of such marvelous powers as the gift of miracles, of healings, and of speaking in divers tongues, became a source of subtle spiritual temptation. Some of them became vain, and it is evident that the most showy gifts were, by some, most earnestly coveted and admired. This led to disorders in the Church, so that the apostles had to correct this evil tendency and, as in the case of the Corinthian Church, to point out a more excellent way (1 Cor. 12 : 31). It was to this Corinthian Church that the apostle pointed out distinctly the passing away of this order of things (see 1 Cor. 13). "Whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part and we prophecy in part, but when that which is perfect is come, that which is in part shall be done away." The "perfect" came when the inspired writings were fully in the possession of the Church,

With these authoritative writings in the churches there was no longer any need for the miraculous gifts, so they were withdrawn. There is good reason to believe that only during the lifetime of the apostles and the generation that immediately followed the apostles were the miraculous gifts possest, namely, by those who had received such gifts from the Holy Ghost after the personal laying on of hands by the apostles. After the second century of the Christian era, tho there are records of the exercise of miraculous gifts, there is always an element of doubt and uncertainty about such records. The only and all-sufficient gifts left to the Church were the Christian graces of faith, hope, and love, of which the greatest is declared to be love. With the inspired writings of the evangelists and the apostles and the Christian graces of faith, hope, and love, the Church was fully equipped to go forth on its mission of conquering the world. The "perfect" (means) had come.

Yet, in spite of the clear teaching of the Apostle Paul that the age of miracles should pass away to give place to "that which is perfect," there have been in all ages of the Church devout souls who have cherished the delusion that the miracles were the perpetual heritage of the Church and that lack of faith was the only thing that hindered the manifestation of miraculous gifts. It would be altogether too long a story to recall the many wondrous incidents that are pointed out during the stretch of nearly two thousand years of Church history as proof of the existence of miraculous power inherent in the Church. The remarkable outbreak under Irving's ministry, during the years 1831 to 1834, will furnish us with the best possible material for studying this exceedingly important and interesting phenomenon.

Edward Irving, holy, simple-hearted mystic as he was, deploring the deadness of the Church in his day, constantly praying and watching for a larger spiritual power in the Church, became strongly imbued with the conviction that the Church still possest the ancient gifts if she had but the faith to exercise them. There were other holy men, especially in the Presbyterian Church in Scotland, who shared this pious conviction. This consensus of religious desire and prayer constituted a most powerful suggestion that was likely to bear fruit in some remarkable psychical phenomenon; and it did.

There dwelt at a farm-house at Fernicarry, at the head of the Gairloch, Scotland, a young woman of such deeply religious character as to have attained quite a wide reputation for sanctity. She had long been an invalid and was supposed to be dying of consumption. Mary Campbell was her name. On her sick-bed she meditated long on what she regarded as the lost gifts of the Church, especially on the gift of tongues. These meditations were lifted to the very borderland of ecstasy by her personal experiences and her environment. Her sister Isabella had but recently died a triumphant Christian death. A revival, similar to that extraordinary religious movement that attracted the attention of all Christendom two years ago to the Vale of Merthyr, South Wales, was occupying the thoughts and stirring the emotions of the whole neighborhood. Lying on a sick-bed thus at the gate of heaven in her meditations, still abiding under the shadow of personal bereavement and surrounded by a community quivering with religious excitement, she was in the most favorable condition for the manifestation of extraordinary psychological phenomena.

EDWARD IRVING.

One who has any knowledge of the human heart and the subtle temptation by which it is assailed, will easily recognize in such an environment the spiritual peril to which this beautiful young saint was exposed and the Christian psychologist will not be surprized at the phenomenon that did actually break out. Edward Irving has himself given to the world the following record of the strange event that for a few brief years kindled a blaze of religious excitement all over Christendom.

"The handmaiden of the Lord, of whom He made choice on that night (a Sunday evening in the end of March), to manifest forth in her His glory, had been long afflicted with a disease which the medical men pronounced to be a decline, and that it would soon bring her to the grave, whither her sister had been hurried by the same malady some months before. Yet, while all around her were anticipating her dissolution, she was in the strength of faith meditating missionary labors among the heathen; and this night she was to receive the preparation of the Spirit; the preparation of the body she received not till some days after. It was on the Lord's day; and one of her sisters, along with a female friend, who had come to the house for that end, had been spending the whole day in humiliation and fasting and prayer before God, with a special respect to the restoration of the gifts. They had come up in the evening to the sick-chamber of their sister, who was laid on a sofa, and, along with one or two others of the household, were engaged in prayer together; when, in the midst of their devotion, the Holy Ghost came with mighty power upon the sick woman as she lay in her weakness, and constrained her to speak at great length and with superhuman strength, in an unknown tongue, to the astonishment of all who heard, and to her own great edification and enjoyment in God; 'for he that speaketh in a tongue edifieth himself.' She has told me that this first seizure of the Spirit was the strongest she ever had, and that it was in some degree necessary it should have been so, otherwise she would not have dared to give way to it."

A short while after this a similar outbreak of utterance in an unknown tongue occurred in a devout family named McDonald, at Port Glasgow. James McDonald, who manifested this strange power, knowing of Mary Campbell's sickness, wrote to her a command in the name of the Lord Jesus to arise from her sick-bed. On receiving McDonald's letter Mary Campbell arose from her bed and from that moment enjoyed good health.

Edward Irving, the mystic, was by temperament disposed to believe these phenomena to be due to direct divine agency. Yet he had sense and prudence enough to be cautious in accepting such a conclusion. He was thrown into perplexity by his own personal experiences. His little son Samuel sickened and died in spite of the agonizing prayers of the family and church. Irving himself was never led to utter one word in any tongue he had not learned; nor did the prayers of a most loving and devout band of followers avail to arrest the disease which, at the early age of forty-two, took this man of genius and piety to the grave.

Mary Campbell married a Mr. Caird, removed to London, and became an attendant at Irving's church. In a short while members of that church began to speak in unknown tongues. Irving at first restrained these utterances, would not permit them in the congregation. He commanded those who were moved to speak in tongues to retire to the vestry or to go to their homes. But he soon had to acknowledge the illogical position thus assumed. If the utterances were inspired by the Holy Spirit, who was he that he should forbid the Spirit's utterances? He at last permitted any and all to speak at any time and in any service. The result was what Thomas Carlyle describes as "Bedlam and chaos." The old conservative members withdrew from the church. A crowd of strangers, concerning whom Irving knew little or nothing, constantly interrupted the services. The Presbytery took the matter in hand. Irving was turned out of his own church by process of law. His followers, dwindling in numbers and removing their meetings from place to place, were not united among themselves. Irving was silenced in his own congregation by others who claimed the authority of the Holy Spirit for deposing him.

A new religious body was formed after Irving's expulsion from the Presbyterian Church, calling itself the Catholic Apostolic Church. The auditorium of their new church has been thus described:

"The room adopted for their meeting was fitted up in the usual style of pews and galleries, as in a church. Instead of the pulpit, however, there was constructed, at the upper end of the church, a raised platform, capable of containing perhaps fifty persons. In the ascent to this platform are steps; on the front of the platform are seven seats; the middle seat is that of the angel; the three on each side of the angel are elders. Below them, on the steps, and in a parallel line, are seven other seats belonging to the prophets, the

middle seat being allotted to Mr. Taplin, as chief of the prophets. Still lower, in a parallel line, are seven other seats appropriated to the deacons, the middle seat being occupied by the chief deacon. This threefold cord of a sevenfold ministry was adopted under direction of the utterance. The angel ordered the service, and the preaching and expounding was generally by the elders in order, the prophets speaking as utterance came upon them."

The first service in the new house of worship was held on Wednesday, the 24th of October, 1831. Irving preached; but he was several times interrupted by worshipers who were moved to speak. Some records are extant of utterances in the English language on that occasion. A few of these are here given as likely to be of interest to the reader:

"Oh, but she shall be fruitful; oh! oh! oh! she shall replenish the earth! Oh! oh! she shall replenish the earth and subdue it —and subdue it."

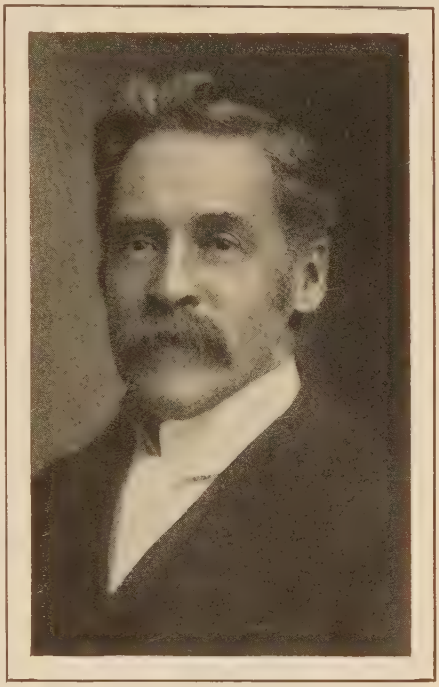
Again another:

"Oh! you do grieve the Spirit—you do grieve the Spirit! Oh! the body of Jesus is to be sorrowful in spirit! You are to cry to your Father—to cry, to cry in the bitterness of your souls! Oh, it is a mourning, a mourning, a mourning before the Lord—a sighing and crying unto the Lord because of the desolations of Zion—because of the desolations of Zion!"

Here is another:

"Ah! be ye warned! be ye warned! Ye have been warned. The Lord hath prepared for you a table, but it is a table in the presence of your enemies. Ah! look you well to it! The city shall be builded, ah! every jot, every piece of the edifice. Be faithful each under his load; but see that ye build with one hand, and a weapon in the other. Look to it—look to it. Ye have been warned. Ah! Sanballat, Sanballet, Sanballet; the Horonite, the Moabite, the Ammonite! Ah! confederate, confederate, confederate with the Horonite! Ah! look ye to it, look ye to it."

Irving was probably the sanest man in the whole crowd. He had watched, he had prayed, he had exercised, or thought he had, all necessary prudence; but there had been one weak spot in his defenses. He neither recognized nor even suspected that weak spot. It was in himself. In his abnormal expectation of a supernatural visitation and when at length the longing induced the favoring psychological conditions and fulfilled themselves, he could not doubt that the manifestations were of divine origin. After a brief and stormy career in his newly founded church in London he left that city to go on a mission in Wales and Scotland. All this time his health and strength were failing. It was perhaps a merciful Providence that ordained that the last days of his life were spent far from the vexations of the storm-



THE REV. ALFRED E. SEDDON.

center in London. He ended his earthly pilgrimage surrounded by a few intimate friends at Glasgow, Scotland, the land of his birth, one Sunday night in December, 1834. His last audible words were, "If I die, I die unto the Lord." They buried him in the crypt of Glasgow Cathedral.

The eccentricities and rivalries of the members of the Catholic Apostolic Church still continued to attract public notice. The newspapers spoke in terms of strong condemnation of the vagaries of the new sect. Crowds of curious people went to the church with much the same motive that they would go to see a pantomime. For aught I know there may be to this day a vestige of the Catholic-Apostolic Church; but it has long been so insignificant as to have fallen out of notice, and to-day there are millions in Christendom who never heard of the move-

ment which for three or four years created a world-wide excitement.

This same species of religious fanaticism has broken out in many States of this Union within the last few years. It appears to have originated in January, 1900, at Topeka, Kansas. At that time a Miss Agnes Ozman, member of a Bible-school founded by an evangelist, Charles F. Parham, "received the gift of the Holy Spirit," and "began to speak with other tongues as the Spirit gave utterance." A few days later several other students began to speak with other tongues. From thence the cult spread north, south, east, and west. The name "Apostolic-Faith Movement" was adopted. Those who were endowed in this manner conceived that they had received the baptism of the Holy Spirit and supposed that every case of true conversion should manifest this power and that there was no genuine conversion where this evidence was absent. I have several times attended meetings to which the public are not only welcomed but cordially invited. I have never yet heard any other than the English language. Some groaned and shouted incoherencies I have heard; but to my ears these bore no resemblance to language as spoken between men in the common affairs of life. I claim some qualification to judge in this matter, having knowledge of eight languages, some of which have been learned during residence in the countries where they are spoken. If any of these had been used, I could have instantly detected it. One gentleman, a Swede with a knowledge of several European languages, assured me he had spoken in an unknown tongue. "Did you know what language it was?" I inquired. "No." "Have you an opinion as to what language it was?" "No. But I think it was Chinese." "Did you understand the meaning of your own utterances?" "No." "We have many Chinamen in this city. Have you been to any one of them to find out whether he can understand?" "No." Now, here was, to begin with, a credulity that lacked ordinary practical good sense. This gentleman has a little daughter who suffered from a compound curvature of the spine. She has been cured, so the father avers, by the prayer of faith. He consequently believes that he has received the "gift of healings" and also the "gift of tongues" just as possest by the apostles and by those upon whom the apostolic hands had been laid.

These people appear to me to be devout and sincere Christian people, but they also seem to me to be credulous, to confine their Scripture studies to a few passages in the New Testament, where the gifts of the Spirit are spoken of. A truly religious spirit seemed to prevail with some of the speakers during the first part of the meeting; but even then there were ejaculations that were inopportune, irrelevant, and, in my judgment, irreverent. After the exhortation and singing there was an invitation to go up to the altar to receive the baptism of the Holy Ghost. On each occasion there were about twenty persons who accepted the invitation and knelt down at forms. Then began a tumult which it is very difficult to think of as worship. In a few minutes some were praying, some shouting, some singing. There were clapping of hands and groans and, now and then, shouts of Gargantuan laughter. I was struck with the mental destitution of the participants generally. In the Irving movement the speakers often betrayed a very intimate acquaintance with the sacred Scriptures; but such was not the case with the utterances I heard. The shouts and ejaculations seldom went beyond "Glory," "Halleluiah," "Praise the Lord," "Bless the Lord." Some soon tired of kneeling and sank down upon the floor in an easy sitting posture and leaned against the forms. One I noticed frequently leaned so far over the bench that his head nearly touched the floor on the other side. The noise was great and confusing. Emotional excitement rose to a high pitch; yet withal there was little or nothing to edify or instruct these babes in Christ. I detected also in some of the speakers a censorious and pharisaic disposition, claiming exclusive possession of the truth and a tendency to scold and denounce the absent churches and ministers as being destitute of the grace presumed to be possest and exhibited by the members of this cult.

It remains now simply to notice the conflicting evidence that has recently reached us from foreign fields, the details of which will be fresh in the minds of newspaper readers. A Mr. Ellis, recently from some mission fields in India, testifies to marvelous manifestations of the gift of tongues among natives; but he is apparently totally ignorant of the marvelous activities of the subconscious mind in hypnotic states, well known to modern psychological science. On the

other hand Missionary S. C. Todd, of the Bible Missionary Society, has made investigations personally in three mission fields and among four groups of well-meaning but deluded people who have gone from this country to Japan, to China, and to India expecting to be able to preach to the natives of those countries in their own tongue; but in no single instance have been able to do so. They have needed an interpreter in even the commonest affairs of life.

Some of them are in absolute destitution and are dependent on their Christian brethren there for the necessaries of life and are as helpless as babes. In some cases they are in danger of losing all faith in the supernatural in religion and drifting into infidelity and sin.

With regard to the marvelous cases of healing few Christians will be disposed to doubt the genuineness of the healings, the only difference will be one of opinion as to the precise nature of the divine method in such healings.

THE CHURCH AND SOCIALISM

The Rev. George R. Lunn, Schenectady, N. Y.

Believing that we are brothers and that the real interest of one is the true interest of all, men of variant views are coming to see the necessity for a more genuine application of the doctrine of brotherhood to all industry. This is in accordance with a natural evolution. As illustration, recall our history in government, Church, and school. In America we believe in democracy, a government of the people and for the people and by the people. That is our ideal, and we are gradually attaining it. Instances of failure do not argue against the fundamental principle. The process from kingly rule to popular sovereignty has been a slow one. We have not fully arrived, but we are arriving. History records direful prophecies of evil sure to follow the enfranchisement of the people. Arguments were multiplied to prove that the masses of men were better off when governed by intelligent fatherly kings, but we live in a day when the falsity of that prophecy is manifest. No one contends against the principle of democracy as applied to our government.

In like manner the American people are convinced that democracy is best for the Church. Multiplied are the instances where the principle of democracy in ecclesiastical affairs has been violated, but the best and most effective church life to-day is democratic. In fact, the very life-principle of true religion is deadened when democracy does not rule in the Church. The instances of failure are no arguments against the fundamental principle, any more than instances of failure in our government argue against the fundamental principle of democracy. Direful were the prophecies of evil that would follow if religious liberty were granted the people. Better far, argued some, that we have bishops and priests to tell us what to think in matters of religion. But we have lived to see the day when most people believe that an arbitrary hierarchy in religion is detrimental to the very genius of religion itself.

Democracy is further applied in this country. Our public schools are for the people and by the people. That is our ideal, and we are gradually attaining it. No man of American spirit would argue against the rule of the people in our public-school system.

Practically, therefore, men are agreed that democracy is eternally right for the government, for the Church, and for the public schools. Shall the principle of democracy be further applied, to the end that industrial life be of the people and for the people and by the people? Ah, there's the rub! As men successively held up their hands in holy horror at the thought of democracy as applied to Church and state and school, so now the same arguments are advanced to thwart the people in their demand for industrial democracy. But there is nothing, absolutely nothing, that can stop this further application of the principle. And why such positive assertion? Because the principle is eternally right and unless applied to industry we must soon see it disappear from government, Church, and school. Autocracy and democracy are everlasting enemies. They can not coexist. Either our government as well as

the Church and the public school must become autocratic or our industy democratic.

In the argument thus far advanced it might be inferred that we have even now democracy in government, Church, and school. This is only relatively true. We have not yet attained to a pure democracy, but what is to the point, we have seen the ideal and tasted somewhat the fruits of its realization. Men everywhere are asking questions, wondering why it is that democracy has failed at so many points. And some at least are beginning to see that the failure at so many points is primarily due to the fact that at one point we have not allowed democracy to do its beneficent work. We have up to the present time said in effect: "Let us have a government of the people and for the people and by the people; let us have our church of the people, for the people, and by the people; let us have our education of the people, for the people, and by the people." Having arrived at a point in progress where we can look back, we acknowledge that great advance has been our blessing, but great evils are everywhere manifesting themselves which we thought democracy could cure. Further study has convinced some of the people that the one great, inevitable cause of these evils is due to our failure to bring our industry within the circle of democracy and make it also of the people and for the people and by the people. It is not enough to rid ourselves of a king in government and an autocrat in Church and a hierarchy in education, leaving untouched the kings of finance, the barons of industry, and the princes of privilege in general. To leave these privileged individuals alone is to give them the necessary economic power to take unto themselves the rule in government, Church, and school. The process is inevitable; we must go forward toward democracy in industry or backward toward autocracy in government, Church, and school. We simply can not escape.

Thus far in history we have heroically struggled to gain equal political rights, equal religious rights, equal educational rights, and now we must heroically struggle for what is involved in and at the basis of them all—equal human rights, the right to live. The many are at the mercy of the few to-day. The many can not work unless the few allow them the privilege. The few control the land, the mines, the tools of production, the transportation-lines, etc., and unless they so will it, no man outside their number can get bread. Said a jurist, "He who has power over my subsistence has power over that by which I live. Therefore he has power over my life." Until we gain industrial freedom we remain as a nation, one small part industrially free, the great mass slave. A nation divided against itself can not stand. Socialism, therefore, in advocating industrial democracy, is in perfect accord with the most fundamental principle of American life. Either apply the principles of democracy all along the line or democracy itself must eventually fail all along the line.

Not only is socialism in accord with fundamental democracy, but it is also in accord with fundamental Christianity. Capitalism, with its control of nature's resources and the products thereof, flourishing only as it applies the principle that its "sword knows no brother," is essentially antichristian. At the recent Pan-Anglican Congress in London, Mr. Masterman, member of Parliament, discussing capital and labor, contended that it was impossible to moralize the new financial development, the concentration of capital, for "if business and commercial competition turn aside from its end in order to be influenced by moral considerations, it must inevitably perish." Can you not see the extraordinary significance of that statement? Surely that distinguished clerical audience could detect the full meaning. Is it possible that moral considerations affect capital that way? And must they be withheld lest "business and commercial competition perish"? Can the ethically right be economically wrong? Could any indictment of our present competitive system be more terrible than the following? "It is necessary to realize in the world of business, as in the battle-field, a world outside the direct control of the Christian ethic." We should be grateful for this frank utterance by Mr. Masterman. It is simply in line with Mr. H. H. Rogers when he said, "Business is war." We need not quote the well-known words of General Sherman regarding war. Men are beginning to understand the antisocial, antireligious, antiethical nature of capitalism and its destructive power over the worker. The condemnation of capitalism, however, is not the equivalent of condemning capitalists in toto. They are victims of a system which we have outgrown and ought, in the interest of our Christian faith, to abolish. The for-

mation of the combine and the amalgamation of companies which mean monopoly can not be hindered unless we turn economic evolution backward. The remedy is national ownership, asserting our faith that the community should be master of its own production and distribution. The individual capitalist to-day is only powerful by combining with others. Cooperation in production is the underlying necessity of the trust. There is no moment at which "the capitalist is not relying on the vast system of cooperating forces, on whose assistance he can confidently calculate and which his every need and wish have at their immediate command. His power to compete assumes from first to last an immense world of cooperating forces, organized for his use and built up into an industrial and social body. Unless those forces were under him, to buoy him up, and to supply him with all the opportunities under which he can successfully compete, he would be impotent." The day for the self-made man has passed away forever. He no longer has the opportunity. The Nebuchadnezzar spirit which says, "Is not this the great city and its trade which I have built by the might of my power?" is stunningly rebuked by modern facts. There is "no spot in the commercial process in which he can take his stand and declare, 'Here I am alone. No other human being has part or lot with what I do. I am sole and independent. The cause, the force, the effect of this particular act are all my own, and I am responsible to myself and to no other.'" That position is impossible to-day for the individual capitalist. He can progress only so far as he utilizes the cooperative forces furnished him by his privileged position. And he can maintain this only as the nation grants or sustains him in special privileges. If the nation makes it possible for capital to continue to develop like a colossus, to tyrannize over labor, then the nation can and has the right to demand that the control be in its own hands. The people are the nation. Canon Scott Holland, one of England's great preachers, writes, "The control of modern capital by the national law is, therefore, essential to the very existence of society as a concrete whole." What other conclusion is possible?

Are the motives underlying socialism what we might easily infer from the average newspaper? We have been told that greed, envy, self-seeking, leveling down, hatred, etc., are necessary parts of the socialist creed. It is a cruel charge. Bishop Gore, of England, in a paper at the Congress referred to above, said, "The socialistic movement is based upon a great demand for justice in human life. It notes the injustice in the actual division of the profits of industry, both present and inherited. There is nothing in the socialistic idea of the construction of society which is antagonistic to Christianity; its main idea is closely allied to the Christian idea." Or, to quote the words of our own Edwin Markham, uttered before a great gathering of socialists, "I believe that Jesus is the supreme Savior of men, but His saviorhood must descend into industry; Jesus must be seen as the Savior of business. Until our business is saved, lifted up into the spirit of brotherhood, we are not saved. Competition and self-seeking in business are pagan. Business must be cooperative and Christian. Jesus must appear as the Savior of industry. His spirit must be heard in all the wheels of industry."

Socialism is to-day making its appeal to the highest instincts of the race. It demands the reconstruction of the industrial and social order. Not because it is covetous or greedy. That charge is absolutely false. Socialism is simply another form of that great revival of the religious life which had its beginning in the eighteenth century, and which taught that all men had value and dignity before God. The working class are simply demanding the prerogatives and equalities which rightly belong to human life. They readily see that the present conditions are founded not on moral principles but on the domination of blind economic power. They see a pitiless system demanding for its perpetuation the best life of men, women, and children. Many of the workers know by painful experience the truth of that stern economic law of capitalism—that the returns of labor tend to diminish steadily downward to the margin of existence. In the light of this fact it is mere foolishness to talk to the workingmen as to the value of thrift. Socialism would find a remedy for the economic ills by transferring the enormous power of capital from private hands into the hands of society. Notice that it is not money which socialists desire transferred, but power. This power can not safely be left in the hands of individuals who might be cruel or stupid. Even if these individuals were the best of men they are at the mercy of the engine of competition

which they can not control. "The great law in business competition is that the plane of practise will be determined by what the least scrupulous man who succeeds in business is willing to adopt." Many a Christian capitalist knows painfully enough the grinding force of competitive necessity. What he does not realize is that with the passing of capitalism will come a brighter, better day not simply for the workers but for himself as well. Not that socialism constitutes a panacea for all the ills of human society, but only for those produced by defective organization of industry and by a radically unjust distribution of wealth. There are evils in human life which lie deeper than any economic organization, but with a more just industrial system, the preacher and reformer will be in a position to deal more effectively with them. With a great mass of wrongs socialism alone can deal.

Some will say that Christianity has no economic doctrine and must remain neutral to all social systems and political organizations. On what authority is this idea based? Its error is well stated by Mr. William Temple, son of the late Archbishop Temple. "When the five thousand hungered in the wilderness Christ did not say, 'Labor not for the meat which perisheth.' He fed them. Christianity must include in its cognizance every aspect of life and human activity. It involves, by general agreement, attention to economic questions, but some maintain that direction as to conduct should be derived from the economist. To talk of confusing economics and ethics is mere muddle-headedness. One of the great questions is how to secure from a man the maximum output. That is not an economic question, but a question on which Christianity has a plain answer. Economics can not give an answer without making assumptions that fall within the domain of Christian ethics. Christianity must be manifest in the social system as a system. Our social system is the result of human choice, and human choice alone can modify it. No Christian can rest satisfied with a system that is competitive and therefore self-seeking.

"If it is true to say that to get the best out of a man you must appeal to his self-interest, then Christ was wrong."

I quite vividly recall an experience while a pastor in New York, Brooklyn Borough, which will serve as a conclusion to this paper. I was burdened with a perpetually disturbed conscience due to the thought that I as a minister and the Church as an organization were failing to get at the roots of the great social wrongs. The mighty metropolis was shrouded by night, and my thought was: Would that this city when it awakes to the busy turmoil of a new day, might also awake to its responsibility for sin and its opportunity for service. New York seemed to be a giant personality capable of untold cruelty or immeasurable benediction to the masses engulfed within its boundaries. In my thought I looked away from the broad thoroughfares and magnificent buildings down the openings where men and women lived whose faces were channeled with suffering, their eyes no longer bright, for hope was dead, and the heart was sad and despondent. In these byways I knew there were sweet-faced children as rosy-hued as their prosperous cousins, but robbed of their birthright, never knowing what it was to clasp their tiny hands in prayer to their Heavenly Father. The facts, indisputable facts, were like coals of fire to goad on to action. Boys and girls befouled and cursed by their perditional environment, men who had become bestial, women stript of their divinity, suffering mothers seeking to still into slumber babes that were cold and hungry. In that city of hunger and of anger, of toiling and of striving, of clamor and of greed, I seemed to see a dim, upheaving mass struggling as in an abyss, blindly seeking to breathe and awake. And as I gazed upon that struggle I seemed to see the Church fast asleep, gript in the clutches of worldliness, no longer the mighty figure of the past, which grew strong on the hills and made her praises ring from rocky crag and cave; fast asleep she was amid ease and luxury while her Lord and King was out in the byways seeking the distrest, the weak, the helpless. It seemed to me that Jesus was down in that world of souls seeking His own and calling in vain to His Church.

I still think so. This mighty social movement is the voice of Jesus becoming articulate. Will the Church listen and obey? If not, God help the Church.

THE RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

English Baptists Still Discouraged.—The Baptists of Great Britain are still depressed. Their record for 1908 is, like that of the previous year, indicative of a backward tendency. There has been an advance in buildings of 55, and in church sittings of nearly 25,000. This is a proof of praiseworthy activity, but as to actual membership, the roll shows a decline of nearly 6,000, with a present total of 424,000; Sunday-school teachers a decline of over 100, and scholars of over 8,000. The number of local preachers is 70 less than in the previous year, and the ministers in charge, definite charge, show a decrease of 55. During 1908 over £86,000 has been spent on new chapels, £50,000 on chapel improvements, and some £80,000 has been paid off chapel debts. For a long series of years the Baptists of England made steady and uniform progress, and the ominous tendency to decline is exceedingly perplexing. No satisfactory explanation has been given. There is certainly a lack of preachers of commanding popularity in the denomination. In the days when Spurgeon, Brock, Landels, Maclaren, Hinton, Stovell, Hugh Stowell Brown, Birrell, Mursell, Chown, and Haycroft were in the zenith of their fame, it used to be said that the Baptists had a larger proportion of eloquent and popular preachers than any other British body. These magnificent pulpit orators were a mighty power in the land, and they raised their denomination from insignificance to immense influence. Spurgeon had the largest congregation in the world. All the men I have named drew crowds. They have had no successors. The rank and file of Baptists in this country are abler and better educated than their predecessors, but there are fewer conspicuous and outstanding men. In my opinion the reason of decline lies just here. I notice that all sorts of other reasons have been assigned, while nothing is said on this point. The venerable, yet ever youthful, Dr. Clifford is the only English Baptist preacher to-day of really national reputation. It is to be feared that the young preachers think more of scholarship than of preaching.

Filipino Methodism.—Methodism in the Philippines is certainly in the very portals of its largest successes. Its real beginning dates back only to the mother conference, the Malaysian, eight years ago, when Bishop Robinson announced the formal organization of the Philippine Islands annual conference. This conference has grown by leaps and bounds, and now the Methodist Church in the splendid archipelago numbers over 25,000. This year the conference convenes in the fine new First Church, as fine a structure as is to be found in the Far East and the finest in Manila. The Nicholson Bible Training-School building is already well on its way toward completion, and the same announcement appies to the Women's and Children's Hospital building. The Deaconess Training-School is now excellently housed and is in a most prosperous condition. The expulsion of the hopelessly corrupt Friars was quickly followed by the inauguration of evangelical work under splendid auspices. America has definitely captured the Philippines for Christ. In several of the islands the disciples of Christ have already planted successful churches.

To-day in South America.—Miss Jessie Ackermann, who has constituted herself a religious deputation to many lands, and has traveled seven times round the world, recently left London for an observation tour in South America. Her first report is what might have been expected by those who know anything of the conditions in the beautiful southern continent. Religious unrest has penetrated to the farthest boundaries of the various Latin republics. The men generally are completely lost to the Church, and with this drifting there has come an increased disregard for the Lord's Day. Elections, horse-races, and bull-fights now take place by preference on Sundays. But there are symptoms of reformation. The dedication recently took place of the first Protestant Chapel in Venezuela. Caracas, the capital, now for the first time possesses a center of evangelicalism.

The Stagnant Dutch Boer.—Much interest was created by the description given by the Rev. F. B. Meyer of his observations during his recent tour in South Africa. He appears to have observed closely the actual habits of that splendid Dutch race which gave so much trouble, but is now so loyal to the British Empire. Mr. Meyer found that the theology of the South-African Dutch Reformed Church had been largely equaled by the old type of Scottish Calvinistic Presbyterianism. The Boers have not moved forward in religious

matters for generations, but are living in the religious atmosphere of two hundred years ago. They dwell in the Old Testament, and look with something akin to fear on the intrusion into their midst of the broader ideas which characterize most Britishers. But one thing is evident from Mr. Meyer's account: it is this, that the hope of South Africa lies in the diffusion of Christian faith.

Uganda's Little Christian King.—The latest book on Uganda is from the pen of C. W. Hattersley, who is secretary of the Church Missionary Society's board of education for Uganda, and principal of the Society's high school. In his first chapter he gives a vivid illustration of the contrast between the Uganda of to-day and that of two decades ago. In 1888 King Kalema, fearing the unstable nature of his position, conceived the notion of putting all his near relatives to death, including even his own children. Huddled in their houses, these people were roasted to death, their houses being set on fire and guards stationed to prevent their escape. In 1907 the present boy-king, Daudi Chwa, distributed prizes to the girls at the Church Missionary Society school at Gayaza and made his maiden speech. He urged those who had won prizes to persevere and encouraged those who had failed—this in a country where women have always been looked on as beasts of burden and slaves!

Abbate Murri.—The breach between Progressive Catholics and the Vatican appears now to be fairly complete. One of the leading Italian modernists, Abbate Murri, after seeking for an understanding with the Vatican on the basis of the inauguration of some degree of reform, despairs of any such consummation. Regarding any genuine reform as hopeless, he is about to republish his magazine, *La Rivista di Cultura*. He has shown a spirit of conciliation by suppressing it in deference to the ecclesiastical authorities. Its reappearance will be widely welcomed on the one hand, and fiercely condemned on the other, for the Abbate is immensely popular with the young Italian Catholics, both lay and clerical. The signs of the time in Italy are disturbing both for the monarchy and also for the papacy. The modernist Catholics and the socialists in that country are making active overtures to each other, and a coalition of their forces for combined political and social action would be an exceedingly awkward event for parties now in power, religious and secular.

Gallican Bishops.—The most cautious minds in France regret some of the recent actions of the chief ecclesiastical authorities. The first independent public demonstration of the Church of France recently occurred in the issue of a document by the French cardinals, archbishops, and bishops, addrest to French parents on the question of primary schools. This appeal is deeply resented by multitudes of citizens, seeing that it signifies how the bishops, freed from the shackles binding them to the state, persist in intervening in the political life of France. The action of the bishops is a counterblast to the rupture of the Concordat, and is an attack on that magnificent national school system, based on the principle of religious neutrality which has rooted itself in the hearts of the people. These prelates call upon French citizens to forbid their children to attend the public schools so long as these institutions continue "to be a peril for their children's faith." A bitter contest is commencing in France between officials and ecclesiastics over religious education.

Teuton Recalcitrance.—Consternation prevails in Germany in view of the rapidly increasing desertions from the State Church. It is computed that in Berlin alone considerably over 10,000 persons have severed their connection with the Church during the past year. It is a singular fact that this movement scarcely affects the Roman Church, for the secessions are almost all on the part of Protestants. The matter is the more perplexing because in Austria the tendency of the day is precisely in the opposite direction, seeing that thousands of Catholics in Vienna and other cities are yearly joining the famous *Los von Rom* movement. But some light is thrown on the matter by the bitter hostility to the clergy existing among the working-classes of northern Germany, especially those attached to the social democratic party. These, as in other lands, pretend to feel that the clergy have displayed little sympathy with the interests of the toiling masses. Nothing could be farther from the truth. An absurd allegation is that the salaries of the German clergy are much too high. No unprejudiced citizen would for one moment make such an assertion, for the average Lutheran minister is well known to be anything but too comfortably circumstanced.

THE PREACHER

PREACHING AS A HIGH ART

An Interview with the Rev. T. G. Selby, Bromley, England

OUR LONDON CORRESPONDENT

AMONG the preachers of our time who have gained celebrity by beauty of style, strength of diction, suggestiveness of thought, and sound erudition, one of the most widely appreciated is the Rev. Thomas Gunn Selby. This distinguished English Wesleyan is one of the foremost of living preaching literati. Mr. Selby is possest of certain special qualifications derived from a romantic experience, by which his remarkable discourses are doubtless unconsciously colored. He was for twelve years a missionary in China, and he has also had a full pastoral experience in circuits in different parts of England. Thus he is not merely an academic preacher of sermons, unique tho his discourses are. His volumes of sermons, all previously preached to eager listeners, have won for him an enduring reputation throughout the Anglo-Saxon world; and as he is still in the prime of life others are likely to appear, seeing that the publishers are always ready to issue whatever he places at their disposal. Mr. Selby "moves along a double line of rails." He is still a missionary at heart, and has written several standard works on China and the Chinese, while his purely theological productions prove him to be one of the most profound thinkers among living popular preachers. His crystalline style is the medium of exquisitely poetical thought, always emitting light and heat and never befogged by smoky obscurantism. He cordially consented to favor me with a conversation in his study at his beautiful Kentish home, when he plunged at once into a reminiscent vein:

"In my days of active work I was in the habit of keeping a record of subjects which impressed me in my Bible reading. I also constantly made lists of ideas and of illustrations which struck me in the course of my general reading, and I also continually noted down topics suggested during my general conversation with people. To these were added notes of subjects which grew upon my mind in my varied experiences with members of the churches of which I was pastor. Things happened both inside and outside of the churches which it seemed to me ought to be dealt with. For the most part these were jotted down on separate scraps of paper as they occurred to me. I had generally the rough notes of a sermon accumulated in this fashion, and when I felt the right time had come I sat down at my typewriter with these jottings before me. I had perhaps half of my ideas beforehand and the other half would come up as I wrote on. But, tho the sermons might thus in a sense be complete, other ideas would be sure to occur forcibly while I was preaching.

"During my years of preaching on the circuit system I rarely delivered any sermon which I had previously preached without entirely rewriting it. I am a slow scribe with the pen, but it did not take me long to rewrite on the typewriter. I am afraid I have wasted much time in endeavoring to bring up many subjects to my ideal of the right standard. I have rewritten and repreached on this and that topic again and again, and yet have been unable to satisfy my mind. Other subjects, however, envisage themselves in a flash, I might almost say spontaneously."

Asked concerning the ideal plan of a sermon, Mr. Selby replied: "I think that the plan should always be suited to the personality of the preacher. Every minister of the gospel should earnestly seek to understand human nature. He should make himself as fully as possible acquainted with the life of the people. That is a prime practical essential. Then he should be a skilled exegete. I wonder how some preachers can expect any measure of success, for they seem indifferent to these qualifications. If a man maintains little or no intercourse with the people he may give an intertopical sermon, but it will fail to get hold. A preacher is often perplexed to the point of distress as to how he should deal with the multitudinous needs of the congregation and meet the diverse demands which arise in days like these. For instance, cultured or half-cultured circles cry

out for declarations from the pulpit concerning the latest critical results, even when these are not assured, while older people are apt to resent any allusions whatever in this direction. I am seriously convinced that no preacher should shock the time-honored prejudices of good, devout old people who have no idea that Christianity may be conceived and exprest in new forms. It is a sacrilege."

"What do you consider is the judicious attitude for the preacher to adopt in the face of such specific difficulties?" This seemed a natural query to address to Mr. Selby at this point.

"The preacher should adapt his methods of expression as far as possible to both classes. He may give the sifted results of a new genuine criticism without administering any painful shock even to the most prejudiced hearers. In these days it is an integral part of a skilled preacher's business to study how to do this. Great mischief may be done by failure here which can never be repaired. You want to know something of my use of the original Scripture text. I have always kept up the reading of the Greek New Testament. My favorite helps in connection with it are Alford, Lightfoot, Westcott, and Ellicott. But, valuable tho these are, I frankly confess myself sometimes disappointed with my authorities. If I find that the subject that I have thought out after all does not agree with an unsophisticated exegesis, then I give it up without hesitation. In one important respect I am inclined to disagree with many of even the ablest of my brother preachers. I do not think that consecutive expository preaching is generally acceptable. So far as I have been able to judge from a lengthened experience, I have come to the conclusion that the majority of ordinary hearers like the exposition of an isolated text rather than a long passage."

"How do you think your most successful sermons are evolved?"

"I find as a rule that my best sermons result from the patient, continuous consideration of some one phase of a subject. I suppose that I have become for the most part a topical preacher, tho I always try to start from an exegetical foundation. I do not think, referring once again to the matter of exposition, that congregations are generally so interested in a continued exposition of a long psalm or other lengthy passage as in a hammered-out treatment of some single striking text. But I would not be one-sided or peremptory in this matter, for I used to consider that the late C. H. Spurgeon was singularly happy in his long expositions, more so even than in his sermons. My own preaching I aim to make both exegetical and doctrinal, as well as topical. I give expression as far as possible to the thoughts and impressions that may be present with me at the time. I have never been happy in attempting courses of sermons. I am, perhaps, constitutionally impulsive and resent such restraints. If there is no special practical need pressing on my mind suggested by the conditions and circumstances of my hearers, I suppose I allow the exegesis to dominate; otherwise I make the sermon topical to meet the demands of the hour."

"I am much attached to character-studies," continued Mr. Selby; "they are generally very impressive, and prove peculiarly interesting to young persons because of the concrete style proper to the treatment of such subjects. We are all conscious that popular studies of Shakespeare's characters, delineations of temperament in modern fiction, and daily reports of lawsuits are constantly training the people in this direction, so that if we adopt character-studies in preaching we easily link together in a vivid and vital way the needs of the moment with the sacred histories."

"What is your opinion upon the subject of doctrinal preaching?"

"It used to be more fashionable than it is now, and the present age suffers a serious loss through the disfavor into which it has fallen. We shall never have a sure and comprehensive grasp of truth without doctrinal preaching, yet it is not at all popular, probably because many of the monotonous dry-as-dust doctrinal preachers left behind them lasting prejudice against the method. But I think that something must also be ascribed to the effect of the scientific outcry against metaphysics. If you have doctrinal preaching you are bound to have a strain of metaphysics which positive science so malignantly decries. But the study of the new psychology may bring us back to a new condition of mind which will favor those doctrinal modes of preaching into which a strain of metaphysical ingredient necessarily enters. It is easy to comprehend that a lumbersome Latinized metaphysical phraseology must have tended to increase the distaste for those

more subtle elements of mental science which must be included in true doctrinal preaching. Much of the strength has gone out of modern homiletics with the elimination of the old proportions of doctrine."

At this point I asked Mr. Selby what he considered should be the chief aim of the preacher while in the pulpit.

"I think that the depreciation of verbal adherence to the actual statements of many portions of Holy Scripture has constrained many preachers to seek to find a latent Christianity in the consciousness. Of course, it may be admitted that there is an embryonic Christianity in the consciousness of the hearer. As I was for years a missionary in the Far East I may observe that it is surprizing how much you may get out of the consciousness of even a Chinaman that will form a basis for both the ethic and the doctrine of Christianity. Of course, the ordinary English hearer has had his Christian education up to a certain point already formulated, and to this we may easily appeal.

"Referring once more to the combining proportions of certain elements in the sermon, I think that the place of rhetoric, illustration, argument, and exhortation should depend mainly on the personality of the preacher. I write more than I can give and select what seems fittest, I am afraid not always with success. I do not now memorize. I did so in my youth, but after twelve years in China I could not get back to the memoriter method. It is a mercy I could not. I think that in memoriter preaching a man can not reproduce the acute and vivid condition of mind in which he first conceived the thought of his discourse, and that the more often he recites what he once thought the less he can reproduce his first emotions. For nature protects herself; she will not give so much emotion to an idea that is stale, and she conserves and stimulates us by sparing emotion and putting it beyond the power of the will. I write my sermons carefully, but only use notes in the pulpit. I have tried reading my sermons perhaps half a dozen times, but have never succeeded, and have never enjoyed the attempt. I have to confess that I can not preach to order on current events. My wife said that the poorest sermon she ever heard from me was the one on Queen Victoria's Jubilee, and I had tried to distil into it Justin McCarthy's 'History of Our Own Times.' I resent having to echo as a preacher the sentiment evoked by some event of the hour."

THE VOICE AND SPIRITUAL EDUCATION

Grenville Kleiser, New York

The aim of one who would interpret literature to others, by means of the speaking voice, should be first to assimilate its spirit. There can be no worthy and adequate rendering of a great poem or prose selection without a keen appreciation of its inner meaning and content. This is the principal safeguard against mechanical and meaningless declamation. The extent of this appreciation and grasp of the inherent spirit of thought will largely determine the degree of life, reality, and impressiveness imparted to the spoken word.

The intimate relationship between the voice and the spirit of the speaker suggests that one is necessary to the fullest development of the other. The voice can interpret only what has been awakened and realized within, hence nothing discloses a speaker's grasp of a subject so accurately and readily as his attempt to give it expression in his own language. It is this spiritual power back of words, developed principally through the intuitions and emotions, that gives psychic force to speaking, and which more than logic, rhetoric, or learning itself enables the speaker to influence and persuade men.

The minister as an interpreter of the highest spiritual truth should bring to his work a thoroughly trained emotional nature and a cultivated speaking voice. It is not sufficient that he state the truth with clearness and force; he must proclaim it with such passionate enthusiasm as powerfully to move his hearers. To express adequately the infinite shades of spiritual truth, he must have the ability to play upon his voice as upon a great cathedral organ, from "the soft lute of love" to "the loud trumpet of war."

To assume that the study of the art of speaking will necessarily produce consciousness of its principles while in the act of

speaking in public, is as unwarranted as to say that a knowledge of the rules of grammar, rhetoric, or logic lead to artificiality and self-consciousness in the teacher, writer, and thinker. There is a "mechanical expertness preceding all art," as Goethe says, and this applies to the orator no less than to the musician, the artist, the actor, and the litterateur.

Let the minister stand up for even five minutes each day, with chest and abdomen well expanded, and pronounce aloud the long vowel sounds of our language, in various shades of force and feeling, and shortly he will observe his voice developing new flexibility, resonance, and power. For let it be remembered that the voice grows through use. Let the minister cultivate, too, the habit of breathing exclusively through his nose while in repose, fully and deeply from the abdomen, and he will find himself gaining in health, tenacity, and resourcefulness.

For the larger development of the spiritual and emotional powers of the speaker, a wide and varied knowledge of men and life is necessary. The feelings are trained through close contact with human suffering, and in the work of solving vital problems. The speaker will do well to explore first his own heart and endeavor to read its secret meanings, preliminary to interpreting the hearts of other men. Personal suffering will do more to open the well-springs of the heart than the reading of many books.

Care must be had, however, that this cultivating of the feelings be conducted along rational lines, lest it run not to faith but to fanaticism. There is a wide difference between emotion designed for display or for momentary effect, and that which arises from strong inner conviction and sympathetic interest in others. Spurious, unnatural feeling will invariably fail to have an enduring effect upon men.

"Emotion wrought up with no ulterior object," says Dr. Kennard, "is both an abuse and an injury to the moral nature. When the attention is thoroughly awakened and steadily held, the hearer is like a well-tuned harp, each cord a distinct emotion, and the skilful speaker may evoke a response from one or more at his will. This lays him under a grand and serious responsibility. Let him keep steadily at such a time to his divine purpose, to produce a healthful action, a life in harmony with God and a symphony of service."

The emotional and spiritual powers of the speaker will be developed by reading aloud each day some vigorous and passionate extract from the Bible, or Shakespeare, or from some great sermon by such men as Bushnell, Newman, Beecher, Maclaren, Brooks, or Spurgeon. The entire gamut of human feeling can be reached by thus reading aloud from the great masterpieces of literature. How shall the speaker know that he can make his own words glow and vibrate, unless he first test and train himself in some such manner as this? Furthermore, by thus fitting words to his mouth, and assimilating the feelings of others, he will immeasurably gain in facility and vocal responsiveness when he comes to utter his own thoughts.

Music is a powerful element in awakening emotion in the speaker and bringing to consciousness the mysterious inner voices of the soul. The minister should not only hear good music as often as possible, but he should train his ear to recognize the rhythm and melody in speech.

For the fullest development of this spiritual power in the public speaker there should be frequent periods of stillness and silence. One must listen much in order to accumulate much. Thought and feeling must have time in which to grow. In this way the myriad sounds that arise from humanity and from nature can be caught up in the soul of the speaker and subsequently voiced by him to others.

The habit of meditating much, of brooding over thought, whether it be our own or that of others, will tend to disclose new and deeper meanings, and consequently deeper shades and depths of feeling. The speaker will diligently search for unwritten meanings in words; he will study, whenever possible, masterpieces of painting and sculpture; he will closely observe the natural feeling of well-bred children as shown in their conversation; and in many other ways that will suggest themselves he will daily develop his emotional and spiritual powers of expression.

The science of preaching is important, but so, too, is the art of preaching. A powerful pulpit is one of the needs of the times. How readily does a congregation recognize a preacher of strong convictions, broad sympathies, and consecrated personality! An affectionate nature in a minister, manifesting itself in voice, face, and manner, will attract and influence men, while a harsh, rigid, vehement manner will as easily repel them.

It is to be feared that many sermons are written out with too much regard for "literary deportment on paper," and too little thought of their value as pulsating messages to men.

The preacher should train himself to take tight hold of his thought, to grip it with mental firmness and fervor, that he may afterward convey it to others in all its fulness and vigor. Thoughts vaguely conceived and held tremblingly in the mind will manifest a like character when uttered. Into the writing of the sermon put vitality and intensity, and these qualities will find their natural place in delivery. Thrill of the pen should precede thrill of the voice. The habit of Dickens of acting out the characters he was depicting on paper could be copied to advantage by the preacher, and frequently during the writing of his sermon he might stand and utter his thoughts aloud to test their power and effectiveness upon an imaginary congregation.

We would emphasize the importance of the most thorough cultivation of the inner sources of the preacher, whereby the spiritual and emotional forces are so aroused and brought under control as to respond promptly and accurately to all the speaker's requirements. We would emphasize the importance of training the speaking voice as the instrument of expression and the natural outlet for thought and feeling. In the combined cultivation of these two essential parts of expression—spirit and voice—the minister will find the true secret of effective pulpit preaching.

QUESTION BOX.

Note: Mr. Kleiser will answer questions relative to pulpit delivery, the cultivation of the speaking-voice, expression, reading, care of the throat, vocal defects, etc. Address in care of THE HOMILETIC REVIEW.

CHILDREN AND THE CHURCH SERVICE*

HENRY SLOANE COFFIN, D.D., NEW YORK

MOST of us ministers are confronted with a serious problem in the failure of a large proportion of the children in our Bible-schools to attend the regular service of public worship in the church. The average church service is not interesting to children. There is a wide-spread feeling among even church-going parents that it is too much to ask their children to sit through both the Bible-school session and the church service. Many of our scholars are drawn from homes where the parents are religiously indifferent, or where Sunday employment makes it impossible for them to be present at the morning service, and if their children attend it must be without them.

It is a serious problem. If a little child regards the Bible-school session as his church service, he will be apt to graduate from church-going when he leaves the Bible-school. If children are not accustomed in early childhood to the ways of the house of God and familiarized with the various acts of worship, it is much more difficult to make them at home there later on. Above all it is essential that as soon in life as possible they shall be made so to love the Church service that it will be a great privation for them to be obliged to miss it.

Various devices such as "Go-to-church Bands" and the like have been attempted. Their defect is their endeavor to drive children to church by some pressure rather than to draw them by the attractiveness of the service itself. The right method is to prepare them to enjoy the service and to adapt the service to be interesting to them.

Their preparation to appreciate the service is the work of the home and Bible-school. They should be familiarized with the hymns. Family hymn-singing at home is a practise we can not do too much to encourage. The Bible-school ought to teach the children the church hymns. The trashy songs many schools use in their regular exercises and train their children to sing for Christmas, Easter, and Children's Day ought to be done away with. What we learn as children is going to stick by us through life. Even if the religious experiences exprest in many of the great hymns are beyond children, they should grow familiar with their words and music. If the great prayers of the Church, such as the General Confession and the Gen-

*This is the first of a series of articles on this general theme which we have arranged with Dr. Coffin to write for the REVIEW.—EDS.

eral Thanksgiving, are used in public worship, they should be taught and explained in the Bible-school.

The adaptation of the service to interest the children is the work of the minister. If the Bible-school session immediately precedes morning service it is well to arrange the first part of the church service especially for the children's benefit and allow them to leave after that which interests them is completed. If they come from homes where to contribute both in Bible-school and church would be asking too much, let them go before the offertory. If they are restless during a long opening anthem, curtail the anthem; the older members of the congregation will not object. If they can not be quiet during the long prayer, let it be placed after they leave, or shortened. If their parents are not with them, special provision should be made for their seating in parts of the church where their teachers or some of the older young people can sit with them. The younger ones can readily be marched in classes from the Bible-school into their assigned places in the church. A time should be set for their going, and arrangements made so that they can pass out during the singing of a hymn without disturbing the congregation.

Above all, something must be introduced into the public worship which they shall feel is for their special benefit. A five-minute children's sermon is the device this and succeeding articles will advocate and provide suggestions for. The sermon should be prepared with as much care as that addrest to their elders. It will probably be as interesting to the congregation as the longer one, and in many cases will be longer remembered. In every congregation there are people of limited education and intelligence over whose heads almost every sermon flies, who will be helped by the words addrest to the children.

This sermon can most fittingly be introduced either immediately after the Scripture lesson, or immediately after the offertory. In the former case it has the advantage of allowing the children to leave before the longest prayer and before the collection is taken. Little tots—and none in the school ought to be omitted—can not remain much over half an hour. Usually the first part of the ordinary service in a non-liturgical church can be completed in twenty or twenty-five minutes. This gives sufficient time for one or two brief prayers, a responsive reading in which most of the children can join, a hymn which should be chosen from those taught in the Bible-school, a chant or the Gloria, which from frequent hearing they easily acquire, and the reading of the Scripture lesson. If the sermon to them is strictly limited to five minutes, they can leave by the time the half-hour is up, and no one can have ground for complaining that they are overtaxed.

Besides the work of the minister in making these children's sermons effective, which is the main element in the success of this plan, it is necessary to enlist the cordial cooperation of the Bible-school superintendents and teachers. It is well to have the children's church attendance recorded as their Bible-school attendance is marked, and spaces for this should be provided on the class cards and the teachers should enter the record. Care should be taken when a child enters the school to have him and his parents understand that attendance at the first part of the church service is regularly expected of every scholar. An honor roll for church attendance may well be printed in connection with the prize lists of the Bible-school, and possibly rewards offered for those who will write down in a notebook each Sunday an outline of the pastor's sermon to the children. The minister can arouse the interest of the younger children by visiting their departments and spending a few minutes in asking questions upon the sermon he gave the previous Sunday to find out how much is remembered. It will require careful planning to have the children so seated that they pass in and out without causing unnecessary confusion, and an officer of the church ought to be made responsible for the oversight of this. Unless this is attended to, there may be objections from the older people that the spirit of worship which should prevail throughout the church service is seriously impaired.

Many of us ministers are not skilful in speaking to children. It is a gift worth much effort to acquire. The effective speaker to children makes the most effective speaker to adults. He is forced to cultivate simplicity in language, directness, brevity, picturesqueness. He can tell at once by the looks on the children's faces whether he is hitting or missing. The children's sermon adds no inconsiderable burden to our weekly load. One must be constantly on the lookout for material. The succeeding articles suggest classes of material which have been found useful.

THE PASTOR

HOME MISSIONS AND EVANGELISM

CHARLES L. GOODELL, D.D., NEW YORK

THE supreme questions that front us are not of theology, but of religion; not of theory, but of life. The secret of the Lord is not with those who speculate, but with those that fear Him. We have passed through an epoch of criticism and it has not been without its value. The great foundations of faith stand unmoved. The testing of our weapons has proved them to be of celestial temper—the time has now come to use them with a stout arm and a mighty faith. I would not minify the value of sound doctrine, but a doctrine may be only the skin of truth. It is only when a living soul enshrines the truth that it comes to be of power. In the old castle at Warwick you will see the dinted helmet and breast-plate of Oliver Cromwell. It is but a useless relic and only the fussy caretaker keeps it from the gnawing tooth of time. But once the good round head of Oliver was under that helmet and his stout heart beat under that breast-plate. Then there was power in them, and thundering down at Dunbar to the shout, "Let God arise and let His enemies be scattered," they were invincible.

The message for to-day is not so much the critical as the evangelistic message. President Mackenzie, of Hartford, has well said, "Evangelism is the only true regenerator of the human heart, the only cleanser of the nation."

I make a plea for the evangel in the place where it is most needed, in the round of daily life. I plead for the revival of home religion; for the setting up of the family altar. We are too busy for our devotions, but in that we are unmindful of history. Our Pilgrim Fathers knew that that would be a successful day which was bounded on the East by supplication and on the West by thanksgiving. We are off to business and our children off to school without the uplift of spiritual communion. Martin Luther used to say, "Prayer and provender hinder no man in his journey."

No evangelism will be better than that which has its center in the home circle. A solicitude punctuated with tears is not soon forgotten, and many who strayed into a far country are brought back to home and God by the strong tug of a love which never failed.

In our church work, the call of the hour is for something that will bridge the chasm between the institutional and the spiritual. The aim of the Church is not fully reached when it becomes simply a purveyor of amusement. The nexus between the parish house and the prayer-room is a soulful Christian pastor or layman whose steady personal solicitude makes the institutional to take on spiritual meaning and so becomes an inspiration to a better life.

The imperative call is for Christian enthusiasm. "Ian MacLaren," who has but lately passed into that unseen holy toward which all men hasten and who will not be accused of thoughtless intensity, has left for us a message we do well to heed:

> "A man may be keen about many interests, but of all things he ought to be keenest about religion. We are indulgent to enthusiasm in many departments. Why should polite toleration for any man's hobby harden into persecution, when his mania is the Kingdom of God? Why should a gladiator [or a football player] be sane and St. Paul be mad? The world is quite likely to call an enthusiastic Christian eccentric. What is eccentricity but motion from a different center? If anyone believes that the Kingdom of God will remain when this world has disappeared like a shadow, then he is right to fling away all that he possesses and himself to further its advancement and victory."

We hear much about social discontent, we see evidence enough of its presence in the body politic. What we need as an antidote for it is a divine discontent in pulpit and pew and an unrest on the part of the Church that will not be satisfied until it has thrown itself without reserve into unselfish service for its kind. It is the self-satisfied Christian who is a millstone about the neck of evangelistic progress.

Socialists and labor reformers are showing us a passionate idealism and are setting us an example in their propaganda that should startle every Christian heart. The greatest

contribution which the Church can make to the settlement of the world's needs would be to contribute from its own life the spirit of Jesus to the settlement of those questions which stir our age. Shall socialism surpass us in devotion, and science usurp the place of the Church as the herald of immortality?

We have come to a fateful hour. We must join issue with ease, indifference, materialism, skepticism, and outbreaking sin. If we are heartless and laggard, the ancient curse which fell out of heaven will smite us full in the face. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

Before we can do evangelistic work, we must have the evangelistic heart. To gain that, it would seem to be necessary simply to catch His spirit, whose name we bear, when He walked among us in the flesh. His characteristics were all comprest into a single sentence, "He had a passion for saving the lost." In a single chapter, He gives us the stories of the lost coin, the lost sheep, the lost son, and it all leads up to the sublime declaration, "The Son of Man is come to seek and to save that which was lost." His devotion was to the uttermost, and so it happened that the world has had but one Christ and will never need another. May I ask what right we have to bear His name if we do not share His devotion?

In our time a man's fortune is made if he can save anything that is being lost. By-products once wasted make men rich. The rag-picker mounts from hovel to palace, the dump-heaps of the mines are making fortunes. If one had the cotton-seed that has been dumped into the Mississippi he would be a millionaire. Edison plied the shovel and the bar to little effect in the low-grade fields of Jersey, but he winds an electric coil around his iron bar and the wasted metal is yielded up by the relenting sand. We have been building monuments to those who could massacre the most. In the cathedrals of Europe and in the parks of America you will find ten monuments to those who have destroyed their kind to every one of those who have brought the world light and life; but a better day is dawning. Seven years ago when France made up its list of immortals, Napoleon, the greatest of butchers, headed the list, but last year it made another roll of its noble men, and Pasteur, the savior of human life, stood first. There is another Book which has the list of God's immortals, and above that list it is written, "They that be wise shall shine as the firmament and they that turn many to righteousness as the stars forever and ever."

I make my plea for a church of yearning souls. A wise man has said, "No heart is pure that is not passionate, no virtue is safe that is not enthusiastic." In my round among the churches I have met many facing toward Emmaus and traveling alone, I have found Comrades of the Leaden Heart and Knights of the Juniper Tree; but I covet for us all membership in the Society of the Burning Heart, the same Society that the travelers to Emmaus joined before the night fell and whose members lit the world with their glowing light. It was true of the Master, "The zeal of thy house hath eaten me up." We might well examine our own hearts to see if we have something of His temper. In the old days, "Zeal for power consumed Cæsar, and the love of praise consumed Cicero, and lust consumed Antony." Why should it be a thing incredible that love of souls should fairly consume the heart of the Church? When the Master went to prayer, He went with strong crying and with tears, and Moses praying to God for a rebellious people, who even then threatened his life, cried out in his yearning, "Forgive their sin, and if not, blot me, I pray thee, out of thy book." Paul shared his Master's spirit and cried, "I could wish that I myself were accursed from Christ for my brethren's sake." In all the ages since that time it has been through the agony of yearning souls that the Church has won its victories. We hear Brainerd crying out, "I wrestled for the ingathering of souls, I was in such an agony from sun half an hour high until near dark." Jowett in his little classic, "The Passion for Souls," gives chapter after chapter that is enough to stir the heart of the dead. You will remember how Finney betaking himself to prayer lost his strength but gained his power. If we are to speak with tongues of fire, we must have a heart of flame.

The object of a yearning heart is the winning of the world to God. To be equipped for that, we must sit at the feet of the great Teacher. I take it that we are all ready to listen to His words to His disciples, "I will make you fishers of men." Jowett quotes

the quaint words of Izaak Walton in the preface of his "Complete Angler," "To the reader of this discourse but especially to the honest angler," and he reminds us of Walton's declaration that neither fishing nor fencing can be taught by words. "*I* will make you,"—nothing is so powerful as His own example. If the example of Washington and Hancock made generations of heroes for America, the example of our Christ ought to be sufficient inspiration for untold millenniums of Christian heroes. We sound the praises of our missionary heroes and with good reason. Coke and Cary, Livingstone and Taylor, Williams and Judson, Morrison and Paten, are true heroes of the cross. But what are missions, and what are their purposes? These men are sent out to evangelize the world. Yes, but what are we doing in our churches at home? Is devotion to God in unceasing and uncalculating service more required in Africa than in America? If it is good to hold street meetings in Bombay or Peking, why is not an equal service worth while in New York or Philadelphia? We hold our farewell meetings and ride down to the dock and see our missionaries off, and when the ship swings out into the stream we get into our autos, saying, "Poor fellows, how much fun they will miss." But are we not all challenged to the same surrender and the same devotion? There is but one standard of devotion and it applies in every field. World-wide evangelism is the message of the hour and it is as imperative in the Occident as in the Orient. It is self-denying service that counts, counts everywhere. How came an ungodly reporter to write chapters that read like another Acts of the Apostles? It was because Stanley met Livingstone in the heart of Africa and saw in him the temper and spirit of his Master. How was it that George Romanes, the clear-headed skeptic, pillowed his head at last upon a mighty faith? It was because he read a letter from a missionary who was counting not his life dear. Ah, yes, when the world sees the marks of the nails in the palms of the Church, it will be no longer faithless but believing!

May I now pass to indicate how the spirit of burning zeal may best make itself manifest to the world? All are agreed that the problem of the hour is at root the problem of the individual. I know men grow weary with the slow process of counting units. They would like to lift society to God by thousands or by generations and make nations Christians by an edict. But he has studied history to little effect who talks that way. If you wish to know what kind of Christians an edict makes, look to the days of Constantine and you have your answer. The Church was founded because Simon found Philip and Philip found Nathanael; and no better method has been devised since that day. Anything that will roll upon the Church—ministers and laymen—a sense of personal responsibility is a thing to be desired.

The message which I now wish to bring is the message of a pastor, and you will not misunderstand me. Let nothing which I shall utter be considered as an attack upon those great concerted movements where many pastors and churches are united under the leadership of such a man of God as Dr. Chapman or Gipsy Smith or others; but I think we all agree that the ideal condition is that in which the individual church and the individual pastor undertake the care of the individual field. No father wishes to adopt children when he can have children of his own. One great evangelist may do unspeakable good, but the demand of the hour is not so much for a score of great evangelists as for a hundred thousand consecrated pastors and ten times as many consecrated laymen, who shall unite their efforts for the advancement of the Kingdom. We must come into personal touch with our people. We must know their heart-ache to share it. The Church must know the agonizing pain of motherhood if she is to know the unspeakable joy of new-born children nourished at her breast.

I am quite aware that this great company holds variant views and adopts different methods in the unfolding of the Christian life and the building up of the Church. It would ill become me to claim clearer thought or wiser methods than my brethren, but, however much we differ in method, we are all agreed in the necessity of some birth from above and we may each say to the other, "If thy heart is as my heart, give me thy hand." Whatever our differences, there is one thing we must have—it is that which makes the yearning heart—love for the souls of men. It can not be simulated, we must really care for the souls of men and "care to care." If we wear a mask, it will slip some

day and all the world will know what God has known all along, that we had but a stolid face and a heart of stone. It is by the medicine of a loving heart that dead souls are brought to life. Our Savior broke His heart for those He loved, and "if we do not bleed we can not bless." Sin and pain and death have not gone out of fashion. David cries ceaselessly from his chamber over the gate, "Would God I had died for thee, O Absalom, my son," and still the mourners go about the streets. If we do not feel the world's wo, we can not heal it. If we know not the fellowship of Christ's suffering, how can we share in the glory of His reward?

What has been your labor under the sun and what have you to show for it? If fame was the object, and you won it, you found how empty it is and how soon men are forgotten. If you have sought for wealth, you have found it hard to win and easy to lose and a bitter thing to hold if it has been won at the cost of truth and love. All these end here. It is threnody and thanatopsis and we go out empty-handed. When we go up to our chamber for the last time, only one thing will count. There is but one business which is worth while. To undertake it the throne of heaven was emptied that the mansions of heaven might be filled. It challenged the Son of God and consumed Him with its passion and there is nothing so godlike among men.

I have no question as to what thrills the heart of God, for Jesus said, "He that hath seen me, hath seen the Father." I know God is interested in every sacrifice that we make for Him, for when Jesus set up His temple of fame He gave one of its chiefest places to an unknown widow, who cast into God's treasury all she had. I know God cares for His workers, for I saw Jesus with a towel about His loins, washing His disciples' feet. I know God will be merciful to the repentant, for I saw Jesus write the accusation of a woman in the sand and scratch it out. I know He is a God of the yearning heart, for Jesus paints a picture of a father waiting by the roadside for a bad boy coming home. He sees him coming and runs to meet him and will not begin the feast until the prodigal sits, clean-robed, at the head of the table. This is the evangel which we are to preach. The only love which never halts and never fails is the love of God for a lost world. We are to interpret that to the sin-curst and the desolate.

Concerning that evangel, there is only one verdict in earth or hell or heaven, and this is the verdict, "He that winneth souls is wise."

PECULIAR PROBLEMS IN DOWN-TOWN CHURCH WORK

G. R. Robbins, D.D., Cincinnati, O.

I began my work in Cincinnati twenty years ago. I have not been able during this stretch of time to solve the problem of the down-town church. I have, however, come to the conclusion that the problem of problems is that of the cities. If our country is saved, our cities must first be saved. It is here the work of evangelization must begin. Have we not the authority of Christ, who commanded His disciples to begin at the metropolis; the example of Paul, who went forth planting churches in Antioch, in Ephesus, in Athens, in Corinth, in Rome?

Cities are magnets, and such is their attraction that many sections of the land are being largely depleted of people. These mighty powers to-day prophesy preponderance of power to-morrow. It is toward the cities all paths lead, all lines converge. Here is the focus of population, the headquarters of politicians, the emporium of trade, the pivotal point of the battle between right and wrong, the rendezvous of Satan. Here are massed the great power of wealth, the gigantic corporations, the owners and controllers of mining and railroad stocks, the immense armies of employees; the press, well called the tree of the knowledge of good and evil, whose leaves are not always for the healing of the nations. Preeminently in the down-town church district we are confronted with the following difficulties.

While less than one-third of the population of the United States is foreign by birth or parentage, in the down-town parts of our cities we have two-thirds and even three-fourths huddled thus together, and what a mass to Americanize and Christianize! Here are men of every race, language, custom, religion under the sun; men to whom law means

tyranny and religion superstition; men unacquainted with our habits, unappreciative of our laws and institutions, caring nothing for our religion; and yet who are trying to mold the future customs, change the future religion of our cities. What shall we do with them? The case stands as the Scotchman put it to his regiment before the battle, "Lads, there they are; if you don't kill them, they will kill you." Listen: If we do not do something with these foreigners they will do something with us. We can do much with and for them. During the past three years we have received over sixty Rumanians into the membership of our church, and they are among the first in consecration, faithfulness, Biblical knowledge, reverence, generosity, systematic giving not only toward current expenses, but every department of missionary work. The Germans when regenerated develop into splendid church members and workers.

In Cleveland there is one saloon to every one hundred and ninety-two persons; in Cincinnati one saloon to every one hundred and twenty-four. In six sections of New York City there are thirty-one Protestant churches to three thousand and eighteen saloons. While the churches are open only a few hours during the entire week the saloons are open at least eighteen hours a day. Most of the church edifices stand black, cold, uninviting, and repelling, with locked doors and iron fences standing like sentinels save when open for a few hours of worship on Sunday. A burning shame!

There is no doubt while the Roman-Catholic Church is losing power everywhere in Europe, she is making a tremendous effort to gain power, especially in the cities of America. These are her stronghold and hope. They crowd around their churches and press out and away from those of other persuasions. While Protestants move up-town and to adjoining suburbs, they fill in and pack the down-town districts, and with greater foresight and zeal and determination never forsake their down-town churches tho not slow to seize strategic situations in the suburban districts.

From one-half to two-thirds of the inhabitants of the down-town sections of the city are working-people not being reached by our Protestant churches. While in the rural districts one person in five is a member of some church, in New York City there is only one in thirteen; Chicago, one in nineteen; Cincinnati, one in twenty-three. It appals me every Sunday morning and night to meet a mere handful of people going to church, and the great mass going to work, going to play, going to the devil.

The constant moving of the wealthier and more cultured to the suburbs or uptown, is increasing each year. In my church we have fourteen deacons, nine of whom live in the suburbs; eleven trustees, with a similar proportion. In a membership of 1,121, thirty per cent. live from two to twelve miles away. Shall we give these officers to the suburban churches? If so, who will man our down-town churches? Shall we surrender every family moving away from the churches? Then who will support these down-town citadels? While there are more people in most down-town sections filling in about the churches, they represent less brain and money. These are stern facts, and nothing is gained from concealing them. Here we have one of the most serious problems confronting the pastors and active members of the down-town churches. Either we must overcome this mass of largely poor and unlettered people, or they will overcome us.

What shall be done? It is easy to dream dreams; but we want to transmute theories into concrete activities, and social and Christian crystallizations. Suffer me to suggest:

First. These churches must plunge in among these people and forsake them not. It is said of Joan of Arc, that while present at the French court, and in the French army, she used to pine for her home in the country. She said, "Would to God it were possible for me to go and tend sheep and rove with my brothers and sisters, they would be so glad to see me." I tell the truth and lie not in saying my mind daily flies away from this great city and its pressing work to the country home of my boyhood, and only the pressing sense of duty and love for the work has held me these twenty years. Our divine Lord exprest no desire during his thirty and three years' stay on earth to return to the heavenly world. He felt it his business to spend much of his time and energy in the cities, towns, and villages in inaugurating and advancing the cause for which He in due time gave His life. And this is what our best ministers and laymen must do to-day.

Second. We must take the truths of Christ to the people by personal contact. This is the

method of Christ. He came to men, first, to seek them; second, to save them. While to sinners He said, "Come"; to saints, He said "Go." If the Church is going to save the masses the Church must go for the masses.

Do you ask how? Not by imposing church edifices, tho God should have the finest human hands can erect; not by exquisite music, tho the church and not the opera should have the best; not by eloquent preaching, tho Gabriel is none too good for any down-town pulpit; not alone by being leaders of men or pleasers with God. Ring the bells never so loudly, pull out all the stops in the mighty organs and play them never so grandly, sing ever so sweetly, preach never so powerfully; and yet the great surging masses do not come to the churches. How shall they be reached? By going after them. Brotherly hearts will do more than giant brains. One burning heart sets others aflame.

Third. The number of services and working forces of the Church must be increased. The Roman-Catholic Church sets a shining example. While Protestants keep their doors open a few hours each week, Catholics have theirs swinging inward and outward from early morning until late at night. Say, what is the use locking the doors of any church? Churches are safer from robbers and disturbers when unlocked. How many churches fail in efficiency because they do not adapt themselves to changes in social structure and Christian ideas. What Bagehot says of the State is likewise true of the Church: "Institutions which have grown from the beginning by adaptation may live as long as any if they continue to possess the power of adaptation." Down-town churches must adapt themselves to their environments, must change their methods. It is not a question, as Dr. Hillis suggests, as to whether we ought to have more men and more buildings and more funds, but as to whether we can not use the men and buildings and funds to a better purpose, and whether, if we were organized like an able business enterprise, we should not be able to so use them. This requires men of more than ordinary gifts for overseers of the churches. We are told that President Eliot rejected an offer to be treasurer of a great corporation in order to accept the Presidency of Harvard. And we must have men at the head of our down-town churches with a variety of gifts, able not only to preach well, but to organize and guide and financier, and take the oversight of the flock of God. This leads me to suggest:

Fourth. The pastor of the down-town church must live down-town. This is absolutely necessary. During twenty years' residence in this city, not more than one pastor of a down-town church has attained unto the highest possible success who has made his home in the suburbs. It may be a little trying to one's tastes to live in the heart of a great city amid the soot and smoke and sin, but not more so than to Jesus Christ, who left the glories of heaven and came and dwelt among men on earth. It is a part of the tremendous price a man must pay who would help mightily in the solution of these great problems of the city. Just as soon as the common people feel it is not good enough for the pastor down-town there will begin a growing sentiment they are too good to wait upon his ministry. There is at once started an ever widening wall of separation. A minister can no more attain unto the highest efficiency in saving people and souls in the down-town sections of our cities who lives in the up-town or suburban districts than Christ Himself could have sought and saved our lost humanity by remaining in heaven and riding down on Sunday in a golden automobile to earth and preaching two sermons and then going back to the golden palaces of heaven.

Moreover, those who would be leaders in helping to solve this problem must be strong preachers. Others may lecture, others may write for magazines, others may trot around from house to house engaging in all sort of ministries, others may serve on all sorts of committees, but the preachers in the down-town churches must be preeminently able preachers of the Word of God. After all, the common people are the best judges of good preaching, and they will be satisfied with nothing less than instructive and inspiring sermons delivered with zeal and knowledge and a burning enthusiasm minus every taint of heterodoxy and unbelief and doubt in the Holy Bible. Send to the up-town churches, send to the rural districts, send to the foreign field, if you must, your men lacking in scholarship and Biblical knowledge and oratory and tact and fire, but not to any of the down-town pulpits in any of the cities of America or Europe. In looking at this gigantic problem keep ever fresh in mind that this problem, like every other in the country, in the village, in the town, in the city down-town

or up-town is to find its final and only solution in the Church of Jesus Christ, and that it hath pleased God through the foolishness of preaching (not the preaching of foolishness) not only to save the individual believing, but the city, the state, the nation, and the world.

The Minister Who Buried Himself

John F. Cowan, D.D., Kohala, Hawaii

The parish was too small for him, his friends said; he was throwing himself away. He admitted that it was smaller than his last place, but it might stretch a bit. He found the scattered, lonely people eager for petty gossip. "Needs a little of the cement of brotherliness," he said to himself. "Young people doing anything for the church?"

He organized a boys' club, and once in two weeks they brought him news items with which they mimeographed a little paper—"just healthy morsels to chew the cud on," he said. It fed hungry souls, and bound the neighborhood together. In time some dollar shares of stock were sold and a little press followed, and the young people were ministering to the social need of the community weekly.

"Come to the Manse and look at some pictures," he invited them. Before they knew it they were studying the life of Paul with a stereopticon. A program committee of the class made out a program each week, assigning each member a part. Mimeographed, then printed, these were sown broadcast. Soon that Bible-study class was the biggest and most-talked-of thing in the community, and quickening its spiritual life amazingly.

"The Corners," every one said, "will never be of any account. Too much loafing and drinking."

"Then let's give those who want it a better place to loaf than the saloon and stores. Men don't loaf when there's something better." He and a few who had faith paid the first month's rent for a reading-room and furnished it brightly. A phonograph, the magazines, papers, some books and games did the rest. Young men found something better than loafing. Soon they wanted some helpful talks on getting ahead in the world; and—oh, well, this minister who had buried himself in a "six-by-nine parish" found that it would "stretch" indefinitely, and that he never had broader scope for his talents.

This is no fancy picture, but real life. All over the country the sign is hanging out: "*Wanted: big ministers who will bury themselves!*" There are plenty of big graves like this.

THE PRAYER-MEETING

TOPICS FOR FEBRUARY

February 1– 6. **The Gladness of Christian Work.**—Luke 10:17–20; John 15:11–12.

8–13. **Reward of Work for Christ.**—Mark 9:41; Matt. 25:34–36.

15–20. **The Divine Supply of the World's Need.**—Acts 4:10–12; Matt. 20:25–28.

22–27. **The World-conquering Faith.** Matt. 13:31–33; Ps. 72:2–11.

These topics may be found treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by the Funk & Wagnalls Company. Price, 25 cents.

THE TEACHER

STUDIES IN THE GOSPEL OF THE KINGDOM

The City and the New Civilization

JOSIAH STRONG.

WE do not half believe in the future of the city. We build, and in a few years tear down the outgrown structure and build again. Thus every city is built many times.

The great cities of the past were but smart villages compared with the greater cities of the future.

Four causes contributed to the growth of ancient cities, viz., fear of enemies, political considerations, the social instinct, and commerce. These causes were either temporary or much restricted in their action. For thousands of years city walls were necessary for protection, and all too often proved inadequate. Numberless cities have been made a desolation, and their inhabitants put to the sword by their enemies. Many cities in the past became great as the capitals of mighty empires. But their glory passed with that of thrones and dynasties. The social instinct has always been operative, but never free to work out its possible results until recent years.

Inasmuch as man is a gregarious animal, cities have always been as large as they could well be. But until modern times it has been difficult to furnish supplies for a large city population. Food, water, fuel, and building-material could be procured only at great labor and expense. Now, the railway and the triple-expansion marine engine have made it possible to supply the wants of any number of people gathered at one point; and for the first time in the history of the race the social instinct is free fully to assert itself. Commerce also has been a permanent factor in the growth of cities, but it is a hundred fold greater now than it was in ancient times. Its influence as a city-builder has been as much enhanced by the conditions of the new civilization as has that of the social instinct.

Contrast a caravan of camels with a transcontinental freight train; contrast the little coasting-ships which hardly dared to venture out of sight of land with our mighty transatlantic liners, and we have a basis for comparing the cities produced by ancient commerce with those which are being created by modern commerce.

Moreover, in the past, commerce unmade as many cities as it made. The discovery of unknown countries and the opening of new routes of travel destroyed commercial supremacy as often as they created it. But there are no more unknown countries to be discovered, and when the Isthmian canal is cut there will be made no more geographical changes of the first magnitude. The great world-routes of travel will have been permanently established; and instead of destroying with one hand while she builds with the other, commerce will work with both hands for the perpetual upbuilding of the great cities of the world.

Moreover, other causes, which for thousands of years destroyed cities or retarded their growth, are becoming less operative or have ceased altogether. Never again will a city be laid waste by a hostile army. When the Germans captured Paris they destroyed nothing but French prestige. They demanded a war indemnity, but did not pillage nor burn. It is doubtless safe to say that, with modern facilities of transportation and with the ever continued triumphs of medical science, famine and pestilence will never again depopulate a city. In the long past the difficulty of obtaining an adequate water-supply prepared the way for great conflagrations, made filth inevitable, and resulted in a frightful death-rate, which greatly retarded the natural growth of the city. Modern engineering, progress in fireproof construction, and the science of sanitation are steadily and surely removing these age-long limitations of growth. Furthermore, there has appeared in recent times a new stimulus to the growth of the city which is of the utmost importance, and which will be of permanent and increasing influence; viz., modern manufactures.

The substitution of mechanical power for vital, which made the new industrial civilization possible, insures the disproportionate growth of urban population. Until the advent of the steam-engine the world's wealth increased very, very slowly, but little more rapidly than the population. This

kept the standard of living low, and made the expenditure for food a large and practically constant proportion of the family budget. Organized industry, which makes human endeavor with machinery about fifty times as productive as it was formerly with tools, has caused wealth far to outrun population. During the last half of the nineteenth century, *per capita* wealth in the United States increased fourfold. Accordingly the standard of living has risen with astonishing rapidity, wants have been enormously multiplied, and the expenditure for food has become, and will continue to be, an ever decreasing proportion of the whole. This will necessitate the relative decrease of agricultural populations and the relative or disproportionate increase of urban.

After the world has been adequately fed, the demand for food can increase only as rapidly as population increases; but the demand for the products of the mechanical and fine arts will increase as rapidly as population increases, multiplied by the increase of wealth and taste. That is, the number of artizans and artists must necessarily, under the conditions of the new civilization, increase more rapidly than the number of farmers; and as the former classes live for the most part in the city, the urban population of the future will necessarily grow more rapidly than the rural.

We are now prepared to glance at the future increase of the world's population, especially that portion of it which will stimulate the commerce and manufactures of cities in the United States.

The population of the earth at the death of the Emperor Augustus, estimated by Bodio, was 54,000,000. It is now upward of 1,500,000,000. According to Mulhall the population of Europe hardly exceeded 50,000,000 five hundred years ago. It is now 395,000,000. With the decrease of war, the increasing control of famine and pestilence, the progress of medical and sanitary science, the development of the science of agriculture, a thousand new means of gaining a livelihood, and the enormous increase of wealth, it can hardly be doubted that the population of the world will continue to grow, especially in those countries where there is abundant room for growth.

Excepting Africa, the greater part of which is unfavorable to white life, most of the growing-room for the race is in Canada, Alaska, the United States west of the Mississippi, South America, New Zealand, Australia, and Siberia. The present population of these regions is only one-fifth that of Europe, and yet Europe could be carved out of their combined area six times. It is large enough to make all Asia, with nearly enough left over to make two Europes, and yet contains only one-sixteenth as large a population as Europe and Asia.

When we remember that North and South America have as much arable land as Europe, Asia, and Africa combined, and that the other lands enumerated above are very rich in resources, the development of which will stimulate commerce and manufactures, it does not seem unreasonable to suppose that this area could support as dense a population as Europe and Asia, in their present partially developed condition. But if one-half as densely peopled as Europe and Asia, this area would contain 734,000,000 instead of its present 75,000,000. China and India, with their mining and manufacturing resources almost wholly undeveloped, support 720,000,000 inhabitants, and China and India might be carved out of the above area four times. These lands will undoubtedly be peopled by many hundreds of millions. And all of them, bordering as they do on the Pacific Ocean, will with their growing population contribute to the commerce and growth of our cities as soon as the Panama canal is cut.

Many ancient cities became great in spite of the obstacles to their growth which have been pointed out, and notwithstanding the small populations from which they had to draw. The cities of the future, with these obstacles to growth removed, with new causes to stimulate their growth, and with vast populations from which to draw, will be incomparably greater than those of the past.

The cities of the great area referred to are yet "in the gristle"; hundreds more will be founded within two or three generations; and still other hundreds will spring up in Asia with the advance of the industrial revolution. These cities are destined to dominate their respective lands; and the men of the twentieth century who will found them will place on them a stamp, physical and moral, which will last for ages.

Surely the problem of the city is the problem of the new civilization.

HOUSING

Congestion in Large Cities

I. **Scriptural Basis.**—We are taught that our first parents lived in the country—a garden. But when they had lost their innocence, they were driven out of Paradise, and soon after, Cain, "the first murderer," "builded a city." Gen. 2 : 15; 3 : 23, 24; 4 : 17. Ever since, the city would seem to have been the special abode of sin and wretchedness. But when the Revelator would represent the final consummation of all good, the full coming of the kingdom of God in the world, he does it by a city—a holy city. Rev. 21 : 2–4.

II. **Facts.**—The home is the basis of Christian civilization. Dwight L. Moody said: "The home was founded before the church, and you in Britain stand more in need of homes than you do of churches." The home determines largely both the physical and the moral character of a people. As Lord Roseberry said: "In the rookeries and slums an imperial race can not be raised." Prolonged work in factories and living in cramped quarters have reduced the vitality and stature of the average Briton, as the Boer War plainly showed. But Germany, after having emerged from an agricultural civilization hardly more than a generation ago, states that of the lads born and bred in the country 58.73 per cent. were fit for military service in 1907; of those born in the country, but transferred later to the city, 57.48 per cent.; of the city-born and bred, only 49.87. "The military strength of our nation depends on the country people and country life."

1. A home is preeminently the place where individual tastes, preferences, and predilections are exprest in the arrangement of furniture, the activities pursued, and the attitude toward friends and strangers. Moreover, the very fact of ownership, present or prospective, is an inducement to cleanliness, keeping in repair, and otherwise improving the premises, since it is a matter both of pride and of pecuniary advantage. The statistics of home ownership are, then, to some extent an index to the character of a people. According to the census of 1900 less than half of the 16,187,715 families in the United States own homes, viz.: 31.8 per cent. own them free of debt, 14.7 carry mortgages, and 53.5 live in hired homes. The tendency to live in hired homes, or the inability to acquire homes, is moreover increasing; from 1890 to 1900 the percentage of tenants rose from 52.2 per cent. to 53.5. This is for the country at large, including farmers, of whom 64.4 per cent. own homes. In the 160 largest cities of the continental United States 74.3 per cent. of the families live in hired houses, and 25.7 per cent. own homes—14.5 free, 11.2 mortgaged. In a number of cities the percentage of tenant families is still higher, *e.g.:* Atlanta, 81.4; Boston, 81.1; Fall River, 82; Holyoke, 80.6; Jersey City, 80; New York, 87.9; Brooklyn, 82; Manhattan and Bronx, 94.1; Norfolk, 83. Wherever real estate is high rents are high. There is therefore in large cities an inevitable tendency toward overcrowding.

2. Some cities are more crowded than others, and some districts of the same city more than others—circumstances and personal inclination determining the density. Overcrowding may occur either in tenements or in smaller houses. London has no tenements in the American sense, and Chicago but few; yet both have serious overcrowding. Owing to their size, tenements always lead to a greater density of population than is desirable. New York is the most crowded city in the world, largely because it has numerous and huge tenements—some of them five or six stories high, and none below three, with from two to eight families to the floor.

The following figures give statistics concerning crowding in some of the manufacturing cities of America and Europe. The average number of persons per house in some cities of Germany is: Berlin, 46.6; Breslau, 39.1; Chemnitz, 29.1; Dresden, 27.5; Leipzig, 27; Hanover, 20.1; Düsseldorf, 19.4; Elberfeld, 18.7; Essen, 18.6; Barmen, 18. Of America: Hoboken, 14.2; New York (Greater), 13.7; Fall River, 11; Holyoke, 10.9; Chicago, 8.8; Boston, 8.4; Newark, 8.1; Lawrence, 7.7; Buffalo, 7.1; Providence, 7. In England, London alone reaches 7.2 per house.

New York City must be mentioned separately, since the average of 13.7 persons per house is misleading owing to the great disparity between the five boroughs. This high average is the result of the overcrowding in the boroughs of Manhattan and the Bronx combined, where we find 20.4 persons per house, while Brooklyn has 10.4, Queens 6.3,

and Richmond 6. Even this arrangement gives a false view, since the Bronx is much less crowded than Manhattan. An arrangement which shows the density of population per acre gives a better picture. Accordingly Manhattan has 149 people per acre, the Bronx 10, Brooklyn 28, Queens and Richmond 2 each. There are again great differences between the various districts of Manhattan—the East Side, south of Fourteenth Street had (1905), 432.8 people per acre, and north of that street 211.1; the Fifth Avenue districts 96.4, and West Side 90.2. It is said that if the whole of Greater New York were as densely populated as the lower East Side, it would contain the entire population of the United States in 1900 plus almost the whole population of Canada. Such density of population is better appreciated when we remember that if all the inhabitants of the world were gathered into the one State of Montana, there would be only 16 souls to the acre.

Crowding, however, does not necessarily mean a slum. Some of the most densely populated blocks, *e.g.*, those containing new and up-to-date five- or six-story tenement-houses, give fair floor-space to the occupants. These houses are, moreover, comparatively healthy owing to good plumbing, large water-supply, and provision for ventilation.

3. The slum is both crowded and unsanitary. There are, for instance, twelve blocks on the lower East Side where the density of population varied from 1,004 to 1,458 per acre in 1905. The houses are not very large as a rule, are not new, but always very crowded, and usually filthy.

III. **Subjects for Study.**

1. Crowding in Great Britain. ("Enc. Soc. Ref.," pp. 581 and 583.)

2. Congestion in the United States. ("Enc. Soc. Ref.," p. 855 ff.)

IV. **Topics for Discussion.**

1. Does environment influence people more than people do the environment?

2. Is the home destined to disappear?

Tenement-House Life

I. **Scripture Basis.**—Matt. 13 : 3–8. In this parable environment is represented as decisive of results. The seed, whether it fell by the wayside or on stony places or among thorns or into good ground, was all good seed, was all the same kind of seed; and the wide differences in the results, varying from the highest success to utmost failure, were due wholly to differences of environment. The very seed which was parched on the stony ground and that which was choked by thorns would have brought forth from thirty to one hundredfold if only it had fallen on good soil.

II. **Facts.** — 1. The term "tenement-houses" as used in this article denotes dwelling-places in cities or villages, containing more than 3 families, sometimes even 40, where sanitary conditions are poor, the rooms crowded, and privacy excluded. The legal term "tenement" includes often very clean, and fairly high-priced apartments, which contain more than 3 families. If these houses are placed close together, so that whole blocks are filled by them, and if they lack modern equipment of hot and cold water, proper plumbing and bath-rooms, and if there is great congestion and poverty, the district may be called a slum. It should be borne in mind that a tenement neighborhood is not necessarily a slum. In a slum population there is an exceptionally high percentage of illiteracy, vice, and crime as well as extreme poverty. 2. The tenement and slum evil is largely a product of English and American cities, since the poorer classes live usually in separate streets and districts, while in continental Europe they frequently live in the upper stories of houses in fairly good neighborhoods, the lower stories being occupied by well-to-do people. The evils of congestion and poverty, therefore, can never become quite so great as in England and America, since the better situated tenants prevent unsanitary conditions in the upper stories for their own protection, and generally relieve grave cases of distress or report them promptly to the proper authorities. There may be overcrowding in rooms, but there is, as a rule, no congestion in whole neighborhoods. Where, however, the poor occupy entire neighborhoods, as in our cities, they attract others still poorer, so that the various evils of overcrowding and poverty are aggravated. 3. The great evil of tenement-house and slum districts is, therefore, the crowding together of people with a low standard of living, with few or no ideas of sanitation, and little aspiration toward bettering their condition.

Wherever poverty is thus massed, it is very difficult to penetrate it with elevating in-

fluences. There can be no essential improvement of the people unless there is an essential improvement in their environment. Visitors of churches and charitable institutions can accomplish little, for they can not change environment. Socialized (institutional) churches and social settlements do improve the environment, physical, intellectual and moral, and it has been demonstrated that they uplift the people. Play-grounds also reduce the number of juvenile delinquencies. But these several agencies are at present too few to work a transformation of the slums or materially help the large populations suffering from overcrowding. In Greater New York, for instance, over 50 per cent. of the people live in houses inhabited by more than 20 persons, in the boroughs of Manhattan and the Bronx nearly 75 per cent.

4. Considering the density of population—often over 1,000 per acre or, in one case, as high as 6,000 in a single block in New York City—it is easy to see how a slum is made. There were, for instance, 362,000 dark interior rooms reported in New-York tenements in 1904; these rooms depend for air and light on connecting outer rooms or air-shafts. The outer rooms face either the street or the yard, in some cases a court. The street is usually kept tolerably clean, the yard seldom.

The air-shafts are generally wells of foul and stagnant air—about 28 inches across, 50 or 60 inches wide, and from 40 to 60 feet high, according to the height of the building. They are often used as receptacles for garbage and all sorts of refuse and indescribable filth thrown out of the windows. The odors resulting from the rotting mass are so vile that many people prefer not to have any "fresh air," and therefore nail up their windows. The halls are often dark, in some houses permanently so, and the dirt can accumulate undiscovered. Since filth is met everywhere and seems unconquerable, any family disposed to be cleanly soon thinks it useless to try.

5. Who lives in the slums and poorer tenements? People from towns, cities, and the farms; from America, Europe, and Asia, from good Christian homes and from places where culture was unknown even by name; people of all ages and of all kinds of antecedents, and generally of little or no morality. The most depressing fact about many slum-dwellers is their hopelessness and lack of aspiration; the dull, stolid look of the eye, and an apparent contentment with their fate. It is a fact that many have sunk so low that they find the less densely populated parts of the city lonesome; they depend on their neighbors for entertainment because they have lost all their own resources—if they ever had any. Immigrants from Europe frequently go to live in the slums; but few of them stay there permanently. As soon as they have saved a little money, they move into better quarters. But among all nations there are found the lazy, the shiftless, the immoral, and the incompetent—sometimes the criminal—and all these contribute a disproportionate share toward the population of the slums. On the other hand, many are kept there by stress of sickness, misfortune, or unemployment, who would gladly leave if they only had the chance. And that is perhaps the saddest fact about the slums—that respectable workingmen are compelled to live with their families in the midst of that débris of mankind, that their children must hear and see things which they would fain keep from them, *e.g.*, the coarse and rude speech, the lewd song, the obscene picture, the drunken beast, the courtezan plying her trade.

III. **Subjects for Study.**

1. The Slum. ("Enc. Soc. Ref.," p. 1124.)

2. Tenements. ("Enc. Soc. Ref.," p. 1219.)

IV. **Topics for Discussion.**

1. Is society more responsible for the slums than the people who occupy them?

2. Can the slum be materially improved by legislation?

Remedies: The Single Tax

I. **Scripture Basis.**—Lev. 25 : 23. The law pertaining to land-tenure is given in this chapter. The basal principle is that the land is the Lord's. Since it is His, the people shall not own it in their own right, but only use it. If one has been compelled to sell his land, it shall revert to him at the jubilee year, and the price to be paid for the lease—since that was all a "sale" could be—depended on the number of years preceding the next jubilee. The purpose of this law was to secure as far as possible an inalienable home for every Hebrew family, thus preventing the rise of a small class of large land-owners, a

large class of tenants and vagrants, and overcrowding in cities. The single tax claims to be able to accomplish a similar result, and is therefore given among the remedies.

II. Arguments for Single Tax.—1. The "single tax" means the abandoning of all taxes except those on land itself—the improvements, buildings, etc., to be omitted in arriving at the value of a lot or farm. The theory of the single tax, altho discust in academic circles before, owes its entrance into politics and the field of discussion to Henry George, who published "Progress and Poverty" in 1879, and devoted both his tremendous energy and great literary skill to the propaganda of the single tax. He forced the discussion of this theory upon the press and politics of America, and had good prospects of being elected mayor of New York City before his death in October, 1897.

2. Henry George bases his arguments on four principles: It is just, expedient, easily collected, and distributes the burden evenly. In 1891 he summarized all four principles under those of justice and expediency, as follows:

The single tax is just. The right to property rests on natural, that is, divine laws; not on those of man. Every violation of this right is contrary to the command, "Thou shalt not steal"—whether committed by an individual or a nation. Only that is property which has been produced by the work of man, *e.g.*, when a man catches a fish, grows an apple, raises a calf, builds a house, makes a coat, constructs a machine, etc.—he has put some work into each of these products, and has therefore an exclusive right of ownership, which implies the right to sell, give, or bequeath it. But the earth was made by God, and no one can have any exclusive right of ownership in land, since the rights of all men to land must be equal and inalienable. Exclusive rights to the possession of land must be granted to a man for the purpose of sowing and reaping the products of his labor. But this right of possession must be limited by the equal right of all, and should be contingent on the payment to the community by the possessor of an equivalent for any special valuable privilege accorded to him. The taxing of houses, crops, furniture, capital, or wealth in any form, means taking from individuals what rightfully belongs to them, and is therefore a violation of the right of property, or robbery committed in the name of the state. The taxing of ground values means exacting from individuals a rent for the use of land which is the property of all. It is fair and just that a man should compensate the other members of the community for the exclusive undisturbed use of property of which all are owners. A distinction should be made between the value of land due to its location, and that due to its improvement. An acre of ground in the heart of New York City is worth millions of dollars, whether it is rock, swamp, or truck farm. Its value is created purely by the presence of many thousands of people in that neighborhood, and should be taxed for the defraying of common expenses of the whole population. On the other hand, a building erected on that land should not be taxed, because it represents labor and the products of labor.

The single-tax system is expedient. The single tax is more easily collected than any other, and will result in dispensing with a whole army of tax-gatherers and officials, in reducing fraud, perjury, bribery, and corruption, in turning into the public treasury a larger amount of the money collected, and in purifying government by making it simpler and cheaper. The tax would increase production enormously, because it would remove the burdens now weighing upon thrift and industry. If houses, machinery, trade, capital, savings, etc., are taxed, there will be less of each. But no matter how much we tax land, there will be no less of it. The taxing of land would, on the contrary, make land more easily available for industry, since it would make it more difficult to hold valuable land on speculation without improving it. It would be to the interest of the owners to put the land to the best possible use, since the improvements would yield a return free from taxation. One result of the single tax would be that no land in large cities could be held for speculation; every lot would be built on, thus giving more work and cheaper rents.

The present system of taxation falls most heavily on the country districts, and is largely responsible for the present unequal distribution of wealth—creating the billionaire and the pauper, and causing moral and financial loss to the community. The single tax would prevent such a condition by making impossible the monopoly of land, which drives people from the open country to the crowded

city, and would assist in creating a movement from the city to the country. The saving in health, mental and moral vigor would be enormous. In short, the system claims that it will put men in a condition where they may lead honest and useful lives.

III. **Objections to the Single Tax.**—The argument from justice is fallacious. The single-tax reasoning that "Land values arise from the presence of all—the land therefore belongs equally to all," is sophistical, since it presupposes that all men contribute equally to the value of land, which is not the case. On the contrary, the presence of some kinds of people in a neighborhood tends to lower land values. It is, moreover, questionable whether land has any value without improvements, since, *e.g.*, a vacant lot in a city owes its value to the street and to the houses in the neighborhood; that is, the improvements give it value. The more numerous and substantial these are, the higher the price of the vacant lot. Taxing land values therefore would be taxing labor. Moreover, the single tax is unjust in distinguishing between forms of labor, *e.g.*, it would tax to the full the man who put all his savings into land, and not at all the other who puts his into manufactures. The single tax is, furthermore, iniquitous, because its implied object is the weakening of private ownership, if not the nationalization of land. Either of these two results would shake society to its very foundations, and perhaps lead to its ruin.

IV. **Subjects for Study.**

1. The Land Question. ("Enc. Soc. Ref.," p. 687 ff.)

2. Socialists' Objection to the Single Tax. ("Enc. Soc. Ref.," p. 1118.)

V. **Topics for Discussion.**

1. Would single tax abolish poverty? ("Getting a Living," ch. 1.)

2. Has single tax been a success in New Zealand? ("Enc. Soc. Ref.," p. 1117.)

Remedies: Garden Cities and Model Villages

I. **Scripture Basis.**—1 Kings 4 : 25; Micah 4 : 4; Is. 36 : 16 and 17; Numbers 32 : 24 and 25. The ideal of the Hebrews was a home in the country, where they could eat the products of the land tilled by themselves. Different kinds of homes are suggested in Numbers—abodes built in cities, yet with sufficient ground around the house to preserve the appearance of the country, while enjoying the advantages of the city.

II. **Remedies.**—1. Garden Cities. "A movement to organize in the country industrial communities where, with many of the advantages of the city, healthful and more or less model factories and other forms of business can be conducted, and where the workers and other residents can occupy inexpensive but attractive, hygienic, and comfortable homes, each with its little garden."

The successful application of this principle depends on the ability of the managers to buy up large tracts of land, settle a small part of it, and gradually extend the settlement over the whole village tract, thus increasing the value of the land and giving the community the benefit of the unearned increment. The first garden city was built in Letchworth, Hertfordshire, by the Garden City Limited Company in 1899. The plan provides for 35,000 people only, *i.e.*, 23 per acre, in the town portion, and 9 on the estate, which is to be retained permanently for agricultural purposes. The annual ground-rent of a cottage in the town varies from 17s. 6d. to £2. Leases may be had for 99 years. The factories all face the railway, and each has its own siding. The population was 5,000 in 1907, and the town has all modern conveniences.

2. Model Villages, a term applied to villages more or less conveniently and attractively built in more or less pleasant surroundings for working-people.

Among the more recent and attractive villages are Bourneville, near Birmingham, commenced 1879, and Port Sunlight, near Birkenhead, 1888. A description of the latter will give an idea of the general plans and purposes of all "model villages."

Port Sunlight was built by Lever Bros. for their employees. Their policy is "prosperity-sharing," rather than profit-sharing, that is, the firm regularly lays by each year a proportion of the profits for the good of all, mainly in land, houses, and institutions, rather than turn over a part of the profits to each employee in money which might be squandered in the saloons or otherwise. The company claims that it is thus able to attract, hold, and further educate good working-people. The houses are well built, of antique, half-timbered design, fitted with bath, hot and cold water, and other conveniences. A church, two fine groups of schools of various kinds, a commodious public hall, inn, res-

taurant, gymnasium, elegant public bath, fountain, cooperative stores, free library, and tennis, bowling, and quoit grounds serve various needs and afford opportunities for instruction and recreation. The company claims to be amply repaid for an apparent financial loss by the improvement in the quality of work and workers. The success of Port Sunlight is due largely to the great freedom granted to the employees and a general liberal policy manifested in every way. A unique "model village" is that of Leclaire, Ill., near St. Louis, founded in 1890 by Mr. N. O. Nelson, for the employees in his factory. He has faith in the intelligence and integrity of the workingmen to apply their wages and profits from the cooperative factory wisely, and depends on his example to encourage and stimulate them. He lives among his employees, in his own well and attractively built house, surrounded by a garden developed by himself, and tells his men to go and do likewise. The plan has succeeded. True, the cottages are not as symmetrically and conventionally built as those of, *e.g.*, Port Sunlight; but they are much better than those of the average workman in other places. The chief gain, however, is, in the air of freedom and self-respect of the workmen who feel beholden to no one, and can express and develop their own individuality.

These are only a few examples from many both in Europe and in America; and the number is constantly growing. Mention ought to be made of the splendid work of the Krupps at Essen, Germany, and of the National Cash Register Co. of Dayton, Ohio.

3. Model Tenements. Notwithstanding the efforts of well-disposed manufacturers to house their employees in model villages, many working-people must of necessity remain in the cities. What has been done for them? Both in Europe and in America the great importance of proper housing for the poor was recognized almost simultaneously with the rapid growth of the cities. London had a Metropolitan Association for Improving the Dwellings of the Industrial Classes as early as 1841. This company now has 14 estates of improved dwellings which pay 4.5 per cent. The Peabody Trust owns blocks of tenements, has a capital of £1,500,000, and is housing about 20,000 persons. The Improved Dwellings Company of Brooklyn (later also of Manhattan) began erecting tenements in 1879 under the leadership of Alfred T. White, and has since gradually extended its sphere of activity. The City and Suburban Homes Company was formed in 1896 under the leadership of Dr. E. R. L. Gould, and is housing now 1,238 families at rents varying from $1.60 to $4.60 per week. There are other companies in the United States, Great Britain, Germany, France, and other countries working along similar lines.

Mention only can be made of the municipal dwelling-houses in Great Britain, *e.g.*, London, Glasgow, Liverpool, Birmingham, and Manchester, also in Germany and France.

4. The foregoing remedies are, however, each and jointly inadequate, since they affect only a comparatively small number of people.

It may be regarded as certain that urban population will be vastly greater in the world's future than it has been in the past. It would be much better to have that population distributed among many small cities rather than massed in a few immense ones; but it yet remains to be shown that the growth of small cities can be successfully limited. However that may be, there will certainly be great cities, and the problem of the city will not have been solved until great populations have learned to live together without physical or moral deterioration.

III. **Subjects for Study.**

1. Garden Cities. ("Enc. Soc. Ref.," p. 532.)

2. Model Villages. ("Enc. Soc. Ref.," p. 772.)

IV. **Topics for Discussion.**

1. Is the plan of Leclaire, Ill., better adapted to American conditions than that of Port Sunlight? ("Enc. Soc. Ref.," p. 706 and p. 927.)

2. Are model tenements the best solution of overcrowding?

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The Book

FROM JERUSALEM TO SAMARIA

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The plan of the book of Acts includes an account of the planting of the Christian Church and of its expansion "in all Judæa and Samaria, and unto the uttermost parts of the earth" (1 : 8). This involves the transfer of its center and seat of influence from Jerusalem to Rome. To the statesmanlike eye of the author when in the course of its expansion the Church came to the capital city, a new epoch in its life was reached. The story of its further development and experiences might more properly be treated as a separate subject. For him it was a good place to close his narrative. Whether he intended to write another treatise telling of the further progress of Christianity in the world, there are no means of knowing. At all events in working out his plan it was a part of his task to portray in the first portion of his story the conditions in Jerusalem, the occasion of the movement away from that center, and the first successful efforts to form a branch of the society of disciples of Jesus in the semi-Jewish city of Samaria.

The Disciples at Jerusalem.—At the outset the historian was struck with the radical changes developed in social organization by the new spirit dominating the community of believers in the Messiahship of Jesus. True to the teaching of their Master, they took the fatherhood of God as a practical first article of their creed. For if God was their Father, then they were all brethren, and if brethren they must care for each other as for themselves. Thus they boldly attacked the problem of poverty; and the effort at its solution gave the world the spectacle of a voluntary communism of goods. Why this solution was not adopted by the Church as a permanent one need not now be discust. Perhaps the Church made a mistake in not perpetuating the practise of this earliest Jerusalem community, and at least offering an opportunity to its members to enter into a voluntary communal life, of course with some moral pressure in favor of such life. Or perhaps the experience of the Apostolic Church showed that the solution did not promise to be satisfactory for all ages and lands and, being merely an experiment, community of possessions was soon abandoned.

The narrative as it stands suggests to the modern mind questions of a different class; as, for instance, How does it come that Barnabas as a Levite had any lands to sell? The law of Num. 18 : 20–24 forbade Levites to hold land. It has been suggested that the law applied only to the owning of real estate by inheritance and had no reference to land secured by purchase, or that the special property of which Barnabas disposed was located outside the bounds of the Holy Land, and thus was beyond the provisions of the Law. But is it necessary to resort to any explanation of this kind? We know that some of the most important specifications of the Levitical code were openly disregarded after the conquest of Palestine by the Romans. One of its specifications, for example, was that Levites should enter upon their service when they had attained the age of thirty. Yet Herod appointed to the high priesthood Aristobulus, brother of his favorite wife Mariamme, a mere lad of eighteen. Josephus, who, like Barnabas, was a Levite, owned a landed estate near Jerusalem, and received an addition to it by gift from the Emperor Vespasian (Jos. "Life," 76).

Another question to the modern mind is the meaning of the phrase, "But an angel of the Lord by night opened the prison doors" (5 : 19). Let it be noted first that the R.V. rendering in this case is one of those rare instances in which it proves inferior to the A.V. The use of a noun in the absolute without qualification or dependence is a Hebraism characteristic of the style of Luke (cf. "the day," 2 : 20; "the voice," 7 : 31; "the Spirit," 8 : 39; "the hand," 11 : 21; "the glory," Lk. 2 : 9, etc.). The A.V. rendering "the angel of the Lord," is correct; but read thus the phrase falls into a class of which several other instances occur in Luke's writings, as when Stephen speaks of the angel of the Lord, when the angel guides Philip, when he liberates Peter from prison, and when he smites Herod, or when

he appears to Zachariah. A generalization from these and many others yields the result that we have here a Hebraic expression for divine intervention the manner of which is not, however, defined too precisely.

Still another question is raised in connection with the mention of Theudas by Gamaliel (5 : 36). Gamaliel is here portrayed as a student of history whose advice to the Sanhedrin aims to utilize two notable cases of Messianic pretension, those of Judas of Galilee and of Theudas. Regarding the first of these, which, however, by Gamaliel is placed later than the second, there is no question raised. About Theudas we gain some information from Josephus, who tells us ("Ant.," 20 : 5, 1) that he was a man who arrogated to himself prophetic authority and claimed to possess prophetic gifts; and that he led a great multitude to the river Jordan, promising that, like Joshua and Elijah, he would divide the waters and lead them dry-shod into Peræa. He was, however, overtaken by a division of cavalry sent after him by Cuspius Fadus, the Roman Procurator, captured and beheaded; many of his followers were slain and many were taken prisoners. But all this took place after the death of Herod Agrippa, *i.e.*, at least ten years later than the date of the speech by Gamaliel. There is, therefore, a discrepancy of thirty years between Luke's account and that of Josephus. How is this to be explained? A favorite way of answering the question is the theory that there were two rebellions led by two men of the name of Theudas, and that while Gamaliel refers to the earlier of the two, Josephus gives an account of the later. This is possible, but not quite probable. For, tho the name Theudas, being an abbreviation of one of several (Theodorus, Theodosius, Theodotion, Theodotus), might occur more than once in the history of the times, it is not likely that in two cases the experiences of those who bore it should be so altogether similar. Another explanation proposes the possibility that Josephus was mistaken. The habit of testing Luke's historical statements and declaring them correct or incorrect as they agree with or differ from those of Josephus is not altogether a safe one; for Josephus did make mistakes in his history of the "Jewish War," which he corrected in his later work "The Antiquities." But is it necessary to resort to any harmonistic explanation of the difficulty in order to save the character of the author of Acts as an accurate historian? The real difficulty of the matter is removed when it is remembered that Luke was using at this point a previous source either in the form of oral tradition or of an Aramaic document, and that in reproducing the speech of Gamaliel he was intent not on purging his source and giving the speech in the precise terms in which it was delivered, but rather in order to exhibit the temper and policy of the man and the party he represented. If one were to inquire further how the case of Theudas was introduced into the account, the answer is that since the case of Judas was used by Gamaliel and amply supported his argument, that of Theudas was brought in as a parallel adding further strength to the position, yet not as altogether a necessary part of the argument.

The Occasion of the Movement Away from Jerusalem.—In his portraiture of the transitional years which witnessed the diffusion of the Christian community, the author of Acts begins with the large increase in the membership of the community that led to a diversified ministry. In the earliest Christian community the apostolate included in itself all the ministerial functions. Out of the apostolate arose by differentiation the primitive diaconate; but the primitive diaconate was presently subdivided into two branches, one of which retained the name, and the other grew into the presbyterate, which took up the more dignified types of ministry, especially that of leadership and administration of affairs. The whole process was perfectly natural and followed the lines of growing need on one side and of existing ideas and models of organization on the other. And it was all enswathed by and suffused with the spirit of prayer and with the consciousness of the supernatural in the life and in the outward guidance of the community. But prayer and the sense of inner spiritual reality were not limited in the early days to the sacraments and the organization of the Church. They accompanied and pervaded every feature and detail of life. It would be idle therefore and futile to seek for rigid lines and sharp definitions either of the theory or of the workings of the organization of the Christian society. And it would certainly be hopeless to attempt to draw the distinction between the sacramental and the nonsacramental elements

here. The only certainty in the case is that spiritual endowment was accompanied by plasticity of outward forms, and changes in outward forms came with surprizing rapidity.

One of the earliest changes hinted at is the transfer of discussions from the temple to the synagog (6 : 9). And this was a more important change than would appear at first glance, since the synagog offered a larger liberty for deviations from set orders of procedure, and a larger opportunity to reach a constituency otherwise more difficult of access. Synagogs were numerous and widely distributed through the country and served as the centers and rallying-points of many different classes and types of Jews. The synagog, for example, to which Stephen belonged consisted of Hellenists; its full name was "of the Libertines, Cyrenians, and Alexandrians." The conjunction of the name "Libertines" with those of two North African geographical designations has given rise to the not improbable conjecture that we have here a textual corruption of "Libystine," *i.e.*, Libyan, in which case the synagog would be an organization constituted of Hellenist Jews from North Africa, *i.e.*, Alexandrians, Cyrenians, and Libyans. The adoption of the synagog as the place for preaching the Messiahship of Jesus was destined to be perhaps one of the greatest factors in the spread of the Gospel, since the apostle Paul used it in his ministry with telling effect.

In the course of controversy with the Jews who opposed the Messiahship of Jesus the Evangelists were called upon to defend their ground by an appeal to the Old Testament. The nature of their apologetic method is fairly illustrated in the discourse of Stephen (7 : 2–53). A close examination of this discourse reveals several points of disagreement between Stephen and the Old Testament: (1) Stephen, for instance, makes God appear to Abraham for the first time in the land of the Chaldeans. So also do Philo and Josephus. Genesis locates the event at Haran. (2) Stephen says that Terah died before Abraham left Haran. From Gen. 11 : 26, 32; 12 : 4 we would infer that Terah lived sixty years after the departure from Haran. Philo supports Stephen's statement. (3) According to Stephen, the promise in Gen. 15 : 13, 14 is that the Hebrews should serve God in Palestine, whereas according to the Old-Testament text Mt. Sinai was the place alluded to. (4) Stephen's statement regarding the purchase of burial-ground by Abraham strangely confuses two distinct Old-Testament items. In Gen. 23 Abraham buys Machpelah at Hebron; but later (Gen. 33 : 19) Jacob also buys a parcel of ground at Shechem "of the children of Hamor, Shechem's father." These two are blended into one in Ac. 7 : 16. Attempting to disentangle the confusion, the A.V. translates "of the sons of Emor, the father of Sychem." But this is an entirely arbitrary procedure; the true reading is given in the R.V. "in Shechem" and leaves the discrepancy unadjusted. (5) The Pentateuch knows nothing of the worship of "the host of heaven." Therefore Stephen in alleging that the children of Israel served "the host of heaven," presumably in the wilderness, commits an anachronism, which, however, was not an uncommon way of looking at the idolatry of the Exodus period by later Jewish authorities. (6) In quoting from Amos 5 : 26, Stephen (Ac. 7 : 43) gives the name of the star god Chiun, a name familiar in Assyrian mythology as that of Kaivan, the planet Saturn, as Rephan or Remphan. This is probably due to a common confusion between the Hebrew letters K and R. (7) The most interesting advance of Stephen upon the Old Testament is found in the teaching regarding "ordinances of angels." This can only be understood when it is borne in mind that two causes cooperated in producing the consciousness among the Jews that immediate touch with God was not a privilege to be enjoyed by human beings. On one side from the days of the Exile onward, there was a deepening sense of awe before the holiness of God. This led to the substitution of other than the Old-Testament names of God; as, for instance, "Lord" for Jehovah, "Heavens" for God, etc. On the other side the philosophers of Alexandria had laid stress upon the incomprehensibility of the divine nature. Hence such hints as were contained in the Old Testament regarding the ministrations of angels were wrought out into a doctrine of angelic mediation in the delivery of the law to Moses. This doctrine was held by Josephus, and, among the New-Testament writers, by the apostle Paul and the author of Hebrews besides Stephen. But it lacks historical basis as far as the Pentateuchal narratives are concerned.

When these variations from the Old-Testa-

ment scriptures are brought into view, the question naturally arises how they should be eliminated. They have given commentators not a little to do to show that Stephen and the Old-Testament record are in absolute harmony with one another. But is it necessary to go to the trouble of reconciling such variations? Let it be borne in mind that Stephen was not concerned with a mechanical reproduction of exact words from the Old-Testament scriptures, nor even of Old-Testament history in accurate and precise terms. His argument was complete and convincing if it indicated the providential supervision of Israel in the past and the direction of its fortunes and experiences toward the great end of the Messianic advent.

He has evidently in the course of this argument used the Scriptures as understood and interpreted by such contemporaries as Philo and Josephus, and the sanest of the Rabbinical leaders. In fact his general agreement with Philo creates the suspicion that he was familiar with Alexandrian ways of looking at the Old Testament.

In Samaria.—The section 8 : 4–40 has been not inappropriately called "The Acts of Philip." It appears that after the death of of Stephen, Philip was prest into the front rank among the aggressive preachers of the gospel. Little, however, can be said of his personality or work. He was a Christian prophet, one of those who were ranked with the apostles in the foundation of the Church. Like the prophets of the Old Testament, he went about under the impulse of sudden and spontaneous movements traceable to the spirit of God. His work consisted in preaching to the intermediate and transitional classes of Samaritans and proselytes. The results of his labors in Samaria presently became a subject for investigation and a basis for the further expansion of the church in that whole region. There can be little doubt that his baptizing the Ethiopian eunuch was also the first step of a great work in the territory represented by that official, tho nothing further of an authentic nature is known about it. In any case Philip became the precursor of the apostle Paul.

CHRIST'S KNOWLEDGE OF THE CHURCHES

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IV. Thyatira the Progressive Church

As the two last-mentioned churches have been associated on the principle of having something in common, so may we compare the two next in the list on the principle of contrast. Of the church at Thyatira He avers: "I know thy works, even thy love and faith and ministry and patience, and that thy last works are more than thy first." Here was advance along best lines—lovable, trustful, helpful, indefatigable works—and the latest specimens of each the best.

Of the other church Jesus avers: "I know thy works, that thou hast a name that thou livest, and art dead!" This is indeed a sorrowful contrast. We have seen churches not so ancient as Thyatira which have refreshed us by their growing cordiality or love; deepening spirituality or faith; diversifying industries, or ministry; and steady-going devotion, or patience. And we have seen the other kind of churches which have deprest us by their comatose condition of suspended animation, rallied upon their "works," no account of which appears, our Lord reporting: "I have found no works of thine fulfilled before my God!"

V. Sardis the Paralytic Church

The works of the Thyatira kind of church are abounding, those of the Sardis kind are abortive. And the truth may have been that while the former kind has been working up a momentum, the latter kind has been subsiding into a memory; the one may have emulated the life more abundant, the other have been enervated by absorbing preserved sweets.

VI. Philadelphia the Loyal Church

The last two churches of the list afford interesting points of contrast:

Jesus assured this church, which had kept

His word and had not denied His name, that He specially loved it. In all ages our Lord has set the seal of His approval on the Scriptural and witnessing church. And yet to this loyal and loved church Christ sent a caution: "Let no man take thy crown!" Wherein lies the peril? In our day we have often seen the champion of the truth challenged to show why he should not forfeit the crown of an all-around Christ-like orthodoxy. The holding of two or three denominational principles, controversially, as its sole stock in spiritual trade will not win for a church the approval of either the Christ or of the community. How unexpectedly the Good Samaritan took the crown from the priest and the Levite!

But while making faithful use of our Lord's caution, it is yet a far call from Philadelphia to Laodicea.

VII. Laodicea the Lukewarm Church

Laodicea the sensuous, the self-satisfied, the self-dependent, has been denounced as the consummation of all that is recreant and unworthy. Yet its fault was a negative and well-nigh unconscious condition. There is no mention of corrupt practises nor of false doctrine.

This church simply did not feel and did not care when the vital matters of Christianity were presented. And so to-day there are far too many churches which have closed their eyes to all that is not externally beautiful, their ears to all that is not esthetically musical, and their hearts to all that is not materially luxurious and socially respectable.

If Philadelphia was the church of the word, Laodicea was the church of the world. Of the former the Lord speaks of an open door, a door of hope; but of the latter He speaks of its closed door as a door of doom. That open door the Master defies any one to close, the closed door He desires some one to open. Yet as we have seen, to Philadelphia, the church of His delight, He sent a startling caution: while to Laodicea, the church of His disgust, He sent the most touching of petitions.

Important lessons lie fair and clear as the result of our study of these communications of Jesus, so rich in homiletic material.

In the first place, we may be sure that only Jesus truly knows our churches. This should make us swift to hear and slow to speak. We have all had painful experience of the folly of snap judgments made about churches, and are often amazed at the readiness with which some persons will rush in on short notice and first impressions, to intermeddle with church matters where even angels might fear to tread. In the second place, we scarcely appreciate how heartily Christ loves the churches. Do we ever realize, as did our Master, that faulty churches may be the object of an almost unendurable disgust, and yet be cherished with an immeasurable yearning? In the third place, we learn that Christ cares for faithful members in faulty churches. He distinguished Antipas, honored the "few names" which in the church with only a name has been devoted to His cause, and implied that even in Laodicea there might be at least one who was longing to open to the Lord so near. And then in the fourth place Christ suggests how to reform churches. It is evident that He would work from within. He was no rude "come-outer" or impatient sanctificationist. Even with the most unspiritual He would offer no other recourse than regaining His place in some hungry member's heart. He would say, that better than dividing the church, or forsaking the church, would be the besieging of the Church's heart and conscience by the meekness and gentleness of Christ.

SERMONIC LITERATURE

PERMISSION WITHOUT SANCTION

HUGH BLACK, D.D., NEW YORK

"And God said unto Balaam, Thou shalt not go with them. . . . And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up and go with them. . . . And God's anger was kindled because he went."—Num. 22 : 12, 20, 22.

IT is not necessary to enlarge on the setting of our text. The situation of Balaam at this point is common enough, one that we can all recognize in ourselves and others, allowing of course for the differences of time and of custom, and what may be called the accidentals of life.

It was the situation of a man keenly desirous of doing something which he knew to be wrong, and who sought to reconcile a real enough conscientiousness with his doing it. There is no problem about a bad man wanting to do wrong and doing it. But the problem here is of a good man who desires to do something which he knows to be against God's will, and yet who does not want to offend God's will and sin against His law. Balak offers to him that which his heart covets, if he will go and curse the Israelites. But Balaam is persuaded in his own mind that, as things stand, he can not do this without sinning. It will be contrary, he knows, to the will of God, for God has blest Israel. Balaam knows this, and yet he would fain earn the reward in some way, if he only could without being absolutely false. He would not accept once for all the plain intimation of God's will and the simple and plain acceptance of duty; but at the same time he is determined not to disobey the dictates of conscience. He is a good man, remember, as men are. This, at least, is his attitude to begin with. When Balak's ministers came with those bribes and those promises, Balaam held firm to what he believed to be God's will in the matter, and he came out of the shock of that first temptation unharmed, to all appearance. God said unto him, "Thou shalt not go with them," and we read that "Balaam rose up in the morning, and said unto the princes of Balak, Get you into your own land: for the Lord refuses to give me leave to go with you." He had no doubt in his own mind as to what God's will was in this very matter, and he stated unflinchingly this will of God, in spite of the fact that he fain would have gone; and if nothing further had occurred, that would have been a mighty moral triumph. And indeed to some extent it was. He had survived the first shock of temptation.

Ah, but that is not the way of temptation to come once, and be content with a single repulse. As we go on with the story, we read that on Balaam's refusal a still more imposing embassy was sent, with greater bribes and still more glorious promises of reward. Now, if that former occasion had represented a complete moral victory, this would not have been much of a trial now. The prophet could only have repeated his refusal. He had learned what his duty was, but, induced by the promised bribes, he cast about for some way to get what his heart was set on. He thought that he might possibly obtain leave to do what God had forbidden; and so, instead of sending the envoys away at once, he bade them wait in the hope that he might be able to do the thing for them, in the hope that he might be able to give a more favorable answer any way. He seemed to succeed; and this is the mystery of it all, for he did receive permission to go. God said unto him, "If the men come to call thee, rise up and go with them."

Nothing was really altered. Nothing could alter about that will, for it was the will of God, and God's will is the will of the eternal. Balaam knew, if he knew anything about God, that he was not allowed to curse instead of to bless, but he still hoped that some further concession might be granted to him, which would enable him with a clear conscience to earn the reward. He was only entering into temptation; he was only getting nearer to it; he was only playing with it, not realizing that he was playing with fire. He was only dallying with it, and going with open eyes into a situation which inevitably would make it harder for him to be true. The permission which he received to go did not change the fact of the case; it did not, it could not, alter God's will. It only

brought Balaam himself into deeper waters, and gave him, in the days to come, a harder battle to fight with his temptations. It was a long step which he took that day toward the ultimate degradation and the final plunge.

What tragedy, what mystery underlies these simple sentences of our text! God said unto Balaam first of all, "Thou shalt not go with them," and then, because Balaam wanted it, because he longed for it, because he had set his heart upon it, God said unto him, "Go." And all the time he was going to his own hurt, compassing his life about with many evils; for God's anger was kindled against him because he went. The complexity, the paradox of Balaam's character, great as it is, is nothing to the appalling paradox that God should permit what is against His will; that a man should receive a permission which was not a sanction.

And yet, is not that a common situation? What is more, is this not the invariable environment of all moral life? We are temptable beings, set by God in an environment of temptation. Is it not the invariable environment of all moral life that we are allowed to enter into temptation, that we are allowed to go against the very will of God? And that this should be so, that man should possess such terrible powers, seems the great mystery of our life; and yet it can not be otherwise, if we are to remain men.

It is no isolated instance, this case of Balaam's. In the Bible we find other illustrations of this weird power that man possesses, the power to go against God, and to get his way against God, to his own undoing. Take an instance as dramatic as Balaam's: When Israel desired a king in order to be like other nations and to give up being a theocracy, in which they had no king but God, it is stated, you remember, that God gave them their request: "I gave thee a king in mine anger," so says the Bible. Or again, for another dramatic situation—take the Psalmist's explanation of that time in the wilderness when the Israelites were tired of the manna. They lusted, we read, exceedingly in the desert after the flesh-pots of Egypt and despised the manna. And when the flesh meat came, it brought, you remember, a terrible plague, from which many died; and the Psalmist points the moral: "They . . . lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul."

It is not merely that you have one or two dramatic situations like that. It represents a fact of moral life. There is a permission which implies no sanction whatever, nay, which carries with it inevitable danger. We ask why it should be so; we even—if we think at all of the deep problems of life—sometimes ask if it might not have been otherwise. Is it necessary that we should have to undergo such risks? Is it necessary that we should run such awful menace? Every mother asks it about her boy, when she sends him up to fight the battle of life in the lone city, and she knows something at least, if only by hearsay, of what the boy has to meet. She wonders, Is there no way to save my boy from this? Is there no way by which I could guard him from even running these risks? Why is it necessary? We ask it about those we love, we ask it about ourselves. If God's anger is to be kindled against Balaam if he go, why even permit him to go? If to agree to the Israelites' request means to send leanness into their souls as its consequence, why ever give them their request? Why not refuse it, as a wise mother will refuse her child when he asks a thing she knows he ought not to have?

This is the great mystery of sin, and the great mystery of which it is a part, the mystery of man's free will, which means freedom to do wrong as well as to do right. It means freedom to sin. It means freedom to go against God, to go against the law of our own being, and against the very law and the will and the commandment of the eternal God. I say in this respect God can not keep from us what we will, what we want. God does not, God can not—one may say it reverently—violate man's will, compelling him as by physical necessity to go right. We feel that about those we love, most of all. We feel that there comes a point where we can do no more, and we have got to stand back and let him run his risks. There is a secret personality in which he reigns supreme and we can not get near the central seat of the man's own will. This is the mystery—at any rate it is a fact, what moral life means for us—that God can not violate this will of ours. Now why? Let me just suggest very briefly two practical reasons why this is so, why it can not be otherwise.

The first is this: It would cease to be a

moral world at all if God used anything that could be called force to compel us to do right. It would cease to be a moral world, and we should cease to be men in the sense in which we are men. We might be something better. We might be as the angels, for instance, but we would not be men. Only moral means can be used to achieve a moral end. The test of faith lies deep down in this very region of the human will. The place of a man in the spiritual kingdom is settled not by his gifts, not by his attainments, not by his capacities, not even by his actions, but by his will. And when Balaam desired, when he longed, when he willed to go, even God could say nothing else but "Go."

From the point of view of pure morality, the evil was done. He might as well go. The birth of sin is not in the sinful act, but in the sinful desire. Lady Macbeth's argument to her husband—after he had planned the murder of Duncan, and then wavered, not because he repented, but partly for reasons of fear, and partly for reasons of policy—is a cogent argument, from the purely moral point of view, as well as from her point of view as a tempter. The argument was this, that he was guilty of the crime already, since it was still in his heart.

I say from the point of view of pure morality, her argument was a true one. Not, however, that a man who thinks evil may as well go on to commit the evil. That is the way our own self-deceiving hearts get at us. Not that a man who has begun to think evil may as well "go the whole hog or none," as we say. That is the argument Lady Macbeth used. Not that; but it is that the first guilt of sin lies in the evil will, and an evil will that is not departed from only needs opportunity to blossom out into the fruitage of sinful deeds. An evil will only needs opportunity to blossom out into the full-blown guilt, or crime, or cruelty, or vice, or shame. Balaam had disobeyed God in his heart before he set out that day for Balak's court. He was not really a worse man for the permission to go. God did not make him a worse man by letting him go. Rather the opposite. And this is the explanation of the moral means that God uses; it was perhaps the only chance for him to become a better man, by being compelled to realize that he was indeed offending God. For God might have left Balaam to stay there and brood over the bribes and the promises he had lost, with his heart still coveting them, and without realizing that all the time he was offending God and sinning in his heart. The only chance for Balaam was at last to have his sin brought out into the open. Do not let us blame God about this permission. This permission to go was only the natural and inevitable result of that kindling passion in Balaam's heart, and this is the tragedy. What we lust after, what we long for, what we give up our hearts to, what we really desire, what we request from God and from man, and to which we bend our life; the things we are praying over, and dreaming of, and desiring, tho no other human eye knows or human heart realizes; those things that we desire as our chief good, and cherish in our thoughts as the imperious need of our life—*that* we can not but get. Tho it be tempting God, as the Israelites did in the desert, God will give us our request, tho the giving of it means sending leanness into our souls. For, when we make our deliberate, conscious, persistent choice, the mere practical form it takes in detail does not matter. If my choice is the world, after all it does not matter specially, from the point of view of morality, how I get it and take it. If my soul is longing all the time for riches, it does not matter whether I have twenty thousand dollars in a little country place, or am a multimillionaire in New York City, if that is where my heart is. The mere practical form the thing takes is a detail. If our mind is ever turning toward some darling sin, as Balaam lusted after the reward, how can we, in a world like this, a world which is built upon moral principles, be prevented from carrying our desire into action?

We can not will the evil, and be saved from all the consequences and fruits of evil. If we were only reasonable men, if we only believed it was a reasonable world that we live in, we should not believe in such a fool's paradise. The idea of a man willing an evil, and then expecting in some strange magical way to be saved from the results of the evil! The evil is already done when the heart is wholly given up to it, and sooner or later we must have our way. We persist, we tempt God for it, we desire it, we long after it, we want nothing else but this; we seek it, we will have it, we must have it. Take it, man, take it, the sin and the curse, the desire and the sting. "God said unto Balaam, Go, and God's anger was kindled because he went."

Who of us is safe, if that be the kind of world we are living in? How can a man be safe, and walk along through this great wilderness? How is safety to be achieved for us, with those dread powers of ours, in this dread world? Is it safety you want? There is no magical way. Salvation is no easy thing; it is got ever by blood. Safety is to be found alone in the sphere where lies the danger. And where is that? In the will. This is the hope of it, this is the gospel, why we can go to men, the most degraded you can imagine, and still hope in them, still believe in them, still trust God for them. Why? It is because of this thought that even from the most sinful life and the most sinful surroundings there is ever a point of departure for each of us; ever a place where the roads converge, and that point of departure lies in the will. The free will of man is at last justified, and is only justified when it is free will given to God.

Sin finds its hold, and its seat, and its throne there in the will. That is the plain teaching of the Master, that sin is not from the outside, like ceremonial defilement, and is not to be cleansed by the outside washing of cup and platter and hands. No sin is more deep-seated than the sin that has its seat in the will; and if sin has its hold and seat and throne there, so also does salvation. We always come back, you see, to heart religion; that is the essence of evangelical faith. We come back to heart religion. Nothing else is of any account, no outside prevention of any sort. Tho you flee to the desert, that will not get you out. No careful cleansing of the outside of the cup of life and the platter of life is of any use. Even if Balaam had not gone, and yet had his heart full of covetousness, the mere abstention was nothing. Surely you see that. Balaam is not safe there. Balaam is not safe anywhere in this great universe of God. An unstable equilibrium is his life, so long as that is so. Balaam is only safe when he does not even want to go, since it is God's holy will. He is only safe if he would not go, tho he could, since it is contrary to the will of God. Only that will is safe that is being conformed unto the will of God—only the will which really seeks to do the will of God, in spite of weakness and sin and falterings, and failings by the way. Only that man is safe who says, tho through lisping and faltering lips, "It is my will, O God, to seek and do thy will." Only that will is safe which is guarded and inspired, at once directed and driven by the will of God. Only that heart is safe which is fixt on God.

THE MINISTER

N. McGee Waters, D.D., Brooklyn, N. Y.

How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth.—Isa. 52 : 7.

We are a busy people and live in a busy age. There are not hours enough in the week for our buying and selling. Yet in the maddening rush men set aside one whole day out of seven and call it "holy," and on it they do no work, nor their servant, nor their ox, nor their horse. The store is shut and the church is open; and they call it the house of God, and in it gathers the entire village to pray. Some men laugh and call it superstition and predict that the church will pass away. But this leisure to worship is the instinct of the heart of man, and will wax, not wane. So long as babies are born mothers will name them, not number them. So long as men love maidens they will marry them, and not mate together. So long as men see their loved ones die, they will watch for the rising of another sun. And as long as men and women march like pilgrims across the storm-scarred earth they will feel the need for God and will lift up hands in holy prayer; and so long will they count dear and call friend and counselor "the man sent from God." The preacher is our necessary man.

The Christian minister and the rewards of his life—that is what I want to get before you to-day.

To-day the complaint is universal that there is a scarcity of first-class ministers, and that our brightest young men do not enter the ministry. I am sure the complaint is true. Moreover, as a rule, this has always been true. It was true in Christ's day, and Savonarola's, and Wesley's. Almost the

only exceptions have been Scotland and New England in the first seventy-five years of the last century. Looking at Scotland and New England we see that when all the homes of the people are under the spell of a deep religious mood, then that of minister stands first among all humble callings. Wherever and whenever idealism is strong, the minister is strong. Wherever and whenever materialism is in the saddle, the ministry lacks great leadership. Materialism and greed are the great enemies of the ministry.

During the year I overheard a conversation that made me sad. A very rich man spoke of his nephew, who had just graduated from Harvard, winning a traveling scholarship. He was so enamored of ideals and culture that he wanted to go to Oxford to study for a professorship in English literature. The uncle was expressing both his own and his father's grief at what seemed to them like the boy's throwing his life away. "And just to think," he said, "he is the only son, and can succeed his father in the candy business!" Just think of the boy who had the chance to make and sell Scotch kisses who would think of literature!

Another great enemy to the ministry is misunderstanding. The minister is thoroughly talked about; but he is the most misunderstood man in the town!

Many people regard the minister as a solemn man. Young people often do, and are afraid to be themselves in his presence. Never seeing him except in the pulpit, which is a place for seriousness and dignity, they imagine he always looks like a funeral and acts like a prayer-meeting. I'll never forget the awful Sunday the minister used to stay at father's house. I know now that it bored the minister as much as it did us children. None of us acted naturally, and we would not let him. It was an awful, solemn, and holy time. One hot Sunday afternoon my eyes were opened. The minister, left to himself for a moment, came out to us children, where we sat like martyrs on the lawn, and, grabbing up a blade of grass, put it between his thumbs and blew on it a blast louder than a locomotive's whistle. We had been dying to do something desperate all afternoon, but did not dare. Mother heard it and came around the house with the day of judgment in her eye. When she saw it was the minister she vanished like a dream. My soul went out in that screech, and to me it was sweeter than the sacred song. After that I knew the minister was human, and I loved him. Of all the men I know, ministers are about the most human and fun-loving.

Another misunderstanding of the minister's work wrecks many a good minister's usefulness. It is a mistake of good, but unthinking church people, and is a misunderstanding of the minister's true work.

They hardly ever seem to think or care about his preaching. They care and talk incessantly about his social qualities, about his visiting abilities, and his executive duties. They take as a matter of course that he should say something worth while twice every Sunday, and more times during the week; but from their talk you would imagine that his real business was to coddle church members. So it is nag, nag, nag, with little, petty questions, and is run, run, run, to call once in so often on the elect women. It is far worse in small than in large churches; and it takes a man with a backbone like Bunker Hill monument to withstand this pressure. Multitudes go down before it, and neglect their studies for this legion of social duties, with the result that they never make preachers at all. Their whole strength is given up to a sort of ecclesiastical tiddlywinks. The fact is, the Protestant Church has run the social end into the ground. Preaching is the minister's business first, last, and all the time. And the great trouble with modern preaching is that it is like modern flat cooking on a gas stove—it is too quick; much of it is only half done. Sermons are not written, they are hatched. They take time and solitude and quiet and brooding. Half-done sermons, and running, racing, calling, tea-drinking parsons have gone far to lose the grip of the church on men and to bring the ministry into disrepute among them as the little business of little men.

And this brings me to the third misunderstanding, which is the most cruel thing in a minister's life—I mean the feeling on the large part of the community that his work does not count for much anyhow.

The outside man never sees him at work. The more he works in secret the easier seems his work in public. He never declares any dividends. He never gains a fortune. The more he gives himself to his work, the less he is seen at the club, and the less there is about him in the papers. They secretly despise him and say, "The world is made up of

men, women, and ministers." Many young men pass the ministry by without a thought because they regard the calling as unmanly and more or less effeminate. This is hard for the minister to bear, because it is unjust, and is the mistake of dense ignorance. As a matter of fact, the minister has occupied a large place among those who have wrought for the welfare of our human race.

In the world of authorship the ministry goes before all other professions. Isaiah, Augustine, Anselm, Erasmus of old, and Emerson, Milton, Newton, Coleridge, Edwards, and Bunyan in a modern time, are only a few names out of many.

As architect of states there is none to compare with Moses of old, and none who surpass as nation-makers John Knox in Scotland, John Calvin in Switzerland, Hildebrande in Rome, Savonarola in Florence, and John Wycliffe in England.

Where would democracy have been on this side of the sea without John Robinson and John Cotton and Dr. Witherspoon; and where would it have been in England without Eliot and John Milton?

When the story of the emancipation of the slaves comes some day to be truly written before the soldiers and the statesmen we will put down the names of ministers like Parker and Beecher and Simpson, who represent the ministry of that dark time, who by their preaching brought up to duty the statesmen who lagged behind, and fired with patriotism and freedom the men who made up the armies of liberty.

I know we have all laughed with Burns at the parson who was "unco guid," and with J. G. Holland at the minister who was "unctuous"; but we have loved Goldsmith's parson and Wordsworth's man of God. We have blest Victor Hugo's bishop and John Watson's dominie, and said they are true to life —for we ourselves have seen them and been blest by them.

In "The Deemster" Hall Caine has shown us his minister. He was the Deemster's own wronged brother, who became bishop of the Isle of Man. The Deemster had favored the appointment of his brother because Gilchrist had been meek and silent under his older brother's wrongs. Now he expects to dominate him as of old. The Deemster does not know that meekness is might.

From time immemorial the mountains have been pasture for the poor of the island. At last the Deemster was about to lease it for his own gain. The surveyors were up there and the fences were being hauled. The people's sorrow reached the bishop, and he came out just as a man drove a cart up the steep road. It was dinner going up to the surveyors and the Deemster. The bishop's face became very white. "Can any man lend me a knife," he said. Like a flash he cut the traces. The Deemster, learning of the reason no dinner came that day, in wrath said, "The man who did that shall suffer." The bishop said, "I am that man," and then he added, stretching his arm to the broad blue line to the west, "you have no more right to the mountains than to the sea; they belong to God and God's poor. And let me warn you, sire, that when you set up a stone to inclose them, I will be the first man to pull them down."

The Deemster had found out his bishop, and the mountains were saved to the poor.

That is fiction—no; it is an old tradition of the Manx land, and history is far better. Not once, but a thousand times has the preacher stood with the poor against the spoiler. It was so in the time of Amos and Isaiah, and it is so to-day. In all ages the minister will be found on the side of the poor against corrupt plutocracy. His place is there, for his Master was a workingman and wore His poverty like a crown. That is what Guizot meant when, writing the story of democracy, he said, "Liberty came to Europe in the small boat that brought to the west the Apostle Paul." That is what Webster had in mind when he said, "Where have the life-giving waters of civilization sprung up save in the footprints of the Christian ministry!" That is what John Ruskin was thinking about when he wrote, "The issues of life and death are in the pulpit." Precious indeed are those thirty minutes in which the preacher tries to get at the hearts of a thousand men to convince them of righteousness; to shame them of their sins, and by this way and that to stir the hard fastenings of the doors where the Master Himself has stood and knocked, yet none hath opened; and to call through the opening of those dark streets where wisdom herself hath called and none have answered. Thirty minutes to raise the dead in. The past, at least, is secure. The preacher is the mighty man of society.

HEAVENLY LIGHT IN EARTHLY DARKNESS

The Rev. W. Justin Evans, Bromley, Kent, England

[Critical Note.—This sermon follows a peculiar style of formation. It is not divisional—not separated by what Americans style "captions"; but is accentuated by brief and striking sentences which take the place of "heads." One of the disadvantages of this style of preaching is that, tho in the printed sermon the emphasis can easily be made to appear by the use of special type for these leading expressions, it is not so strikingly marked in the delivery as when the divisions are enumerated. This sermon belongs to the philosophic category of homilies. It is not intended to display the preacher's critical faculty, nor is it, properly speaking, an exposition, but as an address on the philosophy of human experience it is worthy of study as an excellent model. The tone of the preacher is here musical with a strain of sanctified optimism. It is the function of the pastor of a stated people to infuse sunshine into the spiritual atmosphere, not to administer depression to souls already in many cases reduced to dejection. Mr. Evans, like many other Welsh preachers, combines extreme simplicity with frequent poetic phraseology. There is not a compound sentence in the whole discourse, so that the attention of the hearers could not at any point have been strained to weariness.]

Unto the upright there ariseth light in the darkness. —Ps. 112 : 4.

Everywhere the blessing is given on conditions. Men fail to receive because they refuse to meet the conditions laid down. Even grace can enter only the open heart and a free salvation can be gript only by faith. Men can waterproof the soul and keep perfectly dry in a shower of blessings. They can even touch the Christ and no virtue goes out of Him to them. They can see His marred, yet beautiful face and have no desire for Him. Tho they hear His offers, they will not come unto Him and have life.

In the text there is a promise of light, but it is only to the upright. No Esau can ever inherit the blessing meant for Jacob. It will not fit. God knows our frames and makes the robes to suit us. A father can hand down an estate to his heir, but not character. That must be one's own. So are the divine blessings. They are not given at random, but are made to fit individual needs.

The wise man of old was puzzled because "There is one event to the righteous and to the wicked." But he forgot that the "one event" could not possibly mean the same to both. Life is not the same to them, trial is not the same, death is not the same. The ox and the man look on the same meadow, but how much more does the one see in it than the other. Even different men see differently. To Peter Bell the primrose by the river's brim was a primrose, and it was nothing more. But to the poet who has a charm that understands the spirit of beauty, in things common—

The meanest flower that blows can give
Thoughts that do often lie too deep for tears.

One said of old that "God has rewarded the good enough by making them good." It is true, for to be made good is in itself riches, happiness, and life. We may be sure that there is no contrivance by which bad men may be made to feel as good men do. There is no power that can give the same light to crooked, false men as to the upright. Christ saves bad men only by making them good, and makes them right with God before He can take them to God's heaven. In fact, there are spiritual riches which we can get only by growing up to them. Dwarfish natures can not reach them. There are mountain-top experiences that can never be enjoyed in the valleys. We must climb for them. If we walk uprightly we shall have light and blessing and the future will bring us opportunities which we may throw away or turn into golden deeds. Our life is very much in our own hands, to spoil or adorn, to waste or to enrich, as we like.

The man who in the text is promised light is the upright. He dares stand on his feet, does not cringe to the great, nor apologize to the foolish. With a clear conscience he can look all the world in the face. He is upright. He does the right thing at any cost. He stands four-square to all the winds that blow. He does not deal in crooked ways, but does the straight thing. He will follow truth over Niagara if needs be, or into the lion's den. He is not to be frightened back by the barkings of dogs, nor wooed away by the smiles of pleasure. He will neither be bullied nor bribed. He is not in the market to be bought and sold. Such a man will even in darkest nights of perplexity do the right that he knows, feeling sure that he will not lack more light further on. Such a man's heart is fixt. He knows what he should do and he will do it. He is no feather in the wind to be blown any way. He is upright and downright,

gifted with a healthy obstinacy for doing right.

We must admit that the hard and sometimes harsh theology of our fathers made strong men. I am afraid the softer theology of to-day has a tendency to make a race of weaklings. There seems to be nothing worth contending for. Even among Christians we have too much moral flabbiness and too little grit. We want less willow and more heart of oak, less jelly and more granite. But uprightness means more than strength and straightforwardness. Honesty is not the whole of goodness. Grace beautifies a man all round, makes him altogether lovely. The text says that the upright is "also gracious and full of compassion." This, in the preceding Psalm, is spoken of God Himself; here it is spoken of God's man. Godliness then is God-likeness. We are to be copyists, imitators, followers of the Highest. But we can be this only as we possess His life, His spirit.

True manliness is not all strength, but strength blended with grace. The good man is not only brave, but is also a gentleman. A follower of Jesus should never be rude nor harsh, but should be gracious, courteous, kind, and full of compassion—or how can he represent the sweetest as well as strongest Man who ever lived? The Christian should have nothing sour nor disagreeable in him, but should be brimful of a kindly, tender humanity. Let us be upright by all means, but not hard; upright, not as the cold iron pillar, but upright as the tree, graceful and fruitful. Strength and beauty are in God's sanctuary. Even the firmest pillars there have lily work at the top. Be stedfast, be upright, but don't forget the lily work. Be unyielding to the call of the tempter, but give way to the cry of the poor and needy. Christ's people have hearts as well as hands.

It is implied, as you see, that even the upright will have his seasons of darkness. Indeed, he will most likely neither expect nor wish to escape the dark. He would choose only the pleasant paths, but that he knows they lead only along the commonplace valleys, whereas the paths of peril and pain lead up to the mountain top where the light comes first and lasts longest. The evening and the morning form the day, and in the day the evening forms as important a part as the morning. Indeed, the night is in many respects richer than the day. It hides one world, it reveals hundreds. It is said that plants do most of their growing in the night-time. I think that spiritually most people do the same. They learn most and grow most in the night-school of trial and disappointment. Fiery trials often make golden men. Our wits are sharpened on the grindstone of necessity. Need calls out the reserves of the soul. "Oh," says the saintly Rutherford, "what owe I to the file, to the hammer, to the furnace of the Lord Jesus." God's pain is never in vain. His sufferings are never for nothing.

Man, to be man, must struggle, fight, and conquer. He must struggle on even to keep what he has, and if he wants more he can have it only in the sweat of his face. His very dinner is a victory over many opposing forces. His clothing is won in battle. The house in which he dwells is a conquest. All progress is through war and sacrifice. Those who oppose us teach us. The war with the Philistines brought forth Samson's best, but the caresses of Delilah robbed him of his strength and showed him at his worst. It is ever so. A world without pain, without a trial, without a sorrow would be a world without a hero, without a saint, without a martyr.

Nothing succeeds like failure. On noblest natures failure acts like a spur to greater efforts. Men are stung to victories. Out of weakness they are made strong. Out of failures they are made conquerors. It was bitter for Joseph to be banished from his father's house, but it really was the making of him. It was painful for Dante to be expelled from his much-beloved Florence, but without that, and all it taught him, he could never have written his matchless poems. Trials make furrows deep in hearts and faces. In them God sows His most precious seeds and plants His most heavenly flowers. Every noble character is a harvest from toil and sorrow, struggle and sacrifice. Where can you find any saintly soul rejoicing in the light who has not got into it through the darkness? Not Joseph, not David, not Paul, not Luther, not Wesley. Where can you find a revolution that has not had its martyrs, where progress without pain, where liberty without a struggle? Yea, there is no salvation without the rugged cross, the crown of thorns, and precious blood.

For the upright there is light in the darkness itself. He has no night without its stars, no cloud without its silver lining.

There is darkness, but it is never all darkness. The cross is the accepted symbol of Christianity, but should it not be the cross and the crown? Sacrifice goes arm in arm with glory, death with life.

A good man, once asked if he was going to heaven, replied, "Going to heaven, why, I live there." Yes, all the way to heaven is heaven. The upright man has heaven now, for he has Christ now. He eats of the grapes of Eschol in the wilderness. He has the earnest of the inheritance, a bit of heaven within. Where Christ is, everything is right. Let us be happy in Christ now.

> In His face is light,
> In His shadow healing too.

The darkness is certainly not all gone, but there is light enough to know the way, to do the work, and to see the Leader. If you know and trust the Guide you can go a step at a time; keep "inching along," and sing right gladly as you go.

The old philosophers used to say that in this world the bane and the antidote always grow near each other. Beside the stinging nettle there is the healing dock-leaf. In Peru where the fever is prevalent is also found the bark that cures it. Certainly it is so in the spiritual life. The help is close by every need, the healing branch is near every Marah. There is strength for our weakness, comfort for all our troubles, and healing for all our diseases. "Light is sown for the righteous and gladness for the upright in heart." You can have the darkest paths made joyous by secret fellowship with Christ. It is better with Jesus in the dark, in the sick-room, in the dungeon, anywhere, than to be in the light in the palace without Him. With Him the prison becomes a temple, and Baca becomes a well of water. The upright may be prest on every side, yet he is not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed.

For the upright there will be light after all the darkness has passed away. He does not expect uniform victory here, but he declines to accept any defeat as final. A troop may overcome him, but he will overcome at the last. The victory may come soon, and on earth, as it did to Joseph, to Job, and to Daniel. It may not come here at all. Many of God's noblest sons have never seen the day of success in this world. They have been put to bed in the dark. Like Moses they have seen the Land of Promise afar off, but have never trodden its sacred soil.

"On the earth the broken arcs, in heaven the perfect round." The rainbow we now see is only an arch on the cloud, above it will be a circle around the throne. But even now the upright believes that however long the night may be, the morning cometh. The darker the hour, the nearer the dawn. When evils become unbearable they touch the point of cure. Things at the worst will either end or mend. Evil is only for a time, goodness is eternal. The false notes in earth's music will all die out, the true harmony alone will be carried on. Darkness will not last forever, the light will pierce it, melt it, scatter it. And then "there shall be no more night."

We sometimes think progress is slow and evil is strong, but amid all the strifes and fightings we hear the voice of the all-conquering Christ saying: "Lo, I come." He is winning His kingdom, the kingdom of love and truth. He will not fail us, nor fail any who trust Him. His kingdom is ever coming, never fully come. It is an eternal expansion. To-morrow will not be as to-day, but better.

In this confidence let us face the future. The Lord's servants are not to be forever in the dark, they are not fighting a losing battle, for the battle is the Lord's, and our defeat would be His too. Our victory will be His also.

We are facing the sunrise—and the day of God is near. We will not worry as to the when and the how, but will leave all that to Him whose we are and whom we serve. One thing we know, "unto the upright there ariseth light in the darkness." Let us then keep upright and work on "until the day break and shadows flee away."

Earl Shaftesbury—the good Earl—in one of his last public speeches said:

> We shall beat the devil yet, if we only keep on to the end and never despair.

Yes, friends, we shall beat the devil yet, for God is with us. By faith we can already see some light in the darkness, yea, see the dawn of a brighter day for ourselves and for our fellow men. It is already on the way, and will soon be here, if we keep on working, praying, trusting. "Weeping may endure for a night, but joy cometh in the morning."

THE IMPORTANCE OF HOME TRAINING

The Rev. E. A. Repass, Ph.D., New Market, Va.

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.—Genesis 18:19.

The Lord here exprest great confidence in Abraham, that he would bring up his children and his whole house in supreme love and obedience to Him. The circumstances under which He gave expression to this confidence are peculiar. The Lord was about to destroy Sodom and Gomorrah for very grievous sin. For a time, in close personal association with Abraham, both in his tent and by the wayside, the Lord withheld from him His purpose regarding the wicked cities of the plain; but finally told him unhesitatingly and plainly of their impending destruction; assigning as a reason for such ultimate communication that Abraham was a faithful and righteous man, and, therefore, altogether worthy of such divine confidence and trust, "for the secret of the Lord is with them that fear him."

This Scripture brings to our attention a very important subject, namely, "Home Training," or "Family Discipline," because, after all, it was this for which the Lord commended Abraham in the text.

The family is the basis of social, religious, and political life, and not the individual, as maintained by Kant, Fichte, and others. From the family, and the family alone, has grown the idea of church and state. It follows, then, that as the family is so will the nation be, in its religious, political, and every other aspect. The family makes or mars society in all its relations and doings. It is the home training that fixes and determines, with iron hand, national weal or wo. Keep pure the fountain of the home and ours will be a clean and vigorous country; but taint that spring and all will be bitterness and death. Strike the average of the family, and you have the mean standard of the nation, for the stream can not rise above its source. In the home and training of to-day you have the inevitable life and times of to-morrow. The boys and girls of to-day will be the men and women of to-morrow. It has been beautifully but truly said that our strongest national defense is not army and navy, guns and forts, but the boys and girls of this land —the homes of our people are our strongest forts. It is not the public school, college, university, or military and naval academy alone that fits and trains men and women for public place and responsible position; it is done in large measure before they leave the parental roof. Schools can only give touch and tone to what has already been done in the home. The one defect in all education to-day is that it is practically done before we think it scarcely begun. In tenderest years life impressions are made, habits are fixed, and characters are formed. The home is the world's great and greatest training-school, and who neglects that neglects all.

Once we were a home-loving and home-abiding people, but this, alas! is the age of the boarding-house and the club. Country-people are moving into town, and town and city-people find it more convenient or cheaper to take meals away from home. Men, and frequently women, are away during long business hours, and the club and society take up the evening, so that only a few hours remain for the home—a few hours of darkness for sleep. Sometimes the quiet of the home is altogether given up for the noise of the apartment and the glare of greater publicity. The Sundays, too, are often proscribed by sport and pleasure, so that there is little or no home life left in many instances In the general breaking up of the home life family discipline is altogether destroyed or shorn of its strength and power, and if this continue, I have only gravest apprehensions for the future. Club or society life is an unsatisfactory substitute for pious home training and old-fashioned godliness. If business cares are immoderate and unreasonable, had we not better slap business full in the face, and take time to save the homes and the children? Can we afford, even in this commercial age, to sell such values for a few paltry dollars?

Too often, in the average home of to-day, the parents do not control the children, but the children have control over the parents. The child is either allowed to have its own way, or has it over parental protest; and yet the parents do not seem to be alarmed about it. The insolence and the impudence of the average child of to-day is a matter of growing concern among thinking people. There is little respect for parents, none for

elders and superiors, and scorn and derision for all others. Not once, but many times, I have heard the child defy and curse the mother who brought it into the world. In short, the average child of to-day has no superior; he is lord of all, but subject to none. Only recently, in one of our important cities, a respectable and inoffensive man was murdered for upholding the impudence and rudeness of some children. The murderer was a prominent and influential business man, but he had been goaded on to madness and desperation by the mockery and insolence of the children. Those children were murderers no less than the man they drove to the crime. No wonder our jails are full, and the hangman is busy; and parents help furnish them their ghastly and terrible work by neglecting their duties in the home.

The testimony of the Lord concerning Abraham was, he will command his children to keep the way of the Lord. He was not one to advise and suggest; he believed in compulsion. With him it was not a question whether his children wanted to serve the Lord or not, he made them serve Him. Individual wants and wishes were not consulted in matters of faith and religion—there was but one thing to do here, and that to obey the Lord God in all that He required. He no more asked the young man Isaac whether he wanted to serve God than he asked the babe Isaac whether it wanted to nurse or sleep. He decided what it was best for his children to do, and he made them do it.

And not only the children of that godly man, but servants and all his house were brought under his immediate control and direction. Every herdsman, huntsman, camel-driver, and domestic was commanded to serve the Lord. These all looked to him in temporal things, and he felt responsible, before God, for the wants of their higher and spiritual nature. Knowing what was best for them at all times, and greatly feeling his responsibility for all dependent upon him, he did not hesitate to secure their best interests even by constraint and authority. No wonder God was pleased with the man, took him into loving confidence, and made of him a great nation.

But not Abraham alone, of the patriarchs, was faithful; he was but one of many zealously devoted to the service of God. Israel, as a nation, was scrupulously careful in the training of her young. Most refreshing, indeed, in these times of fearful neglect, is the study of the patriarchal life and home. The father was the unquestioned head of the family, and as such for hundreds of years was rendered an almost servile obedience from the humblest servant to the proudest son. There was no turning aside from his instruction or toying with his command. All disputes and questions were referred to him as absolute arbiter, and his was a decision from which there was no appeal. Still, he was not a cruel tyrant, but a gracious and loving father, wise in all his counsels and just in all his ways. The patriarch was prophet, priest, and king at once, in the administration of his household affairs.

As prophet, his chief duty was the religious instruction of his house. The patriarch was the teacher, the children and servants the pupils, the word of God the text-book, and every opportunity and unoccupied moment, school-hours. At the noon or evening hours, while the family were not otherwise engaged, the master of the house was teaching them the word of the Lord. This the daily task when done with field or flock. And after the rest at noon, as they were going to the field or walking by the way, still they talked of the Lord. The evening quiet of the home was pervaded with religious duty, and the retiring and rising hours were saturated with the word. The morning, evening, and daily devotions were beautiful beyond description, and well might Israel say, "Thy word have I hid in mine heart." The divine instruction was most carefully obeyed: "Thou shalt teach my words diligently unto thy children, when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up; yea, thou shalt write them on the doorposts of thy house and on thy gates" (Deut. 6:7). The word was the theme of all instruction, and the burden of all conversation.

But the patriarch was priest as well as prophet. He not only taught his house how it ought to keep the way of the Lord, but he was also priest to purge away actual transgressions, the besetting sin of the holiest child of God upon earth. In patriarchal times the father himself offered the sacrifice with his own hand and upon his own altar, for himself and his house. When the waters of the flood were gone Noah built an altar unto the Lord and offered burnt-

offering upon it. Whether Abraham pitched his tent by Bethel or dwelt in the plains of Mamre, he built an altar and called upon the name of the Lord. The patriarchal encampment or wanderings could be plainly followed by Jehovah altars that dotted the way.

Job said: "It may be my sons have sinned and renounced God"; so he rose up early in the morning and offered burnt-offerings according to the number of them all. And this, perhaps, was a daily precaution, a daily sacrifice for daily sin.

But the patriarch was more than prophet and priest; he was king also. There was no government then but that of the home and tribe, and the patriarch was the sole guardian of temporal as well as spiritual interests. Life was simple and wants were few, and such government as was needful could be very well administered by heads of houses, or father-princes.

The military of the home was called out to drive away the robber, punish the thief, or avenge the family wrong. Punishment was meted out to the offender within the home, and reward bestowed upon the deserving by the head of the house. The father selected a wife for the son and arranged for the marriage of the daughter. The council of the home was the law of the land, and the will of the father was supreme.

In extreme cases extreme measures seem to have been resorted to. The power of life and death was unquestionably exercised by the patriarch, and sometimes, it would seem, very arbitrarily. Isaac offered no resistance on Mount Moriah, because he conceded to his father the right to take his life. It was not an empty boast when Jacob declared that whoever had stolen the gods of Laban should not live.

I refer to these instances of the death sentence, not with approval—for they were the rash acts of foolish men—but to show how positive, stern, and absolutely unyielding the old patriarch was in the management of his home affairs, and what rigid discipline and severe training he maintained.

There are some, however, who would rise up with the fires of indignation burning to denounce Abraham as a fierce and bloody tyrant, while they would brand his household as stupid and senseless slaves of barbarian times. But let us remember that that home was a divine institution, overshadowed with the divine presence, and that Abraham was specially commended by the Lord for faithfulness in the training of his house.

It is true, there is a painful contrast between such a home and many at the present time, but the advantage is with the patriarch, and the shame with us. It is to our awful shame that children grow up to do as they please, when it is our plain duty to command them to keep the way of the Lord. They may only tread upon our toes now, but ere long they will trample upon our hearts. We spare the rod, but spoil the child, and make it impossible for it to succeed in life, by neglecting that training which alone can bring success. It is sad to see hosts of children growing up for the barest treadmill of existence, to hang like a millstone upon the community, or for the penitentiary or death-chair—all because parents do not do their duty.

It is in the towns and cities that children seem to have grown most alarmingly away from parental control, and to have waxed grossest in their impudence. This is due in large measure to parental carelessness, consuming idleness, dangerous companionship, and pestilential herding together of children. The father is so busy that he has no time to keep his children out of the way to hell. The mother lets them run the street, or leaves them in the care of an ignorant nurse, while she devotes her time and attention to dogs and novels. Down with the dogs and servants, and more personal attention to the children, or the hand that rocks the cradle will cease to rule the world! Allowed to live on the streets, to become familiar with the slang, profanity, and indecency of the streets, with the basest companionship of the city—what can you expect of a girl or boy growing up under such circumstances as these? If they escape the penitentiary and house of infamy, they will not owe it to parental care and concern. Find something for the children to do, and keep them off the streets as you would keep them from the Evil One himself.

But not all the bad children are in the city; the country has its share also. In the quiet country home, where the child is constantly overshadowed by parental presence and love, conditions are but little improved. Here it is not idle hands for which Satan finds employment, or bad companions that mislead; the poison seems to be in our very life and times. Here it is the most common thing

to hear children speak in the most disrespectful way of those whom they have been divinely commanded to honor and obey. When parents attempt to advise or reprove the children laugh at them as old-fashioned and ignorant. Parents are frequently responsible for this. When they were growing up they had to clear away the wide-spread forest, fight the murderous Indian, wring out a frugal living from an unkindly soil, or do battle for their country, and had no time for schools and education. Not so the children, for the poorest have the advantages of the common school, if not the privileges of the high school, and parents often feel that the children know more at ten than they do at fifty. Hard-working people, who have fought their way from poverty to competence, encourage their children to a life of ease and idleness, and point them to better things than they have had. Such children soon become imprest with a sense of vast superiority to their plodding parents, and taking the reins into their own hands, drive the old family chariot whithersoever they will, with father and mother attached to it.

The best interests of the child demand that it be brought under the most careful training in the home during formative years, that it may be fully prepared for the duties of responsible and intelligent manhood and womanhood. Childhood is not only a time to laugh and to play, but to grow and to develop, till one shall come into full use of all the powers and faculties of mind, soul, and body, for the great conflict of life.

It is the solemn drill hour for the serious fray of life that will so sorely try the souls of men. If every opportunity of the home be not carefully improved and the child fully trained and disciplined, he is at woful disadvantage, and must halt through life because of parental neglect. For the parent to fail here is to be guilty of the grossest criminal negligence, to smite the child with his own hand or to slay it before his very eyes. For bread will he give it a stone? for a fish, a serpent? for an egg, a scorpion?

But let the child learn the lesson of loving obedience in the home; and in deferring to the will and wish of others it will learn to control itself; and when one has learned to rule the kingdom of self he is not far from the kingdom of God. Better is he that ruleth his spirit than he that taketh a city. Obedience is not only the first, highest, and only requisite of the soldier, but of every calling known among men. When one has learned obedience, courage, confidence, self-respect, and self-control, storms may howl and tempests rage, but the step is unfaltering, the purpose true, courage unshaken, and success more certain than the sun.

The child may resent and resist parental firmness and control for a time, but it has refused medicine in its sickest hour and grasped the dangerous knife in its tiny hand. The sting of the rod is often more severe for the parent than the child, but we dare not weakly turn out face from duty or sinfully betray a divine trust.

But the welfare of the nation also demands the utmost care in the training of the home and the discipline of the family. Carelessness in the home is not only reflected in the individual, but also in the nation; for the life of the nation is the life of the combined homes of the nation. The homes make the nation, and not the nation the homes. If there is a preponderance of good men and women in the nation, it is because good homes are in the majority. If the State and national leaders are true and honorable men, it is because they had faithful, praying fathers and mothers. If the time shall come when this nation shall forget God and be turned into hell, it will be because the parents in the homes are untrue to God and do not command the children to keep His way. If men are taught honesty and uprightness in the home, when they become citizens of the State, in private capacity or official position, they would rather sacrifice their right hand than do wrong or pervert justice or judgment. If they are taught to obey the rules and regulations of the home they will yield a cheerful obedience to the laws and requirements of the nation. But if they despise and scorn the discipline of the home and rebel against its authority, they will be anarchists and revolutionists and terrorists in the nation. If they are taught to love the right and to frown down the wrong in the home, they will stand at the polls as the guardians of national purity and integrity. But when the child is allowed to lie and steal in the home, and rule and plunder there, do not blame him for pursuing a similar course on a larger scale in the affairs of the nation.

At the present time the nation is in disgrace because of scandal and corruption in important position and high life. Graft is

on every hand, and the trusts are filling the land with portentous shadow.

But the day of visitation and judgment seems to be at hand, and, arousing themselves to a sense of the great national insecurity, the people are disposed to resort to extreme measures and methods, and to make an example of some as a warning to the many.

The roots of the national evil run back into the home, and the only way entirely to eradicate the sin and shame of the nation is to uproot it in the home. The right way to make an honest man is to make him honorable before he becomes a thief. The one sure way to reform and reclaim is to begin before there is any need for it. If you would abolish corruption, fraud, misrule, anarchy, and every other evil in the nation, break it up in the home, and it will trouble you no further. Make your homes clean, and the nation will be clean; keep your homes pure, and the nation will be pure forever.

And what is true of the State is also true of the Church. The carelessness and the indifference, the lukewarmness and lack of vital godliness in the Church to-day is directly and abundantly traceable to the Christian home. The Church is sick and dying because of pestilence in the home. Our love is so cold and faint in the Church because we live at such a poor, dying rate in the home. The family altar has been broken down, the Bible is a neglected book, the catechism has been put aside, there is no time for prayer and meditation, no time for religion and God in the home. Few children, I fear, can truthfully say they ever heard their parents pray. Verily, verily, these things ought not to be. We have forgotten God, sold ourselves for naught, and our foolish lamps are going out, when, behold, the Bridegroom cometh, and the door will soon be shut.

The earliest church was the church in the home, both in its Old- and its New-Testament forms. Again and again in his epistles, Paul sent greetings to the "Church in the house." We want the Church in the home, and until we get the Church in the home we will not get the home in the Church. Be faithful in the home, then, because duty demands it, the welfare of your child depends upon it, and the good of the Church and State requires it.

THE RELIGION OF ABRAHAM LINCOLN

The Rev. Edgar DeWitt Jones, Bloomington, Illinois

For he endured as seeing him who is invisible. —Heb. 11: 27.

Great men are more to be revered than great principles. In the abstract principles are powerless; it is only when they are embodied in a human life that they become potent. So it came to pass that the mighty principles which underlay the "irrepressible conflict" found their incarnation in the life and labors of Abraham Lincoln.

In some respects the year 1809 was the most eventful of the nineteenth century. Its eventfulness lies in the fact that it was the birth-year of a group of men whose life and labors are monumental. It gave to poetry the erratic but brilliant Edgar Allan Poe, the witty Oliver Wendell Holmes, and the great lyric master, Alfred Tennyson. It gave to music Chopin and Mendelssohn, to science Darwin, and to England, Gladstone. Eighteen hundred and nine was also the birth-year of Samuel F. Smith, author of "My Country 'Tis of Thee"; but that which makes the year ever memorable to Americans is the fact that on the twelfth day of the second month it gave to the world the great-hearted patriot, Abraham Lincoln.

So much has been said and written concerning this great man, so many eloquent tongues and gifted pens have paid him homage, that to contribute anything new or fresh to such a subject seems well-nigh impossible.

You have thought of Lincoln as a lawyer, as an inimitable story-teller and gifted orator, you have thought of him as a wise legislator and far-seeing statesman, but have you ever thought of Lincoln as a deeply spiritual man, naturally religious and a Christian?

Paul in the Thirteenth of First Corinthians affirms that there are but three graces that abide: faith, hope, and love, and that love is the greatest of these. In the life of Abraham Lincoln these graces are to be found in large and luminous quality. Think of his faith. If I were seeking a Scriptural text upon which to base what I shall say con-

cerning this grand character, I should take it from the eleventh chapter of Hebrews, where the author, referring to Moses, says: "For he endured as seeing him who is invisible." Lincoln was as truly a pioneer of faith as was the "Father of the Faithful" when "he went out not knowing whither he went." Some men's lives are never fruitful for good because they do not possess or have not cultivated this faith faculty. They ask to see the distant scene. They must see the way to the end or else they will not move out and on at all. Let it be said reverently that God can not use such men in the furtherance of His wise plans for humanity. They are "choked channels" through which even divine Power can not work. Contrariwise are the great souls who, feeling within themselves the thrill of the divine current, yield their lives to it with abandon. Martin Luther was such a man. Cromwell was such a character, Savonarola was of the same heroic mold. Convinced that they were right, never doubting the final issue, these great souls went on their course, which led straight into persecution and martyrdom.

No man in the public life of America had a stronger faith in the guidance of God and in the ultimate triumph of right over wrong than Lincoln. What a notable answer that was which he made to a minister who exprest the hope that the Lord was on the side of the Union. "I know the Lord is always on the side of right," he declared, then added with deep feeling, "but God is my witness that it is my constant anxiety and prayer that both myself and this nation should be on the Lord's side." Perhaps none of Lincoln's speeches reveal his sublime trust in God so clearly and at the same time so pathetically as does his farewell address on leaving Springfield.

A crowd of at least a thousand was assembled to see their old friend and neighbor depart for Washington. It was a raw and dismal day with cold rain falling. The enthusiasm of the people was dampened by the foreboding of national strife and difficulty, as well as by the somberness of the day. Just as the train was about to leave the station, Mr. Lincoln came to the rear platform of his car and raising his hand said: "My friends, no one, not in my situation, can appreciate my feeling of sadness at this parting. To this place and the kindness of this people I owe everything. Here I have lived a quarter of a century and have passed from a young to an old man. Here my children have been born and one is buried.

"I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested on Washington. Without the assistance of that divine Being who ever attended him I can not succeed. With that assistance I can not fail.

"Trusting Him who can go with me and remain with you and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope, in your prayers, you will commend us, I bid you an affectionate farewell."

But did Lincoln believe in Christ as the unique Son of God? Bishop Matthew Simpson, who saw more of this side of Lincoln's character than any other man and who delivered the eulogy at his grave, said that he did. Such a testimony from such a source is of great worth. In conversing in 1860 with Mr. Bateman, State Superintendent of Schools, Lincoln said, "I am nothing, but the truth is everything. I know I am right, for I know liberty is right, for Christ teaches it, and Christ is God." There is evidence that in Mr. Lincoln's early years he had doubts as to the divinity of Christ, but there is also abundant evidence to show that these doubts were lost in the grand Christian fortitude and humility of the maturer man.

I would not be understood as affirming that Mr. Lincoln held any particular view as to the deity of Jesus or that his faith could be squared in every particular with what is commonly called the orthodox position. I only insist, what the records will bear me out in saying, that this great man grew into an increasing appreciation of the claims of Christ and that in a sublime spirit of love and faith he became one of His disciples.

Here is Lincoln's confession: "When I was first inaugurated I did not love my Savior. But when God took my son I was greatly imprest; but still I did not love Him; but when I stood on the battle-field of Gettysburg, I gave my heart to Christ and I can now say I do love the Savior."

Lincoln was a constant and profound student of the Bible. His public speeches are so enriched with Biblical phraseology that at times they seem grandly prophetic.

To Joshua Speed he said: "I am profitably engaged reading the Bible. Take all of this book on reason that you can and the balance

on faith, and you will live and die a better man."

On another occasion, when the colored men of Baltimore presented him with a Bible, he said, "In regard to the great Book I have only to say that it is the best gift which God has given to men. All the good from the Savior of the world is communicated in this Book."

I have taken the pains to go through Lincoln's published works, his speeches, his letters, and many of his public papers, and I have marked every reference to God, to Providence; every Scriptural allusion, and in so doing I have frequently been astonished at the result. Some pages are literally covered with pencilings, some single paragraphs contain as many as half a dozen such allusions.

Mr. Lincoln believed in prayer. He often knelt before his Maker and poured out his heart in fervent supplications. He prayed for the nation, for the success of his army, and even for the enemy. He more than once declared that the victory at Vicksburg and Gettysburg came in answer to his prayer. To Bishop Simpson, who called once when the clouds were thickest, Lincoln said, "Bishop, I feel the need of prayer as never before. Please pray for me," and the two men then fell on their knees in prayer to God for strength and guidance.

Nor should Mr. Lincoln's large spirit of hopefulness be forgotten. Here again he resembes the noble patriarch of the faith "who against hope believed in hope." Those two eloquent phrases in his second inaugural "with high hope for the future" and "fondly do we hope" are indicative of Lincoln's wholesome and never-failing optimism. When others saw only ominous clouds and driving storms he discovered linings of silver and was sure "it was about to clear up." When his colleagues became despondent and both looked and talked defeat, his expressive face grew droll with humor and he would tell a story that made pessimists so far forget themselves as to laugh abandonedly. Hope it was, both stedfast and sure, and which entereth into that within the veil that anchored his large soul.

But the crowning glory of Lincoln's religious life was his love. He was one of the tenderest, most forgiving of men. He never spoke unkindly of any man, even an enemy. "It was his nature," said General Grant, "to find excuses for his adversaries." Indeed, there has not been a man in America's public life so supreme in gentleness and broad sympathy as Lincoln, tho William McKinley was much like him in this gracious and Christ-like quality.

Consider Lincoln's own beautiful testimony:

"I have never knowingly planted a thorn in any human heart, but I have always endeavored to pluck a thorn and plant a rose wherever a rose would grow."

The incidents of his goodness of heart are so many and so rich that he who would single out but one or two as illustrative of this luminous trait is bewildered by the vastness and wealth of available material. In some particulars I regard the following as one of the most touching:

One day, when the President was with the troops who were fighting at the front, the wounded, both union and confederate, began to pour in.

As one stretcher was passing Lincoln, he heard the voice of a lad calling to his mother in agonizing tones. Lincoln's great heart filled. He forgot the crisis of the moment. He ordered the carriers to stop. Kneeling and bending over the wounded soldier, he asked, "What can I do for you, my boy?"

"Oh, you will do nothing for me," he replied, "you are a Yankee. I can't hope that my message will ever reach my mother."

Lincoln, in tears, his voice full of tenderest love, convinced the lad of his sincerity and he gave his good-by words without reserve. The President directed them copied, and ordered that they be sent that night, with a flag of truce, into the enemy's lines.

Lincoln wept with those who wept. More than once this "man of sorrows" said: "I have not suffered for the South, I have suffered with the South." The heart-broken mothers who visited him at the White House and appealed to him to save their boys from prison pen or sentence of court-martial found a man like unto Him who stood up in the synagog at Nazareth and said, "He hath sent me to proclaim release to captives and to set at liberty them that are bruised."

How radiantly the great love of Lincoln shines in that closing paragraph of his "Second Inaugural":

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in, to bind up the nation's

wounds, to care for him who shall have borne the battle, and for his widow, and his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves with all nations."

One of the most striking testimonies to the religious life of Lincoln is the fact that so many denominations have claimed him.

Lincoln's mother was a Disciple or a "Campbellite," as the members of that communion were nicknamed in its early history; his father was a Baptist, his wife was a Presbyterian, and during his residence in Washington, Matthew Simpson, the great Methodist bishop, was often his spiritual adviser. In earlier life, Lincoln's intellectual difficulty as to the deity of Christ classed him with the Unitarians, so it has come to pass that all of the above-named communions have at one time or another claimed him as of their faith. This in itself is an extraordinary and unique tribute to a character that was simply, naturally, and beautifully religious.

Mr. Lincoln's religious life had its limitations, and it is but fair that they should be stated here. He never united with any church, and, so far as we know, never partook of either of the ordinances. In this one particular, Lincoln's religious life suffers when compared with McKinley's, who, like Joshua, left nothing undone of all the Lord commanded. It is well for us to remember that Mr. Lincoln's religious life is great not because he failed to value these things, but in spite of that fact.

The world will never cease to need such lives as Lincoln lived. They are the salt of the earth. Such a life never ceases to live; such devotion to principle, such trust, such power of heart does not nor can not cease with the grave.

And so they buried Lincoln? Strange and vain!
Has any creature thought of Lincoln hid
In any vault, 'neath any coffin lid,
In all the years since that wild spring of pain?
'Tis false, he never in the grave hath lain.
You could not bury him altho you slid
Upon his clay the Cheops pyramid
Or heaped it with the Rocky Mountain chain.

They slew themselves; they but set Lincoln free.
In all the earth his great heart beats as strong;
Shall beat while pulses throb to chivalry
And burn with hate of tyranny and wrong.
Whoever will may find him, anywhere
Save in the tomb. Not there—he is not there.

Why Lincoln will be Remembered

To-day Abraham Lincoln stands the tallest, the sublimest and the most commanding figure in our American life. Lincoln's name grows with the years, and for four reasons:

Because he was a man of the soil. Like Melchizedek of old he is without ancestry. No one made him. He is neither the product of ancestry nor schools nor environment, nor anything else that man can touch and analyze. He comes from the great American plains, and like the plains of America he defies analysis.

Because he was a man of the people. Like the Master of old, he had a firm belief in and a great love for the every-day man and woman. You can judge men by the way in which they look upon the common people. The two tendencies in life as well as in government center round about this touchstone—the common people. Never has there been a day in our American life in which we have been more in need of the man who lives for and believes in the common every-day man and woman.

Because he was a man of sympathy and without malice. He could sympathize with all, censure none, and hold a grudge against no man. Some one has said that oratory in America knows three great events—Patrick Henry at Williamsburg, Wendell Phillips at Fanueil Hall and Abraham Lincoln at Gettysburg. Never has oratory risen higher, but it was the oratory of a life and not the product of the study. Every line reveals the man—the man of sympathy, the man void of malice, the man filled with a great and noble purpose.

Because he was a man of faith. It was not faith of the conventional type. Possibly it was not entirely a faith which this age understands. Only those who have touched the pioneer life of a half-century ago—the life of broad freedom on the great prairies—the life far away from the organized church and its activities, these only can understand and appreciate Lincoln's faith. The religious life of those pioneer settlements fed on the Word of God, read alone and in solitude, read as a rule without the guidance and incentive of pastor or teacher. It was his to breathe in the free air of the pioneer and it was his to have a faith noble and sublime—a faith which grew and became stedfast as the burdens and responsibilities multiplied.—W. H. Hopkins, D.D., Denver, Colo.

OUTLINES

Lincoln: A Man of Vision

I. Aspiration: When, as a young man, he stood in the great slave-mart of New Orleans and saw negroes sold to the highest bidders, he said, "If ever I get a chance to hit that thing, I will hit it hard, by the Eternal God." He was then only a backwoodsman, teamster, boatman, and rail-splitter.

II. Conviction: When Lincoln's whole being became awakened to the wickedness of slavery he was laid under conviction that it would be exterminated through bloody struggles of war, and was deeply imprest that he would be used in some way to help.

III. Execution: He was elected President. He had hinted that the constitution granted him the power to remove slavery as a military measure. He spoke and it was done. He hit the "accursed thing" and he hit it hard.

The Achieving Life: Lincoln

I. He made the most of what he had in hand and could get hold of. He gathered up the fragments of learning and experience, culture and devotion, time and opportunity, transformed them into life and character, and made them bend to his purposes.

II. His was a surrendered life. He gave himself to one great life-purpose, and lived to see it accomplished.

Lincoln's Sterling Qualities

I. He was brotherly. The agitations of the problem of his day led him to independence of thinking and expression and developed the grand brotherliness of the man. His heart harbored no malice or resentment, but universal sympathy.

II. He was devoted. Said he, "When I think I am in the right, I am mighty hard to shake off." With all his gentle courtesy, his good humor, and apparent flexibility, his hand was iron, his will inflexible, his purpose law.

III. He was heroic. The opportunity to strike the decisive blow for liberty found him faithful to the heartfelt declaration of his young manhood. "If ever I get a chance to hit the accursed thing, I will hit it hard, by the Eternal God." The supporters of slavery found Lincoln was "as flint to their steel," self-sacrificing and heroic.

The Greatest Emancipator

If the Son shall make you free ye shall be free indeed.—John 8 : 36.

The two holidays of the month suggest: 1. America stands in history as the exponent of freedom. 2. Great movements embody themselves in great personalities: Washington and Lincoln were incarnations of movements in which they figured. Nevertheless we are still largely a nation of slaves in bondage to sin.

I. Every sinner is a slave. 1. An unconscious slavery; a choice delusion of evil to make sinner think he is free. 2. A slavery to (1) One's own impulses; (2) Certain enticements of evil.

II. The freedom Christ affords. 1. Freedom from guilt and the sense of it. 2. Freedom from the power of sin. 3. Freedom from the enticements of sin.

III. Freedom attained by "coming to Jesus." 1. By coming to His (1) Conception of life. "A man's life consisteth not," &c. (2) Zeal for righteousness and the divine fellowship. (3) Love for mankind. 2. Christ the embodiment of the gospel, more than Washington or Lincoln the incarnation of the movement in which he figured. 3. Personal fellowship with Christ sets free from sin.

Something to Live For

The life that I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave himself for me.—Gal. 2 : 25.

One of the deplorable facts of modern life is the increase in suicides. Reason—"nothing to live for." Contrast Paul's career of shipwrecks, imprisonments, etc., in the face of which he could write such words as the above. He had something to live for.

I. Found "in faith." Life without faith withers. Faith binding life to God's plan banishes despondency.

II. Rests in love. Life without love is not worth living.

III. Shown in a new purpose. Christ's salvation appears in new purposes showing on every hand. Saul the selfish tentmaker became Paul the unselfish missionary citizen of heaven. Cary's shoe-shop rose to the dignified office of a heavenly messenger to India.

A God So Nigh

What great nation is there, that hath a god so nigh unto them, as the Lord our God is whensoever we call upon him.—Deut. 4 : 7.

I. The law of Sinai is admittedly a finger-mark of the Divine. While the Psalmist admits that "the heavens declare the glory," he becomes more emphatic when he says, "The precepts of the Lord are right, rejoicing the heart."

II. This outward touch of the Divine finds a parallel in the sense of right and wrong hidden deep in the human heart. Hence outward formalities, like the heathen religions of Athens, are not efficient in finding God. Only when the Apostle led those formalists to that altar, "to an unknown god," could he say,—"Not far from each one of us"; "closer is He than breathing, nearer than hands and feet." Jesus led the woman of Samaria by saying, "Neither in this mountain nor in Jerusalem . . . but in spirit and truth."

III. Providential care completes the argument. Not luxury but sufficiency; denial of our petitions may be a sign of nearness, not absence. Our Lord's, "Why hast thou forsaken me?" was shortly followed by the victory over death.

IV. If further proof is needed, we have it in Immanuel, whose majesty and gentleness, love, and forgiveness compel us to say, "God with us."

When Weakness becomes Strength

Wherefore, I take pleasure in weakness . . . for Christ's sake; for when I am weak then am I strong.—2 Cor. 12 : 10.

Weakness is of two kinds: One, faint-hearted, flabby, says, "I can't"; the other, brave, persistent, hopeful, "glories in infirmities." Looking at the latter we may see how weakness may become strength:

I. When it sees deficiencies. Blind strength, on the other hand, is the greatest weakness; Samson, Nebuchadnezzar. "Is this not great Babylon which I have built," &c.

II. When its shortcomings lead to sources of strength. Paul's weakness was welcome "that the power of Christ" might rest on him. The Pharisee's boasted strength failed when the publican's admitted sinfulness brought a blessing. Peter's day of strength began with, "I am a sinful man."

III. Thus the way is open for awakening latent talent. Napoleon's most brilliant victory of the Italian campaign was won on a day when supplies were short and soldiers weary. Zaccheus's insignificance led him to the sycamore tree, thence to the feet of Christ. Only through humble doorways does divine power help the earth.

IV. Weakness, confident in faith, becomes strength. Moses with only a rod and David with a sling prepared the way for some "good thing to come out of Nazareth"

The Parable of Lost Opportunities

The kingdom of heaven is like unto, &c.—Matt. 25 : 1–13 (might read, "Life is like unto.")

Jesus puts into picture form in the parables, what He saw in life. They are studies of human nature. From this parable, we may learn lessons of:

I. Watchfulness. "Watch ye therefore."

II. Preparation. "They that were ready went in."

III. Self-reliance. We can not enter the kingdom of heaven on borrowed oil.

IV. Continuity of life. Time a preparation for eternity.

"Of all sad words of tongue or pen,
The saddest are these, It might have been."

The Simple and the Strenuous Life

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12 : 1.

Two notable books: "The Simple Life," by Wagner, and "The Strenuous Life," by Roosevelt. The Simple Life: Singleness of aim. The Strenuous Life: The steady pull (Phil. 3 : 13).

I. Simple Life. Not primitive. The free, unhampered life. "A man is simple when his chief care is the wish to be what he ought to be, that is, honestly and naturally human." "The worth of a civilization is the worth of the man at its center."—Wagner. Things which hinder: worry, pleasure, possessions, habits.

II. Strenuous Life. Not frenzied living. The antithesis of the nervousness and rush of the day. Steady and patient pressing forward. Self-control needed for great efforts.

The Three-Word Biography

O Jacob, my servant; and Israel, whom I have chosen; and thou Jesurun, whom I have chosen.—Isa. 44 : 1, 2.

SIGNIFICANT words in the text indicative of human qualities and character.

I. Furnish us with the probable reason the chosen people were called after the third patriarch rather than after the first or the second. Abraham and Isaac were more admirable, yet the third was chosen because he seemed more progressive. Abraham was as good at the beginning as at the end of his career, and Isaac deteriorates, while Jacob's life grows through discipline.

II. Significance of word Jacob. 1. It recalls a youth of sin and a manhood of ambitious worldliness. 2. In a sense, it indicates the survival of the fittest,—"followeth after."

III. Significance of Israel. 1. A change in the man brings a change of name. Peniel: the face of God transformed him, looked him through and through. 2. It meant power with God; the victory of clinging faith resulted from the broken man Jacob; the new name as faith's assurance.

IV. Significance of Jesurun. The word means upright, straight. 1. Jacob lacked this, even after Peniel. As Israel, he bowed himself seven times before his own brothers. 2. Jesurun developed toward God and man. The prince with God became a princely man —Jesurun—square and upright.

The Figure of Justice

And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother and the stranger that is with him.—Deut. 1 : 16.

IN reviewing the charge to the judges, no doubt there came before the mind of the Hebrew the Egyptian figure of Justice.

I. The figure. Human form with no hands, indicating that judges should accept no bribes. Sightless, to indicate that judges, while they occupy the seat of justice, are to know neither father nor mother, wife nor child, brother nor sister, master nor slave, friend nor foe. Uninfluenced by fear or favor, he is to hear the cause and decide the case upon its merits. He is not to be client but judge. He is not to plead but to hear.

II. The emphasis is upon justice. It is an attribute of God. In Him justice and mercy kiss each other without either being unsettled.

III. Justice is requisite to the highest good. The context expresses essentials. 1. Due hearing for the small as well as for the great. 2. Favoring neither aristocracy, nor royalty, nor poverty. 3. Fearing neither face of man nor prestige of authority or power. 4. The Christian attitude and life's requisition, "To do justly, love mercy, and walk humbly with thy God."

Peter's Shadow

They brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter, passing by, might overshadow some of them.—Acts 5: 15.

JESUS, the ascended one, works by the handkerchiefs of Paul and the shadow of Peter.

I. To evidence that His power is present with His called ones, and this is discerned: 1. By the especial qualification of disciples as an instrument. His Spirit the source of divine power and Peter the channel. 2. By miracles, the healing of the sick upon whom Peter's shadow fell, a manifestation of His glory.

II. To evidence that His Spirit works through natural channels. 1. To give additional authority to the doctrine preached by His representatives. 2. To confirm the faith and courage of His followers. 3. To demonstrate that, tho absent from His workers in person, He is present with them in power. Matt. 28: 20.

III. The shadow an effectual symbol of life's influence. 1. Each one casts a shadow in some direction which has inherent qualities, productive of health or disease. 2. The act of bringing the sick where Peter's shadow could fall upon them showed faith; and faith takes oneself or another to where the blest shadow of the good man falls.

An Abiding Question

What then shall I do with Jesus who is called Christ?—Matt. 27 : 22.

PILATE'S question was an echo of his age. Jesus stands at the judgment-bar of the nations, and before every individual mind and life. We may take toward Him:

I. The attitude of indifference.

II. The attitude of hostility.

III. The attitude of earnest inquiry.

IV. The attitude of secret discipleship.

V. The attitude of open confession.

VI. The attitude of loving service.

VII. The attitude of humble discipleship.

A Homiletic Outline of the 19th Psalm

The glory of God.—Vs. 1.

I. Glorified by nature, vss. 1–6. 1. The universe, vs. 1. (1) Its form. (2) Its operations. 2. The seasons, vss. 2–4a. 3. The sun, vss. 4a–6.

II. Glorified by revelation, vss. 7–11. 1. Its character. (1) Perfect, vs. 7. (2) Sure, vs. 7. (3) Right, vs. 8. (4) Pure, vs. 8. (5) Clean, vs. 9. (6) True, vs. 9. 2. Its work. (1) Convert, vs. 7. (2) Teach, vs. 7. (3) Cheer, vs. 8. (4) Guide, vs. 8. (5) Warn, vs. 11. (6) Reward, vs. 11.

III. Glorified by character, vss. 12–14. 1. Deed. (1) Secret sin, vs. 12. (2) Presumptuous sin, vs. 13. 2. Word, vs. 14. 3. Thought, vs. 14.

Worth in God's Sight

The wedding is ready, but they that were bidden were not worthy.—Matt. 22 : 8.

There are many earthly standards for measuring the worth of a man. There is but one heavenly standard. Jesus had a clear opinion of God's idea of worth.

I. It was not restricted to any special class. "The gospel to every creature" sounds both just and reasonable.

II. It appreciates the higher. "The character of a city is determined by the character of the men it crowns" (Æschines). Jerusalem chose Barabbas when she might have crowned the Christ.

III. It responds openly, laying aside personal conceits and accepting without question the wedding-garment of righteousness provided.

THEMES AND TEXTS

From the Rev. David J. Torrens

Divine Surgery. "I wound and I heal."—Deut. 23 : 39.

Overcoming Majorities. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?"—Deut. 32 : 30.

The Lost Chord. "Oh that I were as in the months past, when God watched over me."—Job 29 : 2.

The Gospel According to You. "Ye are our epistle written in our hearts, known and read of all men."—2 Cor. 3 : 2.

The Fatal Isolation. "And Cain went out from the presence of the Lord."—Gen. 4 : 16.

Contrasted Paths. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 16 : 25. "But the path of the righteous is as the dawning light that shineth more and more unto the perfect day."—Prov. 4 : 18.

The Line of Least Resistance. "Demas forsook me, having loved this present age."—2 Tim. 4 : 10.

Exchanged Crowns. "They cast their crowns before the throne."—Rev. iv. 9. "I will give thee the crown of life."—Rev. 2 : 10.

The Keeper Kept. "Because thou didst keep the word of my patience I will keep thee from the hour of trial."—Rev. 3 : 10.

The Double Salvation. "In doing this thou shalt save both thyself and them that hear thee."—1 Tim. 4 : 16.

Expert Testimony. "We speak that which we know and bear witness of that which we have seen."—John 3 : 11.

The Far Horizon. "Thine eyes shall behold the king in his beauty, they shall see the land that is afar off."—Isa. 33 : 17.

A Sovereign Remedy. "In that day there shall be a fountain opened to the house of David, for all sin and uncleanness."—Zech. 13 : 1.

Vicarious Sanctification. "For their sakes I sanctify myself."—John 17 : 19.

The God that Man Needs. "The Lord's hand is not shortened that it can not save; neither is his ear heavy that it can not hear."—Isa. 59 : 1.

The Man that God Needs. "And I sought for a man among them that should make up the hedge and stand in the gap before me for the land."—Ezek. 22 : 30.

Lowly Means for a Lofty End. "He spat on the ground and made clay of the spittle and anointed his eyes with the clay."—John 9 : 6.

Obedience a Feast. "My meat is to do the will of him that sent me."—John 4 : 34.

Kindness without Exaction. "He took him, and healed him, and let him go."—Luke 14 : 4.

Child's-play Religion. "They are like unto children."—Luke 7 : 32.

God's Purpose for the Cultured. "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary."—Isa. 50 : 4.

Flying the Flag. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Ps. 60 : 4.

Recreant Leadership. "Ephraim, being armed and carrying bows, turned back in the day of battle."—Ps. 78 : 9.

The Safeguard of High Enterprise. "I am doing a great work, so that I can not come down."—Neh. 6 : 3.

Room for the Soul. "He brought me forth also into a large place."—2 Sam. 22 : 20.

Pausing to Become a Prince. "But stand thou still . . . that I may cause thee to hear the word of God. . . . Is it not that Jehovah hath anointed thee to be a prince?"—1 Sam. 9 : 27; 10 : 1.

ILLUSTRATIONS

We give some quotable material below on the two great Americans whose birthdays will be observed this month.

Personal Traits of Washington

"I AM no worshiper of Washington. But in the hand of that man of strong brain and powerful passions once lay the destiny of the New World—in a sense, human destiny. But for his possession of the humility and self-discipline underlying his Rules of Civility, the ambitious politicians of the United States might to-day be popularly held to a much lower standard. The tone of his character was so entirely that of modesty, he was so fundamentally patriotic, that even his faults are transformed to virtues, and the very failures of his declining years are popularly accounted successes. He alone was conscious of his mental decline, and gave this as a reason for not accepting a third nomination for the Presidency. This humility has established an unwritten law of limitation on vaulting presidential ambitions. Indeed, intrigue and corruption in America must ever struggle with the idealized phantom of this grand personality."—*From Moncure D. Conway's "Rules of Civility."*

Washington on National Life

"WE stand now an Independent People, and have yet to learn political tactics. We are placed among the nations of the earth, and have a character to establish; but how we shall acquit ourselves, time must discover. The probability is (at least I fear it) that local or State politics will interfere too much with the more liberal and extensive plan of government, which wisdom and foresight, freed from the mist of prejudice, would dictate; and we shall be guilty of many blunders in treading this boundless theater, before we shall have arrived at any perfection in this art; in a word, that the experience, which is purchased at the price of difficulties and distress, will alone convince us, that the honor, power, and true interest of this country must be measured by a continental scale, and that every departure therefrom weakens the Union, and may ultimately break the band which holds us together."—*From one of Washington's "Letters to Lafayette."*

How Washington bore Attack and Slander

OF the ferocious attacks made upon him late in his career he wrote: "I am gliding down the stream of life, and wish, as is natural, that my remaining days may be undisturbed and tranquil; and, conscious of my integrity, I would willingly hope that nothing would occur tending to give me anxiety; but should anything present itself in this or any other problem, I shall never undertake the painful task of recrimination, nor do I know that I should ever enter upon my justification. . . . My temper leads me to peace and harmony with all men, and it is peculiarly my wish to avoid any feuds or dissensions with those who are embarked in the same great national interest with myself; as every difference of this kind must in its consequences be very injurious."

JOHN MARSHALL, five days after Washington's death, introduced in the House of Representatives a series of resolutions appreciative of his character. Of these the third included the famous ascription: "First in war, first in peace, and first in the hearts of his countrymen."

FISHER AMES, February 8, 1800, delivered an eloquent eulogy, which included the following paragraph:

"Perhaps he [Washington] excels all the great men that ever lived in the steadiness with which he adhered to his maxims of life, and in the uniformity of his conduct to the same maxims. Those maxims, tho wise, were not so remarkable for their wisdom as for their authority over his life; for if there were any errors in his judgment (and he discovered as few as any man), we know of no blemishes in his virtue."

Washington

WHERE may the wearied eye repose,
When gazing on the great;
Where neither guilty glory glows,
Nor despicable state?
Yes—one—the first—the last—the best—
The Cincinnatus of the West,
Whom envy dared not hate,
Bequeathed the name of Washington,
To make man blush there was but one!

—*Byron.*

Lincoln Extracts

"Every man is said to have his peculiar ambition. Whether that be true or not, I can say, for one, that I have no other so great as that of being truly esteemed of my fellow men, by rendering myself worthy of their esteem."

"I hold it a sound maxim that it is better only sometimes to be right, than at all times to be wrong."

After listening one day for some time to a client's statement of his case, Lincoln, who had been staring at the ceiling, suddenly swung around in his chair, and said:

"Well, you have a pretty good case in technical law, but a pretty bad one in equity and justice. You'll have to get some other fellow to win this case for you. I couldn't do it. All the time, while talking to that jury, I'd be thinking: 'Lincoln, you're a liar,' and I believe I should forget myself and say it out loud."

"I am slow to learn and slow to forget that which I have learned. My mind is like a piece of steel—very hard to scratch anything upon it, and almost impossible, after you get it there, to rub it out."

"Extempore speaking is the lawyer's avenue to the people."

"The leading rule for the lawyer, as for the man of any other calling, is Diligence."

"When divine or human law does not clearly point out what is our duty, we have no means of finding out what it is but using our most intelligent judgment of the consequences."

"Stand with anybody that stands right. Stand with him while he is right and part with him when he goes wrong."

"I say that no man is good enough to govern another man without that other man's consent. I say this is the leading principle, the sheet-anchor of American Republicanism."

"Let us have faith that right makes might; and in that faith let us, to the end, dare to do our duty as we understand it."

"Why should there not be a patient confidence in the ultimate justice of the people?"

(From "Lincolnics" by H. L. Williams. G. P. Putnam's Sons)

Tender-heartedness of Lincoln.—The following from "Heart Throbs" is credited to H. P. S. Perry, of Oklahoma:

One of the most interesting and pathetic incidents of which I have ever read or heard is connected with the memory of one of the greatest and noblest men of all times—Abraham Lincoln. In company with some other candidates, who were out on a political campaign over a half a century ago in the wild West, he saw, in the woods, near the close of the day, some baby birds that had been blown out of their nest. Asking to be allowed to get down from the carriage, which passed on ahead, Mr. Lincoln picked up the tiny creatures and restored them to their little home. On reaching the inn he was asked the cause of his delay, and astonished his hearers by telling them of his humane act, declaring that, had he not returned the birdies to their mother's care, he could not sleep at night. What a tender, loving heart!

Useful Lives.—Helen Hunt Jackson wrote this, it is said, on the day before her death:

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
Of me, She did her best for one of Thine.

Soul-building.—Susan Coolidge is the author of this suggestive verse that carries its own lessons:

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation-stone.
Then the courses framed to bear
Lift the cloisters pillared fair,
Last of all the airy spire,
Soaring heavenward, higher and higher.
Nearest sun and nearest star.

Souls are built as temples are—
Based on truth's eternal law,
Sure and stedfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace.
Every hand may make or mar.

Sin.—A daily paper not long ago had this dispatch:

Through disregarding advice of his friends and hunters who accompanied him, to annoint his body with a preparation that would afford protection from the stings of the poisonous insects of the Mexican jungles, the Rev. Robert Jenkins Nevin, rector of the Protestant Episcopal Church in Rome, died yesterday upon his return to this city from a hunting-trip.

Deadly insects stung the men of the Nevin party so severely that their bodies were masses of great ulcers and blood-poisoning was setting in when they reached medical aid.

Bitten by sin, there is protection alone in the enswathing mercy of God. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3 : 15.

Restitution.—Recently, at K——, we often found a bird imprisoned in the church building. And, time and again, the poor frightened creature would dash against a window, only to fall back, bruised and bleeding—a gradual suicide; when, all the while, there was one certain and safe way of escape, namely, the way it had come, which, in this case, was through the chimney and furnace.

How like many a successful Christian who suddenly finds himself imprisoned in Joyless Castle. His accustomed freedom is in plain view. Yet, at each determined dash, some fiendish, invisible giant hurls him back crippled and defeated. But, all the while, unlike the bird, conscience is saying to the man, "Inquire for the old path; retrace your steps; find the exit where you entered; there is no other way." Now, where did he enter the cheerless abode of a powerless life? There is but one answer. Where he sinned. He may call it a "little" sin; but let him see it through God's eyes; and, if possible, make restitution for it. Let him take this way out; and, suddenly, he will find himself basking in the open sunlight of God's presence.

The Tongue.—"Behold how great a matter a little fire kindleth." After it was thought the worst of the forest fires that devastated great areas in the West last autumn were over, certain sections were visited by a terrible blaze which was fatal to more than a score of persons and made homeless hundreds of others. It swept on through dry forests, encircling villages, thereby preventing the escape of the inhabitants. In many instances, these fires were started by a spark from an engine or were the result of a hunter's carelessness.

"The tongue is a fire, a world of iniquity; and setteth on fire the course of nature; it is set on fire of hell." The Psalmist prayed, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord."

Statues.—In London, England, there stands an equestrian statue of St. George. The horse is stationary with the forefoot lifted midway from the ground. He is just about to go somewhere, but he hasn't started yet.

You go back there two years from now and you will find him in the very same place and just about to start. The birds have built their nests in his ears.

There is more than one congregation where there are St. George's statues—people who are just about to do right, but who never accomplish anything worth while. They are just about to do something for missions, for temperance, or evangelism, but if you go back to them in two years, six years, or ten years, you will find them where you left them and still just about to start.

It grates on the nerves of a sensitive person to look on this equestrian statue in London. It makes one wish for a dynamite bomb to help it move on.

A generous use of gospel dynamite bombs is one remedy to aid equestrian statues in a congregation to move forward.

Spiritual Realities.—Situated at the head of Wall Street, New York, and looking down that money thoroughfare, is old Trinity Church. In the graveyard adjoining, among others, is buried Alexander Hamilton, first Secretary of the Treasury of the United States, and one of the pioneer financiers of this country.

There are, no doubt, millionaires who would give an immense sum of money if this church could be torn down and the graves obliterated, and in their stead a modern business skyscraper could be erected. But there it stands in the money center of the world, providentially situated, its tall spire ever pointing upward, with the graves about it reminding men engaged all around it in material pursuits, of the power that spiritual realities and human sentiment still hold in the world.

Appearances.—Evil is never dangerous until it is disguised in the garb of honesty and respectability. Says Rev. S. J. Nicholls:

I answered a call at the door. On the steps was a man, the very picture of sin, unshaven, ragged, and dirty; holes in his hat, elbows, knees of his trousers, and shoes —his feet on the ground. Wretched-looking creature!

He called me by name and wanted to come in. How could I let him? He was a perfect stranger to me, and, being frightened by his coarse looks, I shut the door.

About the same hour the next day the ringing of the bell brought me again to the door. A perfect gentleman, in appearance (high silk hat, Prince Albert coat, diamond ring, gold-headed cane), accosted me. He also appeared to know me. "Come in," I said. We were seated in the parlor but a few minutes when he succeeded in interesting me in a money scheme in which I was to get rich quickly, if I ventured. I was about to pay over the ten dollars which was to make me a member of the concern when the bell rang. Excusing myself I went to the door with the note in my hand.

At the door was the detective looking for the veneered scamp in the parlor. I admitted him, and the secret was out—"Sin appeared sin."

The man in fine clothes was the fellow in rags the day before. He had stolen the clothes, ring, and cane, and by them deceived me.

Bondage.—In a recent railroad accident in Colorado a sheriff, who had a prisoner chained to him, was killed. The prisoner was unharmed and could have escaped had it not been for the dead body of the sheriff that held him fast. "O wretched man that I am! who shall deliver me from the body of this death?"

Let us praise God that His Son Jesus Christ can strike off the manacles of the body of sin with which we are held fast.

Delay.—On February 14, 1876, Alexander Graham Bell filed his application with the Patent Office for a patent to the telephone. On the same day there came to the Patent Office a caveat from Professor Elisha Gray of Chicago, which gave notice that he was at work upon a similar instrument. A caveat being defined as "An instrument giving public notice that the applicant is at work on an invention which he has not yet perfected, and is fully as protective, under the law, as an application for a patent."

Bell's application was filed first upon the books and therefore had the preference. If Gray's caveat had been sent to Washington twenty-four hours earlier he would no doubt be known to-day as the patentee of the telephone; and out of it would have made a large fortune. Large sums have been often lost in the business world by unnecessary delay; and failure to act promptly in spiritual matters has cost many a man his soul.

The Intent and the Deed.—The "Sermon on the Mount" would inculcate the essential unimportance of the distinction between doing evil and the desire of doing it, the latter being fully as culpable as the former. It is reported that a Baltimore priest has invented a buckle which can be worked more easily than any now in use. He is not after the material profits which occasionally are made out of little inventions of this sort. "I have learned from experience and observation," he says, "that many persons, while manipulating a buckle on their garments, are often tempted to swear, or actually do swear, because the buckle will not work according to their wishes." So he set to work on the problem of making a buckle that would cause neither profanity nor the impulse to be profane, and he thinks he has succeeded.

The ordinary buckle is indeed a thing capable of producing much irritation and an occasional wound. But is the man who would swear if he had to struggle with one of the old-fashioned buckles made really any better if he refrains from swearing simply because he has been provided with a buckle which will not strain his temper?

Poor Saints.—All may be "rich in faith," "rich in good works." All do "possess all things." A short time ago Fergus Barry died in the poor-house at Worcester, Mass. After his death, uncashed checks were found upon his person amounting to $1,700. Investigation led to the belief he was worth $80,000. How many of God's people live like paupers spiritually! Yet they are "heirs of God, joint-heirs with Christ."

Responsibility of Leadership.—Last fall a "bell wether" slipt on a hillside and fell into a river; 11,000 sheep followed him and were drowned. A great leader of men does not fall down. His slip may be the slip of a multitude of his followers. In its fall the mighty oak bends and breaks many smaller trees that have flourished in its shelter.

PREACHERS EXCHANGING VIEWS

That Nautical Image

Editor of THE HOMILETIC REVIEW:

LIDDELL and Scott in their Lexicon, under the word *eisodos*, which occurs in 2 Pet. 1 : 11 and which the article in a late issue of THE HOMILETIC REVIEW cites as a nautical image of the New Testament, and which your correspondent in the December number takes exception to, give the following from Homer's "Odyssey," Book x. v. 90, as an illustration of the use of the word:

"And projecting cliffs jut out opposite to one another in the mouth (of the harbor), and the entrance (of the harbor) is narrow," "eisodos estin." S. B. DUNN.

Samson's Riddle

Editor of THE HOMILETIC REVIEW:

IN a recent class study Samson's riddle came up for discussion, when the feeling was exprest that we lose much of its pithy and poetic form in translation. The American Revisers did render it in poetic form, but strangely rendered its answer, which is also a distich, as mere prose.

In the following rendition the writer has aimed, not so much at literalness, as compactness.

The Riddle

From the devouring one came forth meat;
From the o'erpowering one came forth sweet.

The Answer

What than honey-cell is more luscious?
What than lionel more ferocious?

The Retort

Had you plowed ground without my heifer,
You would have found the answer never.

The Revenge

With an ass's jaw mass on masses lay;
With an ass's jaw a thousand men I slay.

REV. THOS. B. ROBERTS.
NEWCOMERSTOWN, O.

Tariff and the Pulpit

Editor of THE HOMILETIC REVIEW:

NEVER in all my experience as a churchgoer, covering over a score of years, have I ever heard a minister of the gospel utter a single word in condemnation of our iniquitous tariff. Times without number we have all listened to severe arraignments of the liquor traffic, but never a word on the tariff fraud. The latter is just as much a moral question as the former, for it discriminates in favor of certain interests. These interests have done and do now dictate to the Government the amount of duty they need to protect themselves. It is true that the high tariff does not kill off men like intemperance, but its effects on the life of the people are nevertheless pernicious and immoral.

The pulpit should not be dumb on a moral question that vitally affects the welfare of nearly eighty millions of people. If the Government shows partiality toward certain vested rights it is certainly not a government of the people.

We have Sundays set apart for questions like Peace, Temperance, Missions, the Sabbath, etc. Is it not high time for us to have some immediate application of the Golden Rule to our tariff legislation? Does not the importance of the subject call for some clear and unequivocal note by those who fill our pulpits? I do not mean that preachers should devote an entire sermon to tariff reform, but that they should be outspoken and alive to the demoralizing influence of tariff inequalities. TEACHER.
NEW YORK.

"The New Problem of Wealth"

Editor of THE HOMILETIC REVIEW:

The article under this heading by Dr. Josiah Strong in the December HOMILETIC REVIEW is strong, clear, and useful; but he, like almost all other writers on the questions of "capital and labor" of to-day, seems to see only the responsibilities, duties, and misdoings of "the masters of industry."

Somehow the obligations and misdoings of the moneyed men have become "the beam in the eye" to all of us who have but little, so that we can see no duties, no responsibilities, no obligations, no misdoings, or neglects except in the controllers of wealth. This is a hurtful error, which is affecting the entire world. First, it is stinging the men who have made money, many of them honestly; and who give employment to the laboring-men, until they feel a resentment against those who, knowing nothing about

the expenses and losses of managing great industries, constantly disturb and dissatisfy labor by criticizing, ignorantly, if not unjustly, the great concerns that give work to the masses. Second, this one-sided criticizing is driving labor to disgruntledness, laziness, the dreamland of socialism, and to anarchy.

I am not a business man, and haven't a rich kinsman in the world, but my conviction, based on close observation, is that most laboring-men get as much as they earn. I believe this true of preachers, teachers, carpenters, mechanics, clerks, and even farmers.

Employers pay for the quality and quantity of work done. As a rule, they would gladly pay every man more if he would earn it. The constant complaint from the farmer to the President of the United States is the unsatisfactoriness of labor. The man who does his work well, and does enough of it, and is strictly honest, never goes begging for work nor whining about wages. We have written against capitalists and combinations until we have made many of the laborers feel that they are opprest and cheated, till many have been driven to feel that it is a righteous thing to cheat their employers by slighting work and killing time. Many say, "I will do just as little as possible because they don't give me more," and many, many who handle money for others say, "They don't give me enough and I will 'knock down' some for myself." I know this because I have heard it, therefore I say it is time to quit pointing out the sins of employers and preach honesty, sobriety, economy, industry, efficiency, and responsibility for the full use of time and talent in the interest of those for whom we agree to labor, then promotion will follow.

E. L. Wisson.

A Criticism of a Christmas Article

Editor of The Homiletic Review:

An "Onlooker," who seems not to have looked comprehensively, offers "Some Remarks on the Observance of Christmas" in the December issue, in the course of which he leads a hypothetical New Zealander about "our city" during the holiday season. Since the exact time of the Savior's birth is a matter of uncertainty, it would appear that the New Zealand savage is unduly captious and critical in his observations on our date of celebrating Christmas. The savage seems to have been unfortunate in entering homes at the Christmas-tide where "inappropriate, useless, and undesired articles" are exchanged "with considerable complaint" exprest about the unfairness of the barter. He may have been making a tour of the dyspeptic ward of some sanatorium or perchance had stopped at the office of Scrooge and Marley to draw his deductions on the modern observance of Christmas. The savage found the churches locked. Undoubtedly he visited the churches at the wrong hour, since American churches are almost unanimous in observing the Christmas festival. He did find a church or two open, however, and practically empty. He heard the Christmas narrative read; noted a look of incredulity on the faces of the congregation; remarked that the pastor was reluctant to go bail for the story he had just read. Where, indeed, must this New Zealander have been? It seems that he was so unfortunate as to stop at a church that had lost its charter. Can not some benevolently inclined "onlooker" see to it this year that the savage is shown a normal, healthy observance of Christmas rather than to be led into such unlikely and unnatural places to make his deductions? Let somebody have charge of him next Christmas who will lead him around to the homes where adults are pleased with their gifts; where the children are starting out with baskets of toys and goodies to the homes of the poor. Take him to the thousands of brilliantly lighted, crowded churches where praises are being sung to King Jesus. It isn't fair to this savage to exhibit the abnormal and unnatural abuse of Christmas and try to persuade him that this is the accepted method of celebrating Christ's birthday.

Another Onlooker.
Ohio.

Uzzah and the Ark

Editor of The Homiletic Review:

In the December number of The Review I notice a criticism of the various Sunday-school helps, entitled "Uzzah and the Ark," by Charles A. Dann.

The critic seems to think that the authors

of these different helps are wrong in their exposition of the lesson in emphasizing the fact that God slew Uzzah because he steadied the ark when it was imperiled by the stumbling of the oxen.

He asks, "Why longer try to present to our young people such unreasonable views of things?" "Why not help them to realize what kind of a world it was in which David lived? A world of superstition, a world of fear, a world where such a sad fate as came to Uzzah was sure to be wrongly interpreted."

In referring to 2 Sam. 6:7 I find that the Word says, "And God smote him there for his rashness."

1 Chron. 13:10: "And the anger of the Lord was kindled against Uzzah and he smote him because he put his hand to the ark: and there he died before God." The idea of our brother is, "because our young people are trained in our modern schools" we ought to present these truths in a more reasonable way, even if our presentation is a direct contradiction of God's word.

He says further "that the shock of this thought was too great for his physical frame." It matters not by what process he died. We dare not change the truth. Peter was reproved many times for his rashness, and Korah and Abiram went down alive into hell.

The form of thought presented in the article is "that it was nothing but an act of true devotion that prompted the instinct to defend the religious symbol of the nation from harm." The strength of this argument is that the end will justify the means. God has said, "Thou shalt not steal," but if a man were hungry he could steal with no sin. The command was that the ark be not touched, and Uzzah made the fatal mistake. The writer seems to think that account of this incident was written in a superstitious age, an age of fear, etc. Did the darkness of David's age affect the writing of the Scriptures?

Listen! "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 10:21. Is the Holy Ghost affected by superstition or fear? The word of God is either truth or a lie, and it seems to me as I write this article that if the darkness of the ages in which the Scriptures were written has affected them so seriously, we had better reject their teachings, banish them from our homes, and forbid our "educated young people" the study of them.

I believe the word of God so unchangeable that "Heaven and earth shall pass away, but my words shall not pass away." There are many things that seem unreasonable and others "hard to be understood," yet faith accepts them as truth because "Nothing is hard or impossible with God."

I do not understand how Jesus fed five thousand with enough for the breakfast of one or two men, or raised those that were dead, or gave sight to the blind.

I do not know why Stephen was stoned to death, and Paul was kept in irons for years and at last was beheaded, or why such an unreasonable sacrifice was required as God's dear Son, but the unreasonableness does not make them untrue.

To understand these things would require no faith and "The just shall live by faith."

PHALANX STATION, O. E. F. MARCHAND.

At the request of one of our readers we print W. E. Henley's poem, entitled—

Invictus

OUT of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul.

Recent Books

Psychical Research and the Resurrection. By James H. Hyslop. 12mo. Small, Maynard & Co. $1.50 net.

The book offers very little discussion of the subject indicated by the title. We have here, in the main, a collection of the investigations which Professor Hyslop has been making through spiritualistic mediums.

While Professor Hyslop has been making these investigations for many years with great patience, in detail, his range is rather limited, because confined to a very few personalities who, he believes, have communicated with him and with others after death.

The book begins with a discussion of the relation between science and religion which indicates that the author is not familiar with "religion" as that word is understood by thinking people. It is not true that modern scientific consideration of Christian truth "shows that there is not one iota of rational evidence for many of the most essential doctrines of religion." After this, the body of the book gives us a large number of remarkable accounts in the interest of so-called spiritism. Many of them are very trivial, altho others of course are very mystifying. Professor Hyslop offers little or nothing in the way of satisfactory explanation. He contents himself with mystifying us by alleged experiences, most of which may be explained in very natural ways, altho Professor Hyslop insists that they are supernormal. These experiences are mainly those relating to Mrs. Piper and Dr. Richard Hodgson.

The author tells us, no doubt truly, that we can not altogether dismiss them as frauds. He also declares, with less convincingness, however, that telepathy can not explain them. Therefore, he must refer them all to spiritualism. He does not seem to define telepathy, however, in the same way that many of its devotees do. In reading this account, we are very naturally imprest by the trivial and sometimes nonsensical character of the alleged communications from the other world. We are also more imprest by the confused nature of these connections than is Professor Hyslop, and his explanations of these experiences, while ingenious, are by no means convincing. According to this account it would seem as tho the spirits in the other world, instead of being untrammeled, were far less free than when clothed in their mortal bodies.

Professor Hyslop has evidently given himself over to a belief in the reality of all these communications, including those from the planet Mars. There are also even messages from Christ passing through departed spirits to the mediums who write them down.

The chapter from which the title of the book is taken is rather blind and indefinite. It certainly adds nothing either to belief or to doubt concerning the resurrection.

The layman who reads the book will learn something of the serious methods and the very limited progress of this type of psychical research. When he lays the book down he is likely to feel that there is "something in it," but that he has not been able to learn very much about it.

God. By Paul Carus. Cloth, 12mo, iv+ 249 pp. Open Court Publishing Co., Chicago. $1.

The author calls his doctrine of God a new conception. Probably it is, tho its main element is a revised Platonic philosophy of archetypal ideas. He calls these "forms." God is a name for these eternal "forms," considered as a complete and harmonious system of primal, unchangeable archetypes, laws, principles. In the cosmical order these forms are the determining types or causes of nature's uniformities. As all science depends on these fixt facts of the cosmos, science must depend on God, and all her work must be a revelation of God. The designations we apply to this "God," such as "Father," "Lord," etc., must be regarded as mere anthropomorphic symbols. They are necessary and proper, so only we are aware of the anthropomorphism. But this great determining necessity imposing order on the cosmos can not be regarded as personal in the sense of having individuality or "thisness." That is to say, God is only a necessity that gives form to the universe.

Dr. Carus has thus turned the Platonic ideas to a conclusion that Plato does not seem to have thought of. Plato had a heaven full of individual types, but these did not represent, as with Dr. Carus, any unified synthesis of types, generalized into an idea called God.

It is interesting to speculate on the relation of God to the fixt uniformities of the world, but this identification of them with God is very little likely to be widely accepted. For one thing, we have the better alternative of regarding these archetypes as the thoughts and ideas of a God who is personal, and they are thus more easily explained. For another thing, the universe has not yet been shown by anybody to be a development solely of uniformities. The immediacy of God's activity; His instant and constant working according to a nature characterized by eternal reason, is an equally good account of the cosmos as we find it. Uniformities, however necessary they seem, and however they may correspond to reason and to science, do not amount to an adequate account of God. God is not a generalization of law, but law is a common method of God. Dr. Carus argues that there is no Being back of and primarily independent of these "forms," holding that if there were such a Being He would and must be subject to the "forms" and all His action necessitated by them. One naturally asks "Why?" Where is the guaranty that the known modes of cosmic activity, or even of cosmic existence, are either necessary or eternal? Is it certain in reason that either the cosmos, or any intelligence supposedly guiding it, is confined to an existing and pre-established order?

In other words, can any one validate to us these alleged archetypes as necessary norms of the universe? Can any one even assure us that they prevail as universal determinants? Still more to the point, can it be shown that rationality in the universe depends on the universal efficacy of certain norms?

An Introduction to the Study of Comparative Religion. By Frank Byron Jerons. 16mo, 283 pp. The Macmillan Co. $1.50 net.

This volume consists of the Hartford Lamson Lectures on "The Religions of the World." As these lectures were designed to assist students in preparing for the foreign missionary field, and are delivered by scholars of the first rank, it is evident that this is not a popular treatise or for beginners. The subjects treated—Immortality, Magic, Fetichism, Prayer, Sacrifice, Morality, and Christianity —are steps in the modern scientific method of religious investigation on the principles of evolution and anthropology, rather than from the data of Scripture. In the introductory lecture the author states "that the facts at the disposal of the science of religion neither enable nor warrant us to decide between the two views" whether "originally the true religion alone existed and that the differences arose later" or whether "the course of religious history has been in the opposite direction and that it has moved upward from the lowest forms of religion known to us or from some form analogous to the lowest forms, through the higher to the highest." Beginning with the almost universal belief in immortality, the desire for communion with the unseen world is manifested through magic, fetichism, and prayer, and these are taken as steps upward in the history of religion. The priority of religion or morality and their mutual development is next discust. And the final lecture puts Christianity as the complement and fulfilment of all faith at the apex of the pyramid of religious evolution. The author holds that "the missionary everywhere sees arrested development and imperfect communion with God," and that "the history of religion is the history of man's search for God." God's search for man through revelation and incarnation is not put in the foreground. The conclusions will satisfy many who are not ready to accept all the premises. It is a book to stimulate thought and discussion on themes vital for pulpit treatment; a good antidote for provincialism in theology, and sure to lead to further study of subjects that should rivet the attention of every missionary pastor. For this purpose the excellent bibliography and index are specially useful.

My Belief. By Robert F. Horton, M.A., D.D. Cloth, 12mo, 294 pp. Fleming H. Revell Co. $1.25 net.

Fifteen questions on religious difficulties are answered by the author. It would be impossible, in the treatment of so many diverse and important questions, to satisfy every one, but, on the whole, the author has clearly accomplished what he aimed to do—"to help people."

It seems strange that in these days such a question as forms the subject of chapter two, "Is Religion Necessary?" should be asked. One might as well ask the question, "Is life necessary?" for there can be no life without some element of religion. In some it may be hard to discover, but that may be because it has not had a fair chance to express

itself, or because the right opportunities have not been embraced.

We could scarcely expect any other answer than an affirmative one to the question "Is Christianity the Best Religion?" The author says, "That which distinguishes Christianity from Buddhism, which until recently numbered more adherents than any other religion, is the redemptive power, the resurrective element, the regenerative force." Catholicism is to the author "a powerful political organization aiming at universal dominion." "As a force in the individual life and as a molding influence of society Christianity is the antithesis of Catholicism." But what he pleads for is not "the vindication of Protestantism against Catholicism, but the vindication of Christianity against them both."

The author has no sympathy with Unitarianism as such. He says, "It has no mission to the heathen and only a very limited mission to the lapsed and vicious classes in Christian countries." He makes a strong plea for the divinity of Christ as verified by the experience of faith. To him there is a divinity in all men, but it is different from the divinity of Christ. It is "not only the fulness of God manifested in man, but it is a redemptive, saving manifestation of divinity. It seeks to save other men; it does save them; it approves itself to be God in a special sense by saving them."

To minds that are strongly conservative his chapter on "Can We Believe the Bible?" tho able and fearless, will scarcely be acceptable.

Dr. Horton believes in the miracles of the Gospels; in the idea that the future is likely to put the stress of the evidence for Christianity on this point, "In the person of Jesus we find God"; and that there is no authentic evidence for a future life apart from Christ, His teaching and resurrection.

The altogether too prevalent practise of blinking at sin is properly condemned, and his declaration, that Christianity without the Cross is not Christianity at all, will be heartily indorsed by most evangelical believers.

A Critical and Exegetical Commentary on the Gospel According to St. Matthew (The International Critical Commentary). By WILLOUGHBY C. ALLEN. 8vo, 338 pp. Charles Scribner's Sons. $3.

There have been many commentaries on the Scriptures written in English by divines on both sides of the Atlantic, notably Schaff's "Popular Commentary" and "The Speaker's Commentary." But it is no disparagement of such works to say that they all fall behind such encyclopedic books as those of De Wette, Meyer, or Delitzsch and other German *Kommentars* in respect to critical Biblical scholarship, altho it is true that special works by such men as Cheyne, Ellicott, Lightfoot, and others have been quite up to their date in the field of criticism. These men, however, were mere forerunners, and the projectors of "The International Critical Commentary on the Holy Scriptures of the Old and New Testament" have wisely judged that the time has come for American and British scholars to combine their forces in the production of a work that shall not only be abreast of the times, but shall lead the Biblical scholarship of the future. The three editors of the series as a whole are well-known men, and their names will at once stamp the work as of primal importance. They are Professor Briggs, of the Union Theological Seminary; Professor Driver, occupying the chair of Hebrew at Oxford, and Dr. Plummer, late Master of Durham.

The present number of the series, a commentary on St. Matthew's Gospel, is a work quite unparalleled in the English language. The sources of the Gospel are exhaustively examined, the text is fearlessly tested and emendations suggested, even Westcott and Hort's edition being sometimes set aside on the authority of Syriac and Latin versions. Then follows an exegetical commentary of clear, succinct, and thorough completeness, satisfying to the scholar and suggestive in the fullest sense of the term as a homiletic guide. The work is indispensable to students and teachers.

The Johannine Writings. By PAUL W. SCHMIEDEL, Professor of Theology at Zurich, translated by M. A. Canney, M.A. 287 pp. The Macmillan Co. $1.50 net.

To most English-speaking readers Professor Schmiedel is known chiefly as the author of some radical articles in the "Encyclopedia Biblica." This volume should have the effect of making him at once better known and better understood. Of course it, too, is very radical. The author "sincerely pities" any one who engages in the task of attempting to reconcile the accounts of the life of Jesus in the Synoptics and in John (p. 68), and certainly the differences are not under-

rated in the pages of Schmiedel. But even tho one should be compelled to differ from him in toto, one would have to acknowledge that the book is extraordinarily stimulating and suggestive. His discussion of miracle, for example, is very interesting, if startling, and he comes to the conclusion that the miracles in John have a symbolic meaning and simply represent an idea. The first epistle is held to be probably from a different author from the gospel, while in Revelation "we have not to do with a single author" (p. 219). Even those who would resent the writer's methods and conclusions, could not deny that he writes with religious warmth and reverence. He speaks of searching lovingly for what it is in the book that "exercises such undeniable power of attraction over even the strictest of his critics" (p. 166) and "one is imprest by a profundity of thought and feeling, the equal of which can not easily be found anywhere else in the New Testament."

Altogether, the volume will enable the English-speaking public to acquaint itself at first hand with the real spirit of radical New-Testament criticism on the continent of Europe, alike on its religious and its scientific side.

The Trial of Jesus From a Lawyer's Standpoint. By WALTER M. CHANDLER. 2 vols. Illustrated. 8vo, xxxv+366, xi+406 pp. Empire Publishing Co., New York.

A striking series of Lenten sermons could be made from the material furnished by these volumes. All the available facts and pertinent inferences have been marshaled here, and woven into an argument so clear and cogent that it can be grasped with ease by any fairly intelligent reader. Every point is set forth succinctly, without any superfluous or digressive passages. The first volume deals with the trial before the Sanhedrin, which is tested and judged by the Hebrew law, under which such procedure falls and by the functions and limitations of this court as it existed in the time of Jesus. The irregularity and illegal nature of the trial are clearly shown.

The second volume considers the Roman trial under Pilate, and the author demonstrates that this trial resulted in a clear acquittal of Jesus. The subsequent yielding of Pilate to the mob and the surrender of Jesus to be crucified are shown to be a flat reversal of a verdict already declared by the Roman court, and therefore a flagrant instance of mob violence. It is a work that will interest every minister.

The Future Leadership of the Church. By JOHN R. MOTT, M.A. Cloth, 12mo, ix+208 pp. Student Department, Young Men's Christian Association, New York.

Mr. Mott has put into this small book the main conclusions that are based on world-wide investigation and on more special knowledge of his subject than most people possess. The book, however, seems to contain little or nothing on the subject of recruiting the ministry that has not been said before in books, magazines, and religious newspapers; and much of it often repeated during the discussions of the past ten years. It is well to bring these considerations together and give to them the weight of Mr. Mott's name, especially as a part of the positive campaign to revive interest in the ministry as a profession, that seems now to have begun. This book states the problem clearly, indicates the urgency of it in such facts as the growth of cities, the filling up of the newest West, etc.; catalogs the obstacles that prevent getting the best young men for the ministry; reviews the favorable influences; and indicates a partial program to be followed. The book will be welcomed as a contribution to the discussion of a topic that seems likely to intensify in interest for the next few years.

The Lure of the City. By DAVID JAMES BURRELL, D.D. 12mo, 284 pp. Funk & Wagnalls Company. $1 net.

Every country pastor whose church is contributing character in the form of young men to our cities, should have a copy of this book and should call the attention of parents to it and request each mother when packing her boy's trunk, before leaving for the city, to place a copy of this book and a well-bound copy of the Bible together in the upper tray.

If the young men who come to our city would read this book before coming, or shortly after their arrival, the city pastor's problem concerning these young men would be half solved.

Arnold's Practical Sabbath-school Commentary on the International Lessons, 1909. Edited by REV. WILLIAM B. OLMSTEAD and REV. DAVID S. WARNER. Cloth, 8vo, 233 pp. Fleming H. Revell Co. 50 cents net.

JAMES M. BUCKLEY, D.D., EDITOR OF THE NEW YORK *CHRISTIAN ADVOCATE*

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EDITORIAL COMMENT

The Crux of the Church-Union Problem

DR. NEWMAN SMYTH has intimated that the hope of finding a basis of union in some form of church government points in the direction of the Protestant-Episcopal Church. The Lambeth articles seemed to contemplate some such possible reunion. So far as we have seen none of the discussions of this question have come in sight of the real difficulties. They have mostly proceeded on the idea that great conventions, and representative assemblies of the denominations could bring about Church union. A very good object-lesson of the impracticability of such attempts is seen in the collapse last year of the proposed union of Congregationalists with two other Christian denominations. There was no difficulty in getting a basis of union formed. The great assemblies of the three bodies might very easily have arranged a union. But it gradually dawned on the minds of those who were "higher up" that there was a local situation. It is seldom a question what a large general body of representatives may think feasible or desirable. It is the local church and the local man in a thousand different places that make the crux of the problem. Especially is this true with the denominations that historically maintain the autonomy of the local church. The churches in Smithville and Backfields constitute the problem. When will we get the Episcopal rector to grant to a member a letter of transfer to the Baptist Church? When will the Smithville Baptist Church take a sprinkled Methodist into its membership without requiring him to be immersed? When will the Church of the Disciples join with the "denominations" (as they call them) in union services? When will the bishop take up that church in Backfields where there are now five, which is far too many, and advise the flock to unite with the Baptists (since they were the first on the ground)? These are the real problems of Church union, and they are not to be solved from the top. Nor will union in local fields mean a common government at the top. Let us get all the Christian union that will flow from Christian love, and all the cooperation that can come with men who can agree to work together. These are far better than wasting our time in schemes of mechanical consolidation engineered from the top.

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For Civic Regeneration

OF high value to that increasing number of clergymen who are studying social problems is the monograph entitled "The Pittsburg Survey," the first instalment of which appears in *Charities* for January 3d. Financed by a liberal grant from the Russell Sage Foundation, this was undertaken a year ago by the Charity Organization Society of New York. A corps of trained investigators, experts in various special lines, with cooperators in Pittsburg and from other parts of the country, have studied the industrial, sanitary, and social conditions of this great hive of workers. Their report supplies the city's lack of self-knowledge in its "negative attitude toward the amenities of life." More than that, it is distinctly promotive of

national good citizenship, and helpful in the national problem of city-building. Pittsburg, ranking fifth in the list of manufacturing cities, and ranking first in the production of iron and steel, ranks first also in deaths from typhoid, diarrhea, enteritis, pneumonia, bronchitis, and industrial accidents. Here mill-hands work twelve hours a day seven days in the week. Instead of the humanizing of labor here is the brutalizing of toil. The waste of national resources which alarms us for our forests is here exorbitant in human homes and lives. But such facts are brought out with the constructive purpose of stimulating the civic community, already partially awakened to its defects, to conserve the vital and industrial forces under its guardianship. The exhibit here made can hardly fail to quicken this civic interest in smaller industrial centers. Nor can it fail to waken sensitive consciences to the responsibility of the strong for the protection of the weak. "The orthodox spirit of the town" is recognized in the report, but the killing of 526 workmen in one year shows that it has not kept clear of the heresy of Cain. It is a national sin, the observance of the Sixth Commandment in its "Manchester version": "Thou shalt not kill, but needst not strive officiously to keep alive."

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Limits of Evolution

That versatile, if erratic, Anglo-Canadian philosopher, Prof. Goldwin Smith, is still enunciating his peculiar sentiment with evergreen energy and irrepressible vivacity, notwithstanding his very advanced age. On the recent occasion of his eighty-sixth birthday anniversary he wrote in characteristic style to the students of Cornell University, addressing them on a topic which excites almost universal interest. Referring to the changes he has witnessed since his own childhood, he says that the child as well as the youth heard a great professor of physical science struggling to reconcile Genesis with geology, while now he reads the work of a religious writer such as Gladstone struggling to reconcile Genesis with geology. The Professor proceeds with this important admonition:

> "Let the Evolutionists, however, remember two things: First, that evolution can not have evolved itself; second, that unlike brutes, humanity advances and we can not tell what the end will be; whether it may not be the final ascendency of the spiritual over the material in man. Man, let the evolutionist remember, advances and rises. The beast does not."

The fact so aptly exprest by the veteran Professor, that evolution can not have evolved itself, is "of tremendous import. Not even the first differentiation of atomic matter could have evolved itself, not to speak of living organisms." But this same fact, of such supreme importance, has unfortunately been entirely forgotten or ignored in many quarters in this country and in Germany, as well as in America. Too many academic thinkers have speculated wildly concerning evolution, speaking and writing as tho it were endued almost with the attributes of omnipotence itself. Professor Smith has exploded a bomb under their citadel.

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How Are You Studying the Bible?

The ultimate object of all Bible-study is a full and clear knowledge of the revealed will of God. But the first step toward this goal is to find out what the human authors of the Bible had in mind. Unless this is done the divine element in the sacred volume may be absorbed as if intuitively, but it can have neither outline nor solid substance for the mind. The search for the human author's mind, however, is in every case a historical and literary procedure. He who undertakes it must transplant himself to the time and place of the special author he is studying. He must set aside his individual local and

hereditary prejudices as far as possible. He must realize the environment of his author. He must allow himself to be pervaded by the spirit of the remote age, and get the point of view of that age in all matters pertaining to the vehicle of the thought he is tracing. He must remember that language, literary forms, philosophical conceptions, methods of writing history, ideas about nature are constantly undergoing change. He must remember further that methods of Bible-study in the past have not taken sufficient account of this change; but with honest intentions men have read much into the Bible and all about it. Hence no traditional view of any portion of it can safely be assumed to be free from error. Its being free or not must depend entirely on the evidence that can be secured regarding the exact facts in each case. The securing of this evidence is a historical task and does not in the least affect the value of the Bible or of any portion of it as a vehicle of divine revelation. The effort to secure it is a sacred duty to be performed by each generation for itself and by each individual student as far as possible for himself.

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Lord Cromer on Orientation

Coming recently before the public by means of a great literary work, the Earl of Cromer has succeeded in powerfully impressing one conviction on the public mind. At no remote period the East was regarded by Western communities with a certain source of languid romantic interest, but this was accompanied by an almost contemptuous indifference. A serious change is supervening in the attitude of statesmen and real thinkers of all classes. The key-note of a new accent is struck by Lord Cromer in a single sentence: "I have lived too long in the East not to be aware that it is difficult for any European to arrive at a true estimate of Oriental wishes, aspirations, and opinion." Politicians and religionists alike are beginning to observe the new process of "Orientation," and thoughtful minds are aware that if an Orient Exhibition could afford mingled instruction and entertainment to interested throngs, the vast Orient is itself a stupendous and permanent exposition of theology, psychology, history, and philosophy demanding the close and constant attention of all Christendom. The churches are turning eastward with the right object in view. For the East has sent to the West messages that must be heeded. The pivot of East and West alike is Jerusalem, and the time may be near, considering the wonderful outcome of the quiet efforts during two generations on the part of American Protestant Missions in the Turkish Empire, when Jerusalem may be once more under the dominion of the Cross instead of under the shadow and sway of the Crescent. The world at large sapiently assumes that the carnal and secular powers of the West, by the indoctrination of the Young Turks politically and socially, succeeded in revolutionizing the central stronghold of Islam. Nothing could be more erroneous in the shape of an assumption. For over fifty years scores of Christian workers have been unobtrusively sapping and mining beneath the very foundations of Mohammedanism, their points of operation being the numerous and splendidly equipped missions dotted through Asiatic and European Turkey.

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Highways for the King in Asia

An instructive feature of the world's railroad statistics, as compiled by a German publication, is the showing of railroad construction in Asia during the year 1908.

Of the 9,400 miles of road laid in the Old World during the year, 4,063 miles are credited to Asia, 3,900 to Europe, and 1,118 to Africa. This is a record-breaker for

railway construction in Asia. China leads in the total of Asia's mileage, having built 1,452 miles of new track in one year, while 1,150 were laid in Asiatic Russia, 709 miles in Asiatic Turkey, and 371 in British India.

These figures furnish impressive and significant evidence of the awakening of the Far East, and of the new era in Western Asia. Two of the most strategic of all these iron roads which will once become highways of the gospel are the Bagdad Railway and the road from Damascus to Mecca. The opening of the latter railroad as far as Medina on the first of September was an event of supreme importance and significance to the Mohammedan world and may prove a factor of no little importance in the future politics of Western Asia. When the railway station in the Holy City was opened, the Imperial Commission sent from Constantinople prayed at the Prophet's Tomb at dawn and then proceeded to the depot, just outside the town, where a large crowd of Mohammedans from all quarters of the globe had assembled. The addresses made were in the spirit of the new constitution, and it is an open question whether the Young Turkish party will not allow "infidels" to visit at least a part of the country through which the new line passes. Will it also become a highway for the gospel?

The German concession for the Bagdad Railway has secured the construction of a new section from the present terminus at Bugurlu to Helif in Northern Mesopotamia, which will involve considerable engineering difficulties, thirty tunnels being necessary on this section. It will finally proceed eastward, crossing the Euphrates and on to Bagdad.

It is not difficult to find in these wonderful facts the fulfilment of prophecy and the signs of future events. "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Every new railway in Asia is a new force for the evangelization of its teeming millions.

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Men and Ministers

An ordination sermon recently preached by a prominent clergyman is reported as saying: "A minister ought to be different from others, eat differently, drink differently, talk and act differently." This exhibition of the caste spirit of priesthood, limited, is noteworthy only as an extreme type of the pernicious popular pretense of a double standard of morality—one for saints, another for common folk; one for Sundays, another for week days; one for the pulpit, another for the pew; one for theory, another for business. But both the law, "Be ye holy, for I am holy," and the Gospel, "Be children of your Father in heaven," undeniably put the same obligation on all, whether professing or not professing to acknowledge it. "Seek first the kingdom of God and His righteousness" is a call to the laity no less than to the clergy. All lawful callings are thus made sacred, whether so treated or not. It is rather the function, than the obligation, of the clergyman which is peculiarly his—"to preach the Gospel," by word and by example. The function demanded of the Christian minister, to make his life an example of what every man's life should be, seems in simple common sense to put the demand of living differently on other men rather than on him.

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Lawlessness.

In a recent address on "lawlessness" President Eliot, of Harvard, speaking of the violation of law by rich corporations said:

"Many of these violations are not explicit, but implicit—that is, implied in a course of conduct that seems fair on the outside. Thus in the commercial operation called promoting, the promoter organizes a corporation, issues a large amount of stocks and bonds which represent in real values only a small proportion of their nominal value, and then sells to a confiding public these stocks and bonds, by means of false pre-

tenses and exaggerated estimates of profit. When a satisfying amount of stocks and bonds has been thus disposed of, he steps out himself, leaving the deluded shareholders to put what real value they may into the paper capital. The common thief is an outlaw, and his exploits do little harm, by the way of example, even when they succeed. The dishonest promoter, on the other hand, does not necessarily become an outlaw, and when he succeeds he is apt to stimulate others to attempt like iniquities, and the ruin he works is wide-spread."

There are so many who are entirely ignorant of the wily ways of false promoters that it would seem to be a Christian duty to warn and inform, especially those who labor hard for what they earn, against investing their money in enterprises which, altho conceived in iniquity and often rotten to the core, bear all the earmarks of solidity. A safe rule is to consult some well-informed friend or reputable financial agency before investing money in a corporation, firm, or scheme.

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Church Statistics

Organized Christianity is certainly making headway. According to figures published by *The Christian Advocate* (January 14) a comparison between 1890 and 1908 yields interesting results. The church membership in 1890 was 20,618,307; in 1908 it had risen to 34,282,543; a gain of 13,664,236. This gain is more than proportionate to that in population which rose from 62,622,250 to 87,817,239 in 1907. To express the growth in percentage we might say—since official figures for the population in 1908 are not yet published—that the population increased about 30 per cent, church membership about 66 per cent during that period. To put the matter into another form: in 1890 two out of every six people were members of churches, in 1908 two out of every five. Another favorable item is the fact that membership has had a larger proportionate increase than churches and ministers. The net gain in churches and ministers was 49 per cent each, against 66 in membership. That means that the existing churches are growing stronger while they plant new missions, chapels, and churches. A still more favorable feature of the statistics is the disappearance of a number of smaller denominations and the closer approach to related bodies—either by direct union or by cooperation in various ways.

Christianity organized in churches is not by any means the sole expression of the spirit of God in our land; there are other forces, for example, the Y. M. C. A. and the Y. W. C. A., both of which contain many members, not attached to any churches. The influence of the churches has, moreover, been more strongly felt in philanthropic enterprises during this period than ever before. The outlook for organized Christianity, based upon the statistics of the past eighteen years, is encouraging.

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Pathos of the Pensions

The Old-Age Pension Act has been pronounced "The most Christian enactment ever passed by the British Parliament." It had very long been acknowledged by both great political parties that some such measure for the benefit of the aged poor should bring British legislation at least up to the level long since attained in Germany and Denmark.

A proof of the justice of the new system is the cordial consensus of favorable criticism, in which party feeling is lost sight of.

Thousands of aged men and women probably for the first time in their lives received acceptable sums which they had not been compelled to earn by hard toil. Many touching evidences of grateful appreciation were forthcoming. In not a few cases the first payments were given to the churches as thank-offerings. Such responses to the legislative policy give abundant evidence of the dread of the workhouse which has thus been removed.

CURRENT AND CHRISTIAN IDEAS OF PROGRESS

Prof. George Boardman Eager, D.D., LL.D., Southern Baptist Theological Seminary, Louisville, Ky.

The Hon. James Bryce, in his address on Progress before the Phi Beta Kappa Society of Harvard, published in the August *Atlantic* (1907), felt compelled by the facts of the case to acknowledge that the belief in human progress has become "almost an article of faith"; that the so-called "law of progress" is now commonly held to be axiomatic; and that a philosophy of history has arisen which insists on regarding all events as tending by a constant law, almost like a law of nature, to bring good out of evil and a higher good out of a lower. Among the causes that have worked toward this state of things he recognizes as "powerfully operative" Christian faith, on the one hand, and scientific agnosticism, on the other: "Pious minds who are filled with reverence for an overruling providence, and other minds not so pious, whose loss of faith in a future life has made them concentrate their interest on the development of humanity on the planet it occupies, have by different roads brought themselves to the same belief, that all things either have been ordered, or are of themselves working for the best in this present world—the best of all possible worlds."

The pessimists, he considers, are for the moment "a dispirited minority"; but, he forecasts, "Their chance may come again; and the main issue is not so free from doubt as to disentitle them to a fair hearing." Then, forthwith, if I read him aright, he proceeds point blank to join the "dispirited minority" and, most learnedly, of course, but most unmistakably, to play the rôle of a pessimist. Not only does he tell us that this faith in progress "has no scientific character," is, indeed, "a mere *a priori* assumption," but he adds oracularly, "Whoever desires to examine the question fairly must rid himself of all these optimistic fancies and be content to take the facts as he finds them." What could be more gloomily pessimistic than his closing words? "The bark that carries man and his fortunes traverses an ocean where the winds are variable and the currents unknown. He can do little to direct the course, and the mists that shroud the horizon hang as thick and low as they did when the voyage began." The perfectibility of man, as he views it, is a matter wholly confined to the planet; and tho we have come to know all the surface of the earth, and its resources, and the races that dwell thereon, and their respective gifts and capacities, how these elements will combine and work together to this or some other end, is a problem, he thinks, as inscrutable as ever. So, then, we are forced by the facts of the case, if viewed under the search-lights of science and philosophy alone, to conclude that the question that men's minds have been occupied with "ever since man disengaged himself from nature and began to reflect on his place in the universe, viz., whether the race as a whole is really advancing, and toward what possible future," is left as much in the fog as ever!

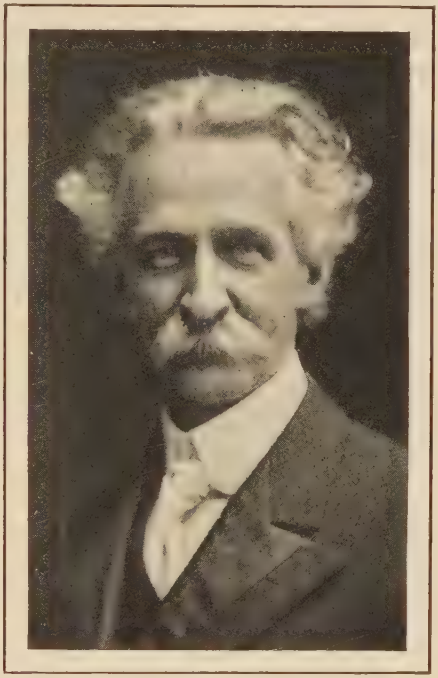
It is worth noting that Mr. Bryce avowedly passes by the arduous and intricate inquiry as to the existence of a general law of progress, and sets himself to what he calls the humbler and more limited investigation of the meaning and contents of the idea of progress, and the relation of each kind of progress to the other kinds. This he does to clear the way for the consideration of the great generic question whether the human race is advancing, and if so, toward what goal. He gives a brief but suggestive résumé of the history of opinion on the subject, and then,

most searchingly, and in the main quite judicially, considers the question of man's movements along the various leading lines suggested by his nature and the activities he puts forth. Taking the physical structure, for instance, he asks: Is mankind becoming stronger, healthier, developing better stocks? Considered as an acquisitive being, has man more of the things that make for comfort, give leisure? Intellectually regarded, has he a higher intelligence, more creative capacity, more susceptibility to esthetic pleasures? Considered in his social relations, has he more freedom; is there less political oppression, fuller security of life and property? Lastly, and chiefly, is man improving as a moral being? Is there more virtue in the world, more justice, sympathy, kindness?

The author has exposed the fallacy of some wide-spread popular and some fashionably philosophic conceptions of progress; and, if I mistake not, he has done what his whole school of thought has aided in doing, prepared the way, negatively at least, for the highest, that is, the Christian conception of progress, and for the work of the gospel of grace, by which, and by which alone, as we see it, progress can be assured as a faith and accomplished as a fact.

It is significant that the author declares unhesitatingly that tho the law of improvement by natural selection and the survival of the fittest, which, according to the Darwinian theory, has been a principal cause in the production of more perfect types of animal life, may have continued to work during the earlier period of the history of mankind; in modern society the case is quite otherwise. The classes in which physical strength and a cultivated intelligence are hereditary are shown by trustworthy statistics to increase more slowly than do the classes that are inferior to them in these qualities.

Material progress, in its triumphant march, has seemed to many to sweep everything else along with it; not only to have achieved a long onward step, but well-nigh to have assured the certainty of further advance along all lines; to give at least fair promise that



PROF. GEORGE BOARDMAN EAGER, D.D., LL.D.

when, in the course of a century or so, it has gone so far that everybody shall have all the comforts and opportunities for enjoyment that he can desire, it will usher in and really constitute the golden age, for which mankind has so often sighed. But the insistent and dubious question arises, Does this increased mastery of nature, with all the resulting comforts and luxuries that pass under the name of modern progress, really facilitate and foster intellectual and moral progress? The facts of history, the author thinks, give a negative reply. It is surely impossible, he says, to connect the power and productiveness of the human intellect with any such external conditions. There is no evidence that material progress has ever done

more to strengthen than to depress the intensity, the originality, and the creative energy of the intellect. In dealing with this inquiry into the relation of material progress to intelligence and character, Mr. Bryce achieves some of his best work. He admits that the quantity of intellectual activity has enormously increased. The amount of reading, writing, speech-making, and preaching is still increasing in all civilized countries. But Carlyle would be justified in describing much of it as the "chattering of Dead Sea apes." Quality must be considered, as well as quantity. Material progress has vastly affected the forms of intellectual activity and the lines of inquiry it follows, but that does not mean that it has increased the creative energy of the intellect itself, or improved the quality of its productivity. The poetry of the early Hebrews and of the early Greeks, for instance, has never been surpassed and hardly ever equaled. Neither has the philosophy of Plato and Aristotle, nor have the speeches of Demosthenes and Cicero. Sculpture has never again risen to so high a level as it touched in the fifth century B.C., nor in the last three centuries to so high a level as it reached at the end of the fifteenth. Geniuses like Dante, Chaucer, and Shakespeare appear without our being able to account for them; and, for aught we know, another such may appear here or there at any moment. But the advance of modern science in all its branches makes no more probable the appearance of any such geniuses, or of an Archimedes, an Isaac Newton, or a Leibnitz. Then, there is no sign that we have come any nearer an explanation of the ultimate riddles of the universe than the ancients did.

But the larger question yet remains, and one still more intricate:—What has been the influence of material progress, and such extension and diffusion of knowledge as it has stimulated, on the standard and attainment of moral excellence? If the question is raised, What is moral excellence? he gives answer, first, with the ancient Stoic philosophers—describing its aim as being harmony with nature, that is, with those tendencies in man which lead him to his highest good by raising him above sense-temptations. St. Augustine and St. Thomas Aquinas, he tells us, would have placed it in conformity to God's will, to which all thoughts and passions should be so attuned as to accept patiently and trustfully whatever He sends and to seek every occasion of glorifying and serving Him. But, it will be noted, neither of these ideals has any relation to material progress. Indeed, both the philosophers and saints of ancient and early Christian times would have thought such progress rather hurtful than helpful to the soul. But, he says, rather despairingly, no analysis and no synthesis could make much of data so uncertain in quantity and so disputable in quality as that at our disposal for the settlement of this question. So, in the end he gives this question up also; he finds for it no determinate answer.

Such are some of the questions raised, and many others are suggested by our author, chiefly, it would seem, to show the intricacy of the subject and the hopelessness of pursuing the quest. In view, however, of the apparent hopelessness, agnosticism, and pessimism of the address, I venture to raise the question if there is not another reading of the facts of the case that is less charged with pessimism.

It is interesting and noticeable that Sir Oliver Lodge, of equal rank with Mr. Bryce, or any other man of his way of thinking, reasoning without reference to revelation as alone decisive in the case, takes a far brighter and more hopeful view of the facts of the case.

"The doctrine of the ascent of man," he jubilantly avows, "is a doctrine of

much hope; it explains much in the present that would otherwise be dark and instils hope for the future." It teaches "that low and savage tendencies are to be expected at certain stages, but that having progressed thus far, we may anticipate further—perhaps unlimited—advance for mankind.

"The outlook was never brighter than it is to-day" (he says). "Many workers and thinkers are making ready the way for a second advent, a reincarnation of the Logos in the heart of all men; the heralds are already preparing their songs for a reign of brotherly love; already there are 'signs of his coming and sounds of his feet;' and upon our terrestrial activity the date of his advent depends."

The severity of the contest involved is already, he thinks, lessening, and both the individual and the race may look forward to a time when their struggles and failures are over, when the unruliness of passion is curbed, when at length we ". . . hear no yelp of the beast, and the man is quiet at last, as he stands on the heights of his life with a glimpse of a height that is higher."

He clearly recognizes, not only the ages of struggle involved and the painfulness of the long process by which the race has risen, but also the possibility of descent and degeneration, as well as of ascent and development. Nevertheless, he finds the law of compensation at work here.

"The more people realize the effort that has preceded them and made them possible, the more are they likely to endeavor to be worthy of it; the more pitiful also will they feel when they see individuals failing in the struggle upward, and falling back toward a brute condition; the more hopeful they will become ultimately for the brilliant future of a race which from such lowly and unpromising beginnings has produced the material vehicle necessary for those great men who flourished in the recent epoch which we speak of as antiquity; and has been so guided since then as to develop the magnificence of a Newton and a Shakespeare on an ungenial island in the northern seas."

He comes forward thus not as a champion of orthodoxy, not as a theologian. He repeatedly disclaims any desire to trespass on the work of the ministry or the church, and avows his aim as a man of science to be that of providing "a fundamental substratum of faith, on a basis of historical and scientific fact, interpreted and enlarged by the experiences of mankind" —such things only as science has a right to deal with. He gives us, accordingly, not a volume of theology, but only a tentative sketch of such a religious faith as a man of science may, in his judgment, rightfully and intelligently hold to-day. In his "Creed" (p. 132) we find a pure and lofty theism, conceived in a truly Christian spirit. It is certainly far removed from the arctic negation or cheerless agnosticism we have been dealing with.

"I believe" (so goes the first article), "in the Infinite and Eternal Being, a guiding and loving Father, in whom all things consist.

"I believe that the divine nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago; and has since been worshiped by the Christian Church as the immortal Son of God, the Savior of the world.

"I believe that the Holy Spirit is ever ready to help us along the way toward goodness or truth; that prayer is a means of communion between man and God; and that it is our privilege through faithful service to enter into the life eternal, the communion of saints, and the peace of God."

The view of the kingdom of God with which he closes is worth quoting entire:

"The kingdom of heaven is the central feature of practical Christianity. It represents a harmonious condition in which the divine will is perfectly obeyed—it signifies the highest state of existence, both individual and social, which we can conceive. Our whole effort should, directly or indirectly, make ready its way—in our hearts, in our lives, and in the lives of others. It is the ideal state of society toward which reformers are all striving; it is the ideal of conscious existence toward which all saints aim."

It is noticeable, too, that such a man of science, reasoning apart from Revelation, holds that the multifarious processes of nature, with neither the origin nor the maintenance of which we have had anything to do, are guided and controlled by some thought and purpose, immanent in everything; and that,

to the higher members of our race, this intelligence and purpose, underlying the whole mystery of existence, elaborating the details of evolution, are "revelations of an indwelling Presence, rejoicing in its own majestic order."

"The most essential element in Christianity," as he sees it, is its conception of a human God; of a God, in the first place, not apart from the universe, not outside it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate, incarnate in it, and revealed in the "incarnation." "The humanity of God, the divinity of Man"—this, as he sees it, is "the essence of the Christian revelation."

It is on such a groundwork of faith that he stands when he forecasts the future of religion. "The future of religion shall not always be endangered, as now, by suspicion and intolerance and narrowness among profest disciples of the truth. There must come a time when first a nation, and afterward the civilized world, shall awake and glory in the light of the risen sun.

Surely there is nothing here of what blunt old Carlyle once called "the gospel of mud," nothing of what Prof. Simon Patten proclaims with such cocksureness and gusto in his late book, "The New Basis of Civilization," that "bread enough and to spare" is "the panacea for all the ills of life," a deliverance that has been fitly dubbed "the gospel of grub." And then, surely there is nothing here that even faintly resembles the gloomy hopelessness of Mr. Bryce and the "dispirited minority."

What is this after all but avowing as an oracle of science what prophets, apostles, and poets have said as the outcome of direct vision? It is as if a Browning were saying,

> "I spake as I saw. All's love, yet all's law.
> Do I task any faculty highest to image success?
> I but open my eyes, and perfection, no more and no less,
> In the kind I imagined, full-fronts me, and God is *seen* God
> In the star, in the stone, in the flesh, in the soul and the clod."

Or if as Paul were triumphantly shouting again, "For we know that all things are working together for good," etc., or as if Tennyson were heard singing afresh,

> "Oh! yet we trust that somehow good
> Will be the final goal of ill,
> To pangs of nature, sins of will,
> Defects of doubt, and taints of blood.
>
> "That nothing walks with aimless feet,
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete."

A while ago the materialistic evolutionists held the field, and religion, like everything else, was an evolution, evolving by a natural law from lower forms like totemism.

Even Mr. Bryce seems to recognize now that, however true evolution may be in other things, in the religious realm degeneracy is the law of the natural man. All the known facts prove that men, when left to themselves, have always abused their religious light, and that moral and religious progress has never been, and can never be, coterminous with material progress. What is this but Paul's philosophy of history as set forth in his great Epistle to the Romans? With him, as with the New-Testament writers in general, as with their Master before them, progress is rooted in, and conditioned by, the new birth from above. "Except a man be born from above," etc. Apart from that degeneracy is the law, and descent rather than ascent the inevitable result. A life of real progress is assured for the redeemed man and the redeemed society only, and for the state, or civilization only as it is leavened and dominated by this new life.

FAITH AND OLD-TESTAMENT CRITICISM

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The impression is general that the revolution which has taken place in regard to the Bible leaves religion and faith in worse case than they were in the days of the fathers. Despite all assurances to the contrary, the common feeling is that the Bible has lost largely in hold on the conscience, in affection and esteem, and that if all the work of critics could be proved to have been mistaken, and we could go back to where we were a hundred years ago, it would be greatly to the advantage of religion.

The sense of loss in the disappearance of the doctrine of infallibility is based on very worthy sentiments and noble impulses. Loyalty to the fifth commandment enters into it, and praiseworthy attachment to that which nobly served its time and earned the gratitude of good men. Many minds are unable to distinguish between loyalty to the good, and adherence to the forms in which the good has hitherto found expression, and the strength of their conservatism is simply the strength of their virtue. It is easier to appreciate the truths of a former time, and to magnify their benefits a little under imagination's gentle encouragement, than it is to see the glories of truth which has recently come to light. Truths, as well as prophets, usually wait for their monuments until succeeding generations. There are few saints under sixty, and doctrines require much greater age before canonization.

In the case of the Old Testament, however, if good people fully understood the advantages to religious thinking, to practical piety, and to the lines of defense of the Christian view of life, from the change of attitude, they would thank God for this revolution of opinion as devoutly as they now thank Him for the missionaries. Any reading at all in the church fathers reveals startlingly the difficulties under which the Christian faith has labored from the presence of the Old-Testament books of law and history side by side

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and in equal honor with the sermon on the mount and the parable of the good Samaritan. Beyond question the Old Testament has been a stumbling-block to countless earnest men in the way of their cordial acceptance of a religion whose inward power and beauty their souls could not dispute. A large portion of the writings of the Christian fathers are directed against various forms of heresy, and when we try to understand what it was which made Marcion and Celsus and such men oppose the new faith, we find it was not hatred of religion in general, nor spiri-

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tual pride and self-confidence, but to no small degree it was because they were troubled by genuine and sincere objections to the divine inspiration of certain portions of the Old Testament. In Plato they found more exalted ideas of God than in many narratives of Genesis, and Socrates and the Stoics declared to them loftier moral teaching than the stories of the patriarchs or the records of the judges. How then could they accept this book as the highest text-book of religion?

It is worth while to examine a specific instance, and we may select the difficulties which the Manichæans suggested to the youthful Augustine. They asked him, "Is God bounded by bodily shape? Has He hair and nails? Are they to be esteemed righteous who had many wives at once, and did kill men, and sacrificed living creatures?" (Confessions 3 : 12.) Is it any wonder that so pure a soul as that of Augustine turned in disgust from the crude anthropomorphism and low moral standards which were pointed out to him? When at last the greater spiritual earnestness and deeper insight of Christian truth brought him to baptism, it was not for any help that the Old Testament gave him, but in spite of serious difficulties which he could not but find there.

The answer of Augustine to these objections was chiefly the classic answer of the Fathers, that the Old Testament is to be interpreted allegorically, or spiritually: that "such is the depth of Scripture, that manifold senses may and ought to be extracted from it, and that whatever truth can be obtained from its words, does, in fact, lie concealed in them." (Dr. Pusey's Abstract of Book 12.)

Up to a short time ago that was the best answer Christians could make to the objections raised from the crude religious and moral conceptions of certain parts of the Old Testament. It must be said that it was a very poor answer, and it is a strong testimony to the vital power of the Christian faith that, notwithstanding its weakness in this respect and its openness to attack, it has maintained its growth and increased its power. For the present generation this classic answer is totally inadequate. We can not explain the polygamy of the patriarchs in any other than its natural sense, and we must admit that the writers of some of the earlier chapters of the Bible conceived of God as a being who could literally walk in a garden; who could carry on a conversation—supposedly in Hebrew—with a woman, a man, and a serpent; who shut the family of Noah into the ark with his own hand; who became jealous over a high tower men were building, and came down from heaven to see it, and then and there invented new languages because of His jealousy of the builders; who selected from the womb one of two brothers for His love and the other for His hatred, and who did many other such like things which are not in accordance with our ideas of what is becoming and proper for good men, to say nothing of the God of all the earth.

Now according to the modern view of the Bible, of which so many are still in fear but which in reality is the friend of faith, there is an explanation of these matters, which does full justice to the facts, which interprets every text honestly and fairly, and yet which does not lay upon the conscience and upon the heart burdens very grievous to be borne.

For example, it is said that God loved Jacob and hated Esau, while they were both innocent children, of one father and one mother. The statement is that of Paul, but the difficulty lies in the Old-Testament facts. How many labored endeavors have there been to prove that God could be thus partial, and still be just! How many lives have been morally injured by the attempt to honor and worship

a God who could foreordain one of those little infants to be smooth and prosperous Jacob, and the other to be poor, blundering Esau, who loved the chase and was doomed to the hunter's poverty! Men who would not respect themselves if they were guilty of such partiality have sought to honor such character in God, greatly to the confusion of their minds as well as the distress of their souls.

But according to the new understanding of the Old Testament, those narratives of Jacob and Esau were written when the two people who traced their ancestry to those heroes dwelt face to face on the mountain slopes and valleys on either side of the Jordan: Jacob, *i.e.*, the people of Israel, on the fertile slopes to the west, watered by the clouds blown inward from the great sea, and Esau, *i.e.*, the Edomites, on the rugged, barren steppes of the east, fit dwelling for the nomad hunter, and fit only for him. The stories were made to fit the situation: the situation did not come to be because an unequal God beforehand had fixed upon the story. It is easy enough to believe that on the mountains of Edom there lived in early times a wild, impetuous folk, whose characteristics are superbly drawn in the few skilful strokes of the Esau stories, and who has not felt that both the abilities and failings of the Jewish race are portrayed in the character of Jacob as even Shakespeare has not described them?

This is not to explain why God loved Jacob and hated Esau: it is to take the very ground from beneath the question. The story is no longer a problem in ethics: it is a striking example of the manner in which early peoples represented the character of those about them, and in pictures of individuals spread on canvas their own weaknesses as well as their virtues.

Another classic difficulty of the Old Testament is the extermination of the Canaanites by the Hebrews under Joshua. It is related that when the kings of the Amorites, and all the kings of the Canaanites that were by the sea (the Philistines), heard of the coming of Israel, their heart melted, neither was there spirit in them any more. The hosts of Israel marched in, priests to the fore, took their cities, and utterly destroyed all that was in them, both man and woman, young and old, and ox, and sheep, and ass. At the fall of Ai we read that 12,000 perished, men, women and children:

> "For Joshua drew not back his hand, wherewith he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai."

At the conclusion of the ten bloody chapters of Joshua, which narrate the conquest of Palestine, it is said:

> "So Joshua smote all the land, the hill-country, and the South, and the low-land, and the slopes, and all their kings: he left none remaining, but he utterly destroyed all that breathed, as the Lord, the God of Israel, commanded him."

Again in this instance, justification for the idea of God therein embodied has been sought strenuously. It has been said that the Canaanites were wicked, deserving to be exterminated, but according to the argument their wickedness must have extended to their babes in arms, their oxen, sheep, and asses. Others have said that "it pleased God" to kill the Canaanites, and consistency has compelled them to think that it pleases Him to-day to starve millions in China and Russia.

But note the relief that comes from the modern view of the Bible. Study reveals another narrative of the conquest than that contained in Joshua, viz., in Judges 1. The latter account is briefer, less dramatic, less interesting, and it is not strange that it has been passed over, or thought to refer to some minor campaigns, and that the popular idea of the conquest has been derived entirely from Joshua. It can be proved, however, that the narrative of Judges is much the earlier, much

nearer the events it describes, and that the situation as we learn it elsewhere conforms with the record there, and does not conform at all with the representation in Joshua.

In Judges we read,

"Ephraim drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them. Zebulon drove not out the inhabitants of Acco, nor the inhabitants of Sidon, nor of Ahlab, but the men of Asher dwelt among the Canaanites, the inhabitants of the land."

It is related of the Amorites that they

"forced the children of Dan into the hill country; for they would not suffer them to come down into the valley."

That is hardly the utter extermination of which we read in Joshua.

It can not be doubted that the narrative of Judges represents far more accurately the real method by which Israel won her foothold in Canaan. After the conquest the Canaanites were far too powerful to allow of the supposition that Joshua made such havoc with them as is recorded in the book which bears his name. Tremendous wars were fought against Sisera, the Canaanite captain, and at their beginning Israel was far the weaker and more scattered. The first king of Israel lost his life in contest with Canaanites. David won his capital from them, and his hands were reddened his lifetime through with Canaanite blood.

The wholesale extermination at one attack, the murder in cold blood of women and children, was the imagination of later times. It was written to strengthen the hands of a generation who were in danger of religious amalgamation with heathen neighbors. It was composed with good intent, served its purpose in its day, but modern men are not bound to defend it as fact, nor to accept its morals, nor to interpret God in accordance with it.

These are but two examples of stumbling-blocks on the way to faith created by the stories of the Old Testament, which are removed entirely when once the newer point of view is gained. Scarcely a page of the modern reconstruction of the history of Israel but affords similar relief. The gain to morals is immense. Some of the noblest men God ever made, Luther and Cromwell among them, have been less than their best because their view of the Bible made them regard Moses the equal of Christ, and Abraham the equal of Paul. The gain to religion is not less. The breaking forth of the newer light has set faith free for a stronger day.

RELATIONS OF BABYLONIAN AND OLD-TESTAMENT CULTURE

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III. The controvertible connection between Babylon and the Bible with regard to primitive history. (Gen. 1–2.)

The view that the account of the Flood which is related with several variations in Genesis 6 : 9–8 : 22 was derived from the Babylonians, has become a fixt dogma in our days. This view was adopted by people long before Delitzsch declared that a whole series of Old-Testament records had been brought to light in a purer and more original form from the treasure-mounds of Babylonia. The same statement is now being repeated by many others. Nevertheless it appears to me that this is not exactly accurate.

In order to prove my case it is necessary to go over the principal points in the Babylonian narrative of the flood as it is given by Utnapishtim in the epic of Gilgamesh. It runs as follows:

"I will reveal to thee, O Gilgamesh, a thing that has been hidden, and I will tell thee a secret of the gods.

Shurippak, a town situated on the bank of the Euphrates, which thou knowest, is an ancient town in which dwell the gods whose hearts are bent on bringing on a storm-flood. One of these gods, the Lord of Wisdom, Ea by name, said to me: 'O man of Shurippak, build thou a ship. Leave thy riches, seek to save thy life! Bring living creatures of all kinds into the ship! The ship which thou must build, thou shalt launch into ocean! I, Utnapishtim, understood and answered Ea: "Behold, my lord, I have reverently attended to all that thou hast spoken and will perform thy words. But what shall I say to the people of Shurippak when they inquire of me the object of my ship-building?" Then Ea replied: 'Say to them this; in that Bel has curst me, I will no longer dwell in your city and no more turn my face toward the land of Bel, but will go down to the ocean and dwell with Ea, my Lord. But upon you shall the gods send plenty, fowls and fishes, and rich crops to the soil, until the evening when the ruler of darkness pours down upon you a foul rainstorm!'"

So Utnapishtim built the ship whose sides were 120 ells in length, while the ark of Noah was 300 ells long, 50 ells wide and 30 ells deep (Gen. 7 : 15). To the builders of the ship he made a feast, during which he daily slaughtered lambs and gave the people wine and oil, and this festival subsequently became transformed into the festival of the New Year. One evening the ruler of darkness sent down a foul rain. Utnapishtim went on board the ship and shut the door, while this shutting of the door of the ark in the Hebrew narrative is done by Jehovah and counted as a touching proof of His pitifulness (Gen. 7 : 16). The commander of the ship was Puzur-Rur-Gal, or Puzur-Bel. At the first gleam of dawn a black cloud gathered in the vault of heaven, and from the midst of it the god Adad uttered a loud roar. The gods were struck with fear on seeing the storm-flood and fleeing before it mounted to the heavens of Anu. They cowered before it like a beaten hound. The goddess Ishtar cried out like a woman in travail and said: "Curst be the day when first I joined the assembly of the gods." She swore that she could no more forget that day than the jeweled necklace upon her neck. Bel refused to draw near to the thank-offering of Utnapishtim, but went to him and said: "In former times Utnapishtim was a mere man, but now shall Utnapishtim and his wife be honored like as we gods are honored. And Utnapishtim shall dwell far off at the mouth of the river."

Every one will see that the Babylonian and the Biblical accounts by no means agree on every point. And when we come to the question as to which borrowed from the other it is evident that only the barest outline of both descriptions comes from Babylonian sources. But with regard to the matter which is common to both narratives it seems just as probable that it was a tradition inherited as a tradition by the descendants of Abraham as that it came from Babylonia. It is possible that among Abraham's children and grandchildren the recollection of a catastrophe caused by a flood which once burst forth upon mankind may have prevailed. For we find traditions of a great flood once happening among many ancient peoples, for instance, among the Egyptians, as has lately been discovered. It is thus that they descended to the Hebrews. The Old-Testament account of the Flood must not, however, be considered as derived in a later time directly or indirectly from the Babylonians. The account which is given in Gen. 6 : 9–8 : 22 was finally put in order subsequently to the time of Moses, while in the cuneiform inscriptions we have merely an incoherent and mythological version of the Flood dating probably from at

least 2000 B.C. This conclusion, however, is not to be accepted as final for the following reasons. The most recent investigations in the matter of original texts have made it evident that the copies of any texts which are, of course, later than the originals, very often contain more evidences of authenticity than the older manuscripts. Dr. Driver has not given sufficient importance to this principle, which is further an evident corroboration of my recent treatise on the manuscripts of the Peshito.* Accordingly it is quite probable that the account of the Deluge current for centuries among the descendants of Abraham, when committed to writing, may be of greater antiquity in many points than the text of the Babylonian flood-narrative. We must not forget that the text of the Gilgamesh epic now exists only in the copies made for the library of Assurbanipal (668–626).

And what scholars are constantly dinning into our ears as to the common features in the Biblical and Babylonian narratives of the Flood, might with greater probability be considered to be the immemorial traditions of the race which lived a nomad life in the territory of Hither Asia. In regard to these common elements the Babylonian narrative of the Flood is in no wise the original source. It is original merely in the arrangement of these elements, in which the cuneiform story of the Flood differs from the Old-Testament narrative. Can the Babylonian account of the flood be in any way accredited as the original source of these special details and not the Hebrew account? Now the chief points to be noted in the details of the Babylonian description of the Flood are these. In the first place we meet with the mention of a definite locality as the scene of it, and a more highly developed state of civilization is indicated than in the Old-Testament version. In this Babylonian account we are brought to the definite city of Shurippak on the Euphrates, and we find mention of the ship's captain, of the feast of the New Year, and of the division of the day into two spaces of twelve hours each, in accordance with the teaching of the Babylonian astronomers.* Who would venture to say that these details belong to the "original version" of the Flood story? So also the Babylonian narrative has a special explanation of the starting-point of the waters of the Flood. On this matter the Bible tells us that "all the fountains of the great deep were broken up," that is, from the ocean an inundation broke onto the land, and the waters that were above the firmament were discharged upon the earth. On the other hand, the Babylonian narrative speaks of "foul rain," "a tempestuous flood," or a "deadly storm." In this particular we see that the cuneiform narrative betrays a local coloring. We are at once reminded of the loam earth of the Babylonian lowlands, which accounts for the expression "alluvial soil" which occurs several times in the Babylonian account of the Flood. We are reminded also of the storms, frequently cyclonic, which lash into inundation the waters at the mouth of the Tigris and Euphrates.

Is it then at all probable that the traditions of the Flood current among primeval peoples could have originated in such a local incident as an inundation of the Lower Euphrates? No; there are several grounds on which we refuse assent to the assumption. The supporters of this, the latest theory, have overlooked the fact that the landing-place of the Babylonian ark is definitely localized as Mount Nisir, standing to the east of the Upper Tigris. But it is impossible that an inundation of the Persian Gulf could carry the ship to the Upper Tigris. Again, it is said at the close both of the Babylonian and the Hebrew narrative that such a

* "The Book of Genesis" (1905), p. 107.

* "Keilinschriften und O. T." (1903), p. 335.

flood should never happen again, a promise repeated in Isaiah 54 : 9. It follows that the account of the outburst of the Flood, and indeed the whole tradition of the Flood must have originated in some extraordinary occurrence. The geographical explorer Franz von Schwarz, in his book "Sintflut und Völkerwanderungen," recounts an inundation of the river Mongolei, which formed a lake in the Arabo-Caspian lowlands. The migration of Semites, however, according to my investigations, really took the direction from the north-east down the course of the Tigris.* Granting this, it is plain that the modern assertion that the Babylonian mounds have preserved for us the original version of the Flood tradition is exceedingly questionable. Such is the case also with regard to other versions of the so-called primeval history of the Old Testament.

It is very generally asserted, for instance, that the names of the representatives of the ten generations of men spoken of in Gen. 5, are copied from those of the ten primeval kings of Babylon.† But this is not so easily proved. First of all it can not be denied that the names of the ten Babylonian kings are by no means identical with the ten Hebrew names in Gen. 5. Those Babylonian names are given by Berosus, with slight variations, in a like form, viz.: Aloros, Alaparos, Amelon, Ammanon, Megalaros, Daonos, Euedorochos, Amempsinos, Otiartes, and Chisathros. At the first glance these forms seem quite different from the ten names given in Gen. 5. It may possibly be, however, that three or four of the names are merely translations of an original. In this case even the number ten of those ancient names is not of Babylonian origination, for ten is found in other Old-Testament enumerations, as, for instance, Gen. 11 : 10–26; Ruth 4 . 18–22; Gen. 1 : 3–29.

* See my book, "Hebräisch und Semitisch" (1904), p. 122 f.

† Delitsch, "Babel und Bibel," i., p. 32.

Nor is there any foundation for the statement that Gen. 1 : 1, 2, 3, is a reproduction from a Babylonian original. Such a statement can not derive any certain support from the use of the word *tchômi*, Gen. 1 : 2. For tho this expression undoubtedly resembles the Babylonian *tiamatu*, the latter has a feminine termination. This ending seems to me to render the resemblance between the two words of no significance, and is of the utmost importance in suggesting a decision. The Babylonian word seems to speak of the primeval "deep" under a personification, in that the feminine ending emphasizes the female character of its teeming immensity, but the Hebrew word defines the immensity of the "deep" as of a neutral and sexless character. This latter implies the actual creation of rolling water. A complete treatment of other points in Gen. 1 : 1–3, in which the idea of a Babylonian original is disposed of, I have already given in my "*Altorientalische Weltanschauung O. T.*," p. 37–39.

It can not, however, be averred that Biblical ancient history is wholly independent of Babylonian influence, altho the Bible even in that case contains several passages which are entirely peculiar to it. It is seen also that Babylonian and Assyrian literatures have no historic, personal items attached to their tables of genealogy (Gen. 10). Above all, the Old Testament was the first book to lay the foundation upon which a universal history of mankind might be written. The cuneiform literature contains no such conception of the creation of the first man and woman, and the argument for any connection between Babylonian and Old-Testament literature becomes purely negative. The least that can be said is that common traditions and descriptions of primeval man have been given a new life, by the help of a higher spirit, by the author of the Old Testament.

ATTITUDE OF THE COLLEGE TOWARD IMMORALITY *

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[This article has special reference to "The Case System"; see REVIEW for February.]

HAVING removed a student from college during the past week on account of immorality, it is a fittting time to state what the policy of the college is, and what the attitude of the college student should be, toward the vice described in the chapter we have read. We shall see what this attitude is most clearly by starting with what it is not. If we were to ask a group of uneducated, unchristian young men for their attitude about this matter, their answer would be something like this:— "These appetites are in us; they are natural; opportunities for gratification are all round us; indulgence gives one a more lively, exciting, and interesting time. Therefore, the man who indulges in these things is the braver, stronger, smarter fellow. The man who refrains is a fool."

Now there is always an element of truth in any opinion which any considerable number of persons entertain. There is a half-truth in this view of the uneducated and unchristian man. If one were merely a bundle of appetites and passions, if their gratification were an isolated act which could be cut free from consequences, as Shylock wanted to cut a pound of flesh next the heart of the Merchant of Venice, and draw no drop of blood, then the view stated above would be the true and sensible view which every enterprising and vigorous young fellow should follow. The truth, however, is that no act can be isolated from its consequences; no pound of flesh can be cut and draw no drop of blood. The consequences of these acts are three:

First and least, the danger, and, if habitual, a practical certainty of disease to the individual. Medical science is showing that even the lighter forms of such disease are not temporary and trivial, as they formerly were supposed to be; but deep-seated and far-reaching; likely after long years of latency to break out in virulent and fatal form.

Second. The individual is not the only sufferer; but inflicts the penalty of his wrong-doing upon his future innocent wife and children. I could name gay young fellows of my own school and college acquaintance, thoughtless fellows who have been students here in years gone by, whose domestic life has been wrecked and ruined, whose wives and children have been blighted with loathsome and painful disease, as the results of school and college vice.

Third. While the individual man may in a sense recover his apparent health and respectability, the woman involved seldom does recover; but goes down from one stage of disgrace and wretchedness to another, until she ends a brief and bitter life in an early and dishonored grave.

Now as educated young men you can not escape seeing the act in the light of these its threefold consequences. The man who sees them and does not care for the consequence to himself is a fool. The man who sees them and does not care for the consequences to others is a villain and a brute. You can not cut your pound of flesh and draw no drop of blood. You can not indulge in conduct of this kind and not be guilty of the cruel and murderous consequences it involves. That is why an educated Christian man must refrain from sexual vice.

* "Chapel Talk." January 31, 1909. Proverbs, Chapter 7.

What does the college do about it? It fights it every chance that it can get; but it fights fairly. It does not employ spies to pry into a student's private life; it does not ask one student to testify against another; it does not cultivate the acquaintance of the scandal-mongers of the town; it does not take unfair advantage of medical or quasi-medical information given in confidence. But when fairly and squarely evidence of this vice comes to the attention of the college, it answers it fairly and squarely by pronouncing the person who is guilty unfit to retain his place in a community of Christian scholars; and removing him from its midst.

Furthermore, it does not attempt to give formal proof of specific offenses; for proof of this kind is obviously difficult to secure, and would incriminate other parties besides the individual concerned. The college knows; it uses its knowledge without attempting to prove the things it knows. If this seems injustice, as it often does, to students and parents, I can only reply that this is our way of doing; and a man takes his chances of being treated in that way when he indulges in this kind of vice.

Perhaps you ask then what redress is there if one is unjustly condemned? There is this redress. If by any chance the college should unjustly condemn any one, we should receive overwhelming evidence of our injustice inside of a week. While no student will, or ought to, testify against a fellow student; if a student is wronged every other student will immediately testify in his favor. As a matter of fact, the college never is mistaken in this matter. With every opportunity for his friends to deny charges of this kind, as a matter of fact no one sent away for such an offense was ever defended by his fellow students. As I have said, the college knows, and acts upon its knowledge; and the only redress is the certainty that if the college acted wrongly proof of its error would be promptly forthcoming.

Removal from college, however, is the last desperate remedy of moral surgery. Our real reliance for right conduct on this point is that clear insight into consequence, which is the flower of education; and the unwillingness to have part or lot in bringing shame upon oneself or sorrow to another, which is the fruit of Christianity.

A PARADOX IN PERSONALITY

Mr. Balfour's Religious Philosophy and Political Apologetics

Any one who has been for some years the most important figure in the United Kingdom next to the King himself might be expected to leave something of a record. It has been justly declared that the British people and the Americans are not so proud of their great men as are the French, but in every great nation there are certain outstanding personalities who help to make their own generation memorable by stamping upon it the deep impress of their individuality. The ex-Premier who is still the leader of His Majesty's Opposition in the House of Commons early established his claim to recognition as a born leader of men, in spite of the innuendos freely ventilated by frequently well-informed critics. These maintained that Arthur James Balfour, as nephew of Lord Salisbury, owed his prominent position and rapid advancement to the practise of nepotism by that statesman. No doubt Mr. Balfour was singularly fortunate from the very beginning of his public career, yet Mr. Courtney, one of his opponents, once said that "no one but a fool would ascribe his advancement to favoritism or nepotism."

Like his uncle, this notable Scotsman belongs to a religious race. His family antecedents are those of faith, not of skepticism. But he belongs to the category of men about whom the judgment of their contemporaries is always perplexed. There are few men today who are so prominent as Mr. Balfour, and at the same time so little known. In

this respect, if scarcely in any other, he closely resembles Beaconsfield. Little was known or understood of Beaconsfield the man, but it was well understood that his private life was simple and beautiful. Comparatively little is known of what our French neighbors would call *Balfour intime*, not because his is of Sphinx-like idiosyncrasy, but because his inner nature is disclosed only to those who know him intimately. These privileged friends, including his parish minister (he is a devout member of the Presbyterian Church of Scotland), see in the Laird of Whittingehame a deeply religious man. The fact is that he partakes of the character of his mother, Lady Blanche Balfour, who was left a widow at thirty, and of whom touching stories are told which throw vivid light on the training of her children. So imprest were they by her appeals to them to give all the help they could in the work of the household in order that goodly sums might be sent to help the starving cotton operatives in Lancashire during the American Civil War that the future Prime Minister cleaned his own boots and polished the cutlery. The boy desired that not a penny should be spent on him which might be spared for the victims of the famine.

It is well to recall such incidents, for they explain the antecedent cause of much of Mr. Balfour's subsequent policy. He is known to many as a tender-hearted and generous humanitarian, and has, without obtrusively displaying his philanthropy, demonstrated it at times in unexpected fashion. Thus at one period in his career, when obloquy was being poured upon him, and when he was filling that position in Ireland which is the most trying in the whole Empire, he became beloved by the poorest peasantry throughout that country. The fact is in harmony with others. Mr. Balfour considerably astonished Parliament when, in 1884, he launched a singularly able and impressive attack against the suburban jerry-builder, and in sympathy with the masses of the people appealed to municipal bodies to arrange for more parks and open spaces in the neighborhood of crowded districts.

Here again might be detected the power of Christian heredity and training. He had been taught from boyhood to care for the well-being of the cottagers on his estates. The question of homes for the people had often been discust between the mother and her son. Said she, "When I have finished with these young people, I intend going to the East End of London to work there."

She died at forty-four, but it can be imagined with what uplifting of heart she would have learned that her eldest son was later seeking to relieve the overcrowding and squalor of the poorer districts of London and the great provincial centers.

It has been abundantly proved that, while in some quarters Mr. Balfour has been characterized as little better than a dilettante dreamer of fantastic philosophy, he is no mere theorist in the realms of metaphysical mystery, but can play a utilitarian part in practical application. He is endowed with a peculiar gift of sympathy which charms both friends and opponents. When some bitter attack on the established celebrities of the day is being conducted with all the ardor and levity of youth by new political aspirants, he remembers with a smile his own early days, when he was a member of that brilliant and eccentric quartet known as the Fourth Party. It may be a long time before the House of Commons again contains a party so compacted of intellectual ability as that which was led by the late Lord Randolph Churchill, of which Sir John Gorst and Sir Henry Drummond Wolff were lieutenants, and Mr. Arthur Balfour was the amused and solitary private, the sufficient rank and file. In those days Mr. Balfour's critics summed him up as "clever, but hopelessly lazy." The world was soon to be startled by extraordinary evidence that mentally and spiritually he could be diligent, whatever might seem to be his political inertia in those early Parliamentary days.

It was in 1879 that Mr. Balfour showed what had been really engaging his attention. The proof came in the issue of the first of those two books which perhaps permanently establish his standing as a profound student of ethics and philosophy, and not only of religion in general, but also of theology in particular. In that year appeared "A Defense of Philosophic Doubt, Being an Essay on the Foundations of Belief." By superficial readers this extraordinary book was misunderstood because through it runs a vein of graceful and easy skepticism. It escaped the notice of the merely casual reader that it contained nothing destructive to the faith of any believer, but only aimed at the task of proving that a doubting ingenuity can raise curi-

ous cavils from the practical and argumentative point of view against one creed as well as against another. The style was strong and vigorous, but Mr. Balfour's greatest achievement is that volume, "The Foundations of Belief," which at the time of its publication in January, 1895, aroused wide-spread interest in religious circles and among men of science. Month after month elaborate reviews of the work appeared, and the greatest thinkers of various schools exercised upon it their critical faculties. An emphatic proof that Mr. Balfour's mind could no longer be suspected of any leaning toward skepticism was furnished by the pungent assaults on his new treatise from the pens of such scientists of the agnostic section as Herbert Spencer and Professor Huxley, while prominent theologians, including Dr. Fairbairn and Dean Farrar, welcomed it with cordial eulogies.

In a preliminary note to the book Mr. Balfour explains that he intended it to serve "as an introduction to the study of theology." Its chapters are written in a positive accent. Thus one of them is entitled, "Some Reasons for Belief," and the next is headed "Some Causes of Belief." Dealing with the attitude of science toward theology, he says:

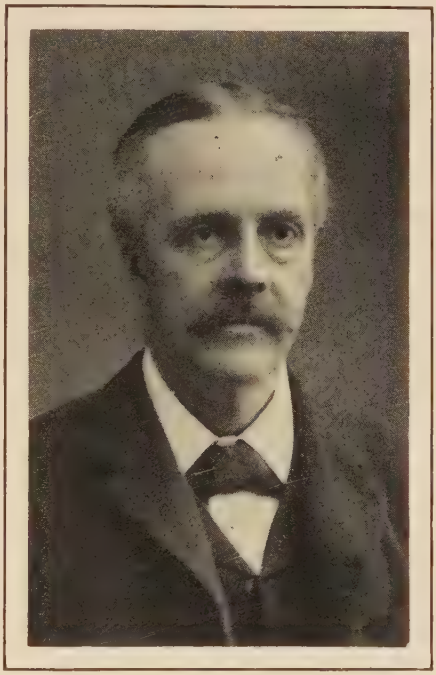
"What reason is there for the intolerant and supercilious bigotry with which agnostics and scientists look upon the theologian? If the ultimate ideas of science are unintelligible, how can science be regarded as rationally established upon such an unthinkable basis?"

In another part he writes:

"In the world presented to us by science we might conjecture a God of power and a God of reason, but we could never infer a God who is wholly loving and wholly just; so that what religion proclaims aloud to be His most essential attributes are precisely those respecting which the oracles of science are doubtful or dumb."

In these days of latitudinarian negationism, parading the gospel of doubt in pulpits once famed as beacons of that evangelicalism which made Britain and America great, it is refreshing to note the explicit accent in which this leading statesman writes on the questions of inspiration and incarnation. On the latter doctrine Mr. Balfour, in a fine passage in the concluding chapter of his "Foundations of Belief," says:

"In the world, looked at by the light of simple theism, the evidences of God's material power lie about us on every side, daily added to by science, universal, overwhelming. The evidences of His moral interest have to be anxiously extracted, grain by grain, through the speculative analysis of our moral nature. Mankind, however, are not given to speculative analysis, and if it be desirable that they should be enabled to obtain



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THE RIGHT HON. A. J. BALFOUR, M.P.

an imaginative grasp of this great truth, if they need to have brought home to them that, in the sight of God, the stability of the heavens is of less importance than the moral growth of a human spirit, I know not how this end could be more completely attained than by the Christian doctrine of the Incarnation."

Even his most ardent friends can not claim that Mr. Balfour has been as successful in the political arena as his natural and acquired capacities in other lines might suggest. With this aspect of his career, however, we are not here primarily concerned, excepting to observe that his policy, unfortunately, led him, a few years ago, to accentuate the sectarian note in national education with an emphasis which provoked bitter resentment, not only

among the vast body of nonconformists, but also even within Anglican circles, as the Bishop of Hereford and other leaders of the Established Church made the country understand by their protests. But far more serious was the later virtual alliance of what came to be obnoxiously designated "Balfourism" with the liquor traffic. Thus Church and State were reduced to a most humiliating position, like that which in the previous generation had been sardonically characterized by John Bright, when he exclaimed that, because of the federation of Bible and beer in politics, "a beer barrel ought to be hoisted on the top of every church steeple in the land." It is, therefore, evident that Mr. Balfour's collapse in his high official capacity was due to failure to act politically on a plane as exalted as that of his own ethical principles

Tho himself connected with the Established Church of Scotland, Mr. Balfour was the chief speaker at the gathering held at Haddington in January, 1901, to celebrate the union in the previous October of the Free and the United Presbyterian Churches, the two greatest nonconformist denominations in Scotland. It is a singular proof of the philosophic bent of his mind that he took for his main topic, as if by intuitive anticipation, that very "Vision of Unity" of which just now so much is being heard. He remarked that the history of the Christian Church for all these hundreds of years had been too much of a history of perpetual division not to give occasion to every Christian man to rejoice when they had, as an almost unique case, to chronicle and rejoice over a change which was not in the direction of division but of union. He was not one of those who thought it possible, or even desirable, that there should be one single ecclesiastical polity, one single form of ritual, governing and prevailing throughout the whole of Christendom. That was indeed the ideal of many great men in past times, just as they entertained the ideal of a single empire in which all Christian nations should be embraced. They knew that the latter ideal was but a dream and a vision, tho a noble one, and he feared, or at least was driven to conclude, that the other ideal was probably not one which they as reasonable men then could hope to see accomplished. But there was a unity which they could strive for. What he did plead for was that Christian men should understand that there was a permission to differ, and that their differences should not make common work for a common object impossible.

An excellent effect was produced during the present year by Mr. Balfour's striking "Henry Sidgwick Memorial Lecture," delivered at Newnham College, Cambridge, his chosen topic being "Decadence." This was in his best style. It was reflective rather than dogmatic, academically philosophic, but in no way pedantic. Mr. Balfour, with his keen insight into the sequence of cause and effect, showed that decadence never acts in isolation, but is always complicated with, and often acts through, other more obvious causes, to which the decline and fall of great communities is really due. Rome fell, and Mr. Balfour, in a fine historical consideration, traced the reason why the unique sources of Roman strength failed. Militarism, inordinate and imperial greed of expansion, the conquest and oppression of hitherto free nations, brutal amusements, slavery, and demoralization of the mob by promiscuous charity brought about chaos which preluded the thick darkness that settled down over all Western Europe. Mr. Balfour affirmed that he did not himself believe that our own age was either less spiritual or more sordid than its predecessor, but precisely the reverse. He maintained that philosophy had never touched the mass of men except through religion, saying:

"If in the last hundred years the whole material setting of civilized life has altered we owe it neither to politicians nor to political institutions—we owe it to the combined efforts of those who have advanced science and those who have applied it. If our outlook upon the universe has suffered modifications in detail so great and so numerous that they amount collectively to a revolution, it is to men of science we owe it, not to theologians or philosophers. On these, indeed, new and weighty responsibilities are being cast. They have to harmonize and coordinate to prevent the new from being one-sided, to preserve the valuable essence of what is old. But science is the great instrument of social change, all the greater because its object is not change, but knowledge; and its silent appropriation of this dominant function, amid the din of political and religious strife, is the most vital of all the revolutions which have marked the development of modern civilization."

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

In the Emerald Isle.—All who are acquainted with tendencies in Ireland are sadly aware that the root of its chronic trouble is not secular but spiritual. No matter what reforms may seem to be achieved, some recrudescence of this or that racial, social, economic, religious, or political difficulty is always inevitable. Just now the secular Roman-Catholic clergy are antagonizing the religious orders for a very singular reason indeed. The former are most favorably disposed to the demand of the Sinn Feiners for making the teaching of the Erse or Irish language compulsory in the schools and universities. But the religious orders in alliance with the Jesuits are opposed to any such compulsion. Now as these orders really control Irish education the outlook is more complicated than ever. The Sinn Feiners, who constitute the new and advanced school of the Home-rulers, are showing great fight, declaring that they must say to the Jesuits, "Hands off our University." Some of the agitators threaten a conflict of five years if the demands of the Gaelic League are not conceded. This is a gloomy prospect indeed. The League is determined to force the teaching of the Erse tongue, which is dying out.

In a Far South Land.—Not sufficient credit has been accorded to the French preachers who have for fifty years been establishing Christianity among the African Basutos. The jubilee of Christianity has been celebrated at Morija, with great rejoicings. Several French Protestant ministers journeyed from Paris to participate in this happy anniversary in the Zambesi region. The extent to which the Christian religion has of late years spread among the black tribes was vividly demonstrated, for Prince Litia, the son and heir of the powerful King Lewanika, was sent from Barotseland to represent his country. Till he was fourteen Prince Litia was a savage. He addrest a great assembly of 5,000 natives and white men, and made a splendid impression, as did his father a few years ago when he visited England.

A Mesopotamian Imbroglio.—The Mallams of Mesopotamia are reported to be absolutely opposed to the new conditions inaugurated by the Constitution proclaimed so auspiciously throughout the Turkish Empire. The Mallams are the teachers in the Moslem school. As might have been expected, it turns out that the chief difficulty in promulgating the conditions of "liberty, equality, and fraternity" is experienced in the outlying territories of the Sultan's Empire, and this opposition by the teachers is a sample of the anticipated trouble. Moslem girls were some time ago withdrawn from the Christian schools, but they are returning in considerable numbers because of the new freedom. In Mesopotamia many of the most bigoted of the Moslems are displaying ill-feeling on seeing Christians raised to legal equality with themselves, and the hostility of the Mallams is a symptom of this sentiment.

"Yasak no More."—On the other hand, taking Constantinople and the chief centers of the Turkish Empire into view, it is certain that not only a complete political revolution but also a real religious transformation has happened. Till recently everything that implied freedom of conscience was "yasak" or forbidden. Entrance into the mosques was so rigidly restricted of late that no foreigner could enter St. Sophia without an order obtained through an Embassy. But not only are foreigners crowding into the beautiful mosques, but they are even taking photographs without hindrance. To some minds this may seem a triviality, but those who are familiar with the state of things in Turkey before the advent of the Constitution will think otherwise.

Kumasi Transformed.—Many of us vividly remember that "little war" by which England not only subdued the Ashanti kingdom and its despot ruler King Cofi Kalkali, but ended forever the satanic customs which were as cruel as those to which a stop was put in Dahomey by the French. The world has taken too little notice of the almost miraculous sequel. The ferocious warriors of Ashanti have turned their swords into plowshares. The Gospel has blended with Anglo-Saxon civilization in achieving the absolute transformation of what was a real stronghold of the demon of cruelty into as peaceful a territory as any in the world. Kumasi, which used to be steeped in blood, is now a center of prosperous agriculture and of active native manufactures. At the recent

agricultural show in that city hundreds of native chiefs and thousands of their followers attended from all parts of the colony and even from the distant northern territories, clad in the picturesque and brilliant cloths which form the national costume. The world has seen no more extraordinary change in any land. England has reason pathetically to remember the war alluded to, for it occasioned the death of Prince Henry of Battenburg, husband of Princess Beatrice.

In the Land of Queen Candace.—Readers of the Acts of the Apostles will henceforth find in the British Museum, close to the famous Rosetta stone, another monument of equal value and interest sent over by the courtesy of the Government of the Egyptian Sudan. This addition to the priceless treasures is a sandstone relief from one of the funerary chapels in a majestic Nubian pyramid. On this slab Queen Candace is represented on a lion throne under a rich canopy. She is decked in the national cap of the Sudan and holds in her hands a scepter. The scene depicted is a pompous one, for the feet of the Queen rest on captives from her conquests and round about her are priests and courtiers, while her consort is seated at her side.

Maspero and the Pharaohs.—That wonderfully erudite Egyptologist M. Maspero has contributed to the *Journal des Débats* a fine article entitled "The Pharaohs under Medical Inspection," in which he approaches the royal mummies of the nineteenth and twentieth dynasties from the point of view of the pathologist and anatomist, with very instructive and interesting results. It becomes evident that behind the formal and perfunctory ceremonies of reverence for the dead royalties, reputed to be divine, a hypocritical practise secretly went on, with the connivance of the guardians of the tombs. It is remarkable that the royal mummies seldom have any of the jewelry or precious objects and costly wrappings usually found with the mummies of noble Egyptians. It appears that systematic robbery of the royal remains was perpetrated, often roughly and ruthlessly, dismemberment being recklessly committed for the sake of facility. A missing limb was often replaced by one from an inferior tomb, as in the case of Rameses VI., who was given a female arm.

The Walls of Jericho.—A London Unitarian minister recently preached a sermon in which he happened in very dogmatic accent to emphasize his conviction that the books of Joshua and Judges consisted of a parcel of myths and were entirely unhistoric. A few days afterward an announcement came to hand that the German explorers who are excavating the site of ancient Jericho had reported their most important discovery. Not only have they unearthed the ancient walls, but also the entire northern part of the former citadel. They have come across a breach in the walls and have found numerous remains of Canaanite houses, some of which leaned against the old city wall and recalled the house of Rahab in which Joshua's spies took refuge. In many cases the bodies of little children buried in jars were found beneath the clay floors of the houses. Whether or not mythical elements may be considered to have been incorporated in the Hexateuch, it is surely indicative of rashness on the part of a preacher to affirm that Joshua is absolutely unhistoric.

Ascending Oriental Ideas.—The Rev. Barclay F. Buxton is in England and has been kindly giving me some account of his experiences and observations during twelve years in the Far East. He has during all these years been working in Japan and has visited repeatedly all parts of that Empire, so that he knows the Christian churches that are dotted about perhaps better than any other living man. His conviction is that Christianity is now so firmly rooted that it will eventually become the national religion, altho it may only spread very slowly. He says that the indirect influence of the Christian religion is producing wonderful results by creating a new moral atmosphere and by elevating the ideas and the ideals of the community. This account harmonizes with what other authorities have recently affirmed. One of these lays special emphasis on a fact which is indicative of a higher ideal of humane government. The Japanese authorities have lately decreed that when a criminal has paid the required penalty of his offense, this shall not in future, as was hitherto the custom, reflect upon him as a stigma, but he shall be regarded and treated as tho he had never been guilty of any offense against the law. This enactment would certainly never have been inspired by pagan auspices; it is due entirely to the new spirit created by the introduction of Christianity and its permeating power.

The Preacher

AN EMINENT LUTHERAN PREACHER'S METHODS

An Interview with Junius B. Remensnyder, D.D., LL.D., Pastor of St. James Lutheran Church, New York City

The Rev. William Durban, British Editor of The Homiletic Review

The pastor of the Lutheran Church in Madison Avenue, New York, told me how he had with constantly increasing blessing and encouragement for twenty-eight years occupied the pastorate of what is no doubt the most important church of his denomination in America. During that period he has for three terms of three years each acted as president of the New York Lutheran Synod. One interesting fact betokens the fraternal esteem which the doctor enjoys far beyond the pale of his own ecclesiastical body. He is president of the leading interdenominational clerical circle in New York City, which is half a century old, and has had only three Presidents, before the election of this distinguished Lutheran clergyman as the fourth in the honorable succession. Dr. Remensnyder's various associations are for the most part closely bound up with the great city in which he has so long lived and worked. His chief academic honors belong to it, for his degree of LL.D. is from New York University. His literary efforts have made him widely known, some of his most successful treatises being his work on "The Six Days of Creation," his volume entitled "Atonement and Modern Thought," "The Lutheran Manual," and a simpler one, "Heavenward, A Guide for Youth."

In reply to a special question as to Doctor Remensnyder's individual method of preparing his sermons, he said: "As a young man I was strongly inclined to believe that the impromptu habit of pulpit utterance was by far the most efficient. My conviction in this direction was perhaps not unnatural, for I felt great confidence in my fluency of speech. Facility of expression impelled me to practise preaching extemporaneously. It is forty years since I began my public ministry, but I vividly recollect my early efforts and the ideas which prevailed in my mind as to what I considered the decided advantages of that style of utterance. But one thing which a young preacher gifted with a ready flow of speech needs to learn is that impromptu talk may indeed be exceedingly convenient in saving time and toil, but impromptu thinking is correspondingly perilous. The laws of compensation work infallibly. What may be gained on the one hand will be lost on the other hand. The time soon arrived when I was constrained to confess that I was experiencing a temptation which I should think must very often have been felt by others. I became conscious of drifting into two habits which I felt must be rigidly corrected. In the first place I found myself in danger of giving less time and attention to preparation than was needed to do full justice to the topics that I ventured to treat. A preacher can never be too painstaking in his preliminary study in direct application to the subject that he selects for a sermon. Each discourse must be regarded as *sui generis* and the mind of the preacher should be earnestly concentrated upon its preparation. But the purely impromptu mode of sermonizing does not encourage the necessary care; at any rate that was my impression after some considerable trial. The second habit into which I found myself likely to lapse was that of protracted delivery. The inducement of the extempore speaker to proceed indefinitely, if he is naturally fluent, is very great indeed. He grows more fervent as he goes along. Instead of controlling his topic it may begin to control him and may easily carry him on beyond the advisable limitations as to the length of the discourse. The limits should be fairly set beforehand, and should be adhered to.

"Therefore, anxious to check the development of such practises and to school myself in what I conceived to be a more excellent way, I set about acquiring it. The preacher is, like other folk, very much a creature of habit, right or wrong. I did not by any means entirely abandon the method of speaking and preaching without the aid of manu-

script. But I began carefully to write at first some portions of my sermons. This grew upon me, for I felt the benefit in various directions. By degrees I wrote more and more in preparing the sermons intended to be delivered to my Sunday-morning congregations. As time went on I adopted the plan of writing these out fully, expending any time and effort that might be needed for this particular purpose."

I asked Dr. Remensnyder for an expression in detail of the advantage attaching to this.

"This plan of procedure is profitable in a threefold sense. As I grow older in the work and as my experience accumulates I find three very practical results from this method of studiously writing at least some of my sermons. It enables you to incorporate into your sermon, thoughts and the substance of excerpts gathered from a wide course of reading. This diversifies and enriches treatment. I have two methods of writing sermons: In one, I take a theme, and, as Macaulay says, having my mind infused with it, 'let my pen run like fire,' finishing it almost with a single effort. In the other, I select my theme and hold it back for months, while reading and gathering every possible thought and illustration to give it force and effect.

"The second advantage is that such thorough and elaborate work will endure the test of time. With some pruning and adaptation it can, in the course of years, be repeated. And this reservoir affords leisure for other literary and theological work. No minister should be limited by his local pastorate. But he should be an influence and a power in his denomination, in the church at large, and in the whole religious and theological world. The leisure for this wider sphere is best attained by the method which is ever increasing one's sermonic store.

"Another very great advantage is that this method admits of careful revision. If superfluous or circumlocutory sentences and phrases have crept in, they may be dealt with at discretion. This last process is of great value to a preacher. It familiarizes him with his subject in the most intimate degree, and thus his confidence is strengthened. He will be ready with the utmost freedom for the delivery of what he has prepared. The topic becomes, as it were, part of himself."

"Is all your preparation completed before Sunday, or do you ever in any way continue it to the last?" I asked.

"Sunday finds me fairly equipped, but I rise early on Sunday morning and spend some time in going attentively over my manuscript. My immediate object in doing so is to make myself perfectly familiar with the most salient points. But I do not believe in what is usually called memoriter preaching. That is to say, I never actually memorize any portion of what I have carefully written out, with this single exception, that I take care to know the climaxes practically by heart. I find that sufficient. I consider that the task of actually committing a whole discourse to memory is an intolerable burden for a preacher to carry, especially if he is to load himself in this manner every week. I have always kept myself free from such a monotonous infliction on my own mental faculties. It is obvious that for very many preachers the practise must be a most dangerous one. For example, occasional breaks may easily occur in the continuity of thought. Memory may suddenly lapse, at least for an instant, and then the embarrassment may be extreme. I am altogether freed from such contingent perils by the method I have described. I am persuaded after very long experience that it is a wise method for the preacher to adopt. I am sure that I practically secure all the benefit that could be derived from the process of impromptu delivery."

"What," I inquired, "is the effect on the congregation?"

With his pleasantest smile the Doctor replied: "Having become by this deliberate and conscientious cultivation of my topic so well versed in it, I am of course able to preach with the enjoyment that might otherwise hardly be possible. The people I am addressing can scarcely be aware that I am making use of a manuscript. And yet all the time I am most attentively following my written sermon. I am able to do so with ease and comfort, and this is one way in which a preacher is rewarded for the expenditure of time and mental effort before preaching.

"I have abundantly proved that this is a strong and efficient method of preaching. It was practised by Dr. Seiss, of Philadelphia, and was by him suggested to me, as I am grateful to acknowledge. He was the most voluminous writer and the most eloquent preacher in our denomination, indeed altogether the most powerful preacher to whom I have ever listened."

CONVERSATION AND PULPIT DELIVERY

SECOND ARTICLE

GRENVILLE KLEISER, NEW YORK

THE ideal style of pulpit speaking is with very little modification the ideal of good conversation. The practical age in which we live demands a colloquial rather than an oratorical style of pulpit delivery. A man who has something to say in conversation usually has little difficulty in saying it. If he presents the facts he will speak convincingly; if he is deeply in earnest he will speak persuasively; and if he be an educated man his speech will have the unmistakable marks of culture and refinement.

In the conversation of well-bred children we find the most interesting and helpful illustrations of unaffected natural speech. The exquisite modulation of the voice, the unstudied precision in emphasis, and the sincerity and depth of feeling might well serve as a model for older speakers.

This study of conversation, both our own and that of others, offers daily opportunity for improvement in accuracy and fluency of speech, of fitting words to the mouth as well as to the thought, and of forming habits that will unconsciously disclose themselves in the larger work of public speaking. This study will guard the preacher from ministerial, inflated, and unnatural tones, and restrain him from transgressing the laws of nature even in those parts of his sermon demanding lofty and intensified treatment.

Some easily remembered suggestions regarding conversation are these:

1. Pronounce your words distinctly and accurately, like "newly made coins" from the mint, but without pedantry.

2. Upon no occasion allow yourself to indulge in careless or incorrect speech.

3. Open the mouth well in conversation. Much indistinct speech is due to speaking through half-closed teeth.

4. Closely observe your conversation and that of others, to detect faults and to improve your speaking-style.

5. Vary your voice to suit the variety of your thought. A well-modulated voice demands appropriate changes of pitch, touch, perspective, and feeling.

6. Avoid "loud talking."

7. Take care of the consonants and the vowels will take care of themselves.

8. Cultivate the music of the conversational tones.

9. Favor the low pitches of your voice.

10. Remember that the purpose of conscious practise and observation in the matter of conversation is to lead ultimately to unconscious performance.

The value of correct conversation as a means to effective public speaking is realized by few men. Beecher said: "How much squandering there is of the voice!" meaning that this golden opportunity for improvement was generally disregarded. It is not too much to say, however, that if the sweet and gentle expression of the mother, the strong and affectionate tones of the father, and the spontaneous musical notes of the children, as heard in daily conversation, could be united in the voice of the minister and brought to the preaching of his sermon, there would be little doubt of its magical and enduring effect upon the hearts of men. The wooing tone of the lover is what the preacher needs in his pulpit style rather than the voice of declamation and denunciation.

The study of conversation serves to guide the public speaker not only in the free and natural use of his voice, enunciation, and expression, but also in the use of his language. He will here learn to choose the simple word instead of the complex, the short sentence instead of the involved, the concrete illustration instead of the abstract. He will acquire ease, spontaneity, simplicity, and directness, and when he rises to speak to men he will employ tones and words best known and understood by them.

A preacher may spend too much time in study and solitude. If he does he will soon realize a distinct loss through lack of social intercourse with his fellow men. The faculties most needed in pulpit preaching are these very powers that are so largely exercised in ordinary conversation. The ability to think quickly, to marshal facts and arguments, to introduce a vivid story or illustration, to parry and thrust as sometimes needed to hold one's own ground, and the general mental activity aroused in conversation, all tend to produce an interesting, vivacious, and forceful style in public speaking.

It has been said that, with few exceptions, the great orators of the world have been distinguished in the art of conversation.

We would not underestimate the value of meditation and silence to the public speaker.

These are necessary for original and profound thinking, for the cultivation of the imagination, and for the accumulation of thought. But conversation offers an immediate outlet for this stored-up knowledge, testing it as a finished product in expression, and projecting it into life and reality by all the resources of voice and feeling. This exercise is as necessary to the mind as physical exercise is to the body. Indeed, a full mind demands this relief in expression, lest the strain become too great.

The daily newspaper and the magazine should not be allowed to usurp the place of conversation. If the art of talking is rapidly dying out, as some assert, we should do our share to revive it. We may not again have the wit and repartee, the brilliant intellectual combats of those other days, but we can at least each have a cultivated speaking-voice, an interesting manner of expressing our ideas in conversation, and a refined pronunciation of our mother tongue.

CHRIST'S ANALYSIS OF A PREACHER'S QUALIFICATIONS

The Rev. Prof. J. Ferguson McFadyen, M.A., Hislop College, Nagpur, India

I. What went ye out into the wilderness to behold? a reed shaken with the wind?

Whatever else the Baptist was, he was no reed: his success lay partly in his unbending disposition.

There are many winds by which the Christian preacher is apt to be swayed: for example, winds of doctrine. It is important that he be appreciative of, and responsive to, the influences that move his generation, but he must also be a man of deep and immovable convictions. He must not simply believe that, on the whole, the balance of probability is in favor of Christianity; there must be things of which he is absolutely sure. His creed may be short, but he must believe it with all his mind. Churches or individuals that live in a state of constant panic, that can not go on quietly with their work when their beliefs are assailed, can not expect to contribute much to the moral progress of the world. It is the convinced men who do the world's work.

Again, the preacher is apt to be swayed by fear. John might have refrained from rebuking Herod for marrying his brother's wife. He might have argued that he would be endangering his liberty, his life, and therefore his further usefulness to the world. But he spoke the brave word of reproof. Sometimes the preacher is swayed by the cowardly fear of giving offense. It is hard for us to learn and fatal for us to forget that there are times when we can not retain both favor and influence. Each one knows best where the temptation meets him—the temptation to keep silence when he ought to speak, to look as if he approved of things of which he does not approve, to keep the favor of some person or body of persons whose favor he ought not to keep. He has sometimes to choose between being a "safe" man and a faithful minister; but in the long run, the most faithful man will be found to be the safest man.

II. What went ye out to see? a man clothed in soft raiment?

John's pulpit was the wilderness, his dress was of camel's hair with a leather girdle about his loins, his food was locusts and wild honey.

If the men of Judæa had wished to see beauty, art, and luxury, they would have gone to the palace and the court, not to the wilderness and the Baptist. Our Lord's question implies that the fact of John's asceticism was one reason for the spell that he exercised over the men of his generation.

Certainly asceticism has its dangers; and the exponents of a more comfortable Christianity point to the fact that Christ went to feasts; that His first recorded miracle took place at a marriage and consisted of turning water into wine; above all, that He deliberately contrasted His own manner of life with John's asceticism—"The Son of Man came eating and drinking." But to-day there is little need to insist upon the dangers of asceticism. The thing itself is all too rare, and its relative place and value in the spiritual life are all too little appreciated. It was, as we have seen, part of John's strength. Here at least, the people felt, was a man to whom religion meant something. It is perhaps not too much to say that something of the ascetic spirit is essential in Christian work. If the world can see no important difference between our way of living and its own, it will become distrustful. Every suggestion that our Christian life and work are

costing us nothing will weaken our influence. Every proof that we are willing to suffer for the Gospel as well as to live by the Gospel will add weight to our words.

Christ does not necessarily call us to be unhappy. Nevertheless there are in the world pain and sorrow and sin. And one sometimes wonders whether we ever could or should be quite happy if we felt those things as our Savior feels them. When the comfortable Christians remind us that Christ went to feasts and turned the water into wine, the answer to all that and to much more is that, when the time came, He laid down His life. We must be ready to follow the Christ wherever He may lead us—not only to the house of feasting, but also to the mocking throng, the house of mourning, the judgment-seat, and the cross.

III. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.

The highest secret of John's power lay in the fact that he was a prophet, with a message that came straight from the heart of God, and went straight to the heart of the people. His preaching was an appeal to the conscience—"Repent, turn from your sin: God's judgment is at hand"—and a call to keep the commandments. Sometimes we seem to have learned almost too well the lesson of Christ's charity—so well that we are almost afraid to suggest that anything done by a "Christian" brother may possibly be unchristian. We remind ourselves that there may be explanations which do not appear on the surface, and that to know all is to forgive all.

But to become so very charitable that we can not tell a man he is doing wrong is the first step to treating our own shortcomings with an equal toleration. This is no plea for harshness. Let us make all due allowances for the temptations and weaknesses of the erring. Let us be very sure of our facts before we judge them. But we must never by our speech or by our silence leave them with the impression that sin is not a serious thing, the most serious thing in life. While not abating one jot of Christ's presentation of the Gospel of forgiveness, neither must we narrow by a hair's breadth the great gulf that is fixt between good and evil.

The preacher must be a man of unshaken conviction, ready for sacrifice and suffering, and able to appeal to the conscience, as a true prophet of God.

CHILDREN AND THE CHURCH SERVICE

Second Article

Henry Sloane Coffin, D.D., New York

By all means the most popular and effective address to children is that which appeals to their eyes as well as their ears, and if one is to hold an audience of little children it is well-nigh essential to have some object upon which to rivet their attention. The dignity of the most decorous church service need not be impaired, if the objects which the minister takes with him into the pulpit are of the right sort. The purpose of this paper is to suggest a few which the writer has used, but to which he lays no claim of originality.

Take an ordinary reading-glass and explain to the children that its purpose is to magnify, that is, "make great," enlarge, the letters on the page. Show them how in order to do this it must be (1) held close to the page, and (2) parallel to it. Then give the text, "My soul doth magnify the Lord." We speak of "making much" of some one for whom we care a great deal. Point out how little many people make of God. How can we magnify Him? Point out ways in which we "make much" of people, and similarly of God. Then return to the glass. To magnify the Lord we must (1) keep close to Him, (2) make our lives parallel with His.

At almost any druggist's one can secure a box of night-lights. Fill a glass with water, pouring a little oil on top, taking care not to cover the entire surface, and then set one of the lights in position. At the beginning of the address hold-up the glass and light the light. Point out how the light draws up only the oil and so burns brightly. By means of the pincers, which usually come with every box of these lights, move the light to a part of the surface where there is no oil, and it will at once go out. The illustration can then be applied (1) to the childhood of Jesus. He grew up in a town where there was both bad and good; He drew in only the good, and so was the Light of Nazareth, of the world. (2) To the children in the congregation in homes, schools, among playmates, etc., where they are surrounded with bad

and good and must choose which they will draw out and absorb.

A newspaper can be held up before them and a brief description given of the way in which it is "made up," the reporters who get the news, the editor who arranges it, determining what is most important and should be given a place on the first page, the editor-in-chief who selects from the news that which he deems worthy of special comment on the editorial page. Just as we speak of "making up" a newspaper, so we speak of "making up our minds." An instance or two of the use of the expression, "I made up my mind to," should be given. Then the text may be quoted, "Have this mind in you, which was also in Christ Jesus." How can this be done? Paul tells us later on in the same letter: "Whatsoever things are true, etc., think on these things." Speak of our "reporters"—eyes, ears, etc.; of the editor Mr. Will, who determines to keep this out as not "fit to print," of the editor-in-chief, Mr. Thoughtful, who decides that this or that is worth commenting on and drawing a lesson from.

The first Sunday of a new year may be a good occasion to talk to the children on something connected with time. One can take a small alarm-clock into the pulpit and point out its likeness to boys and girls in that it has a face, hands, and legs. The suggestion may be dropt that it would be well if some older people in the congregation had been given a clock like this for a Christmas gift so that they could arrive at Church punctually Sunday mornings. The clock is like boys and girls, but are they like it? It is (1) punctual, waking one at the precise hour at which one sets it; (2) dependable, not promising to wake you, and forgetting when morning comes; (3) persevering. (The clock was one which does not stop until one gets up and turns the alarm off.) Then the further lesson can be drawn that God never asks His children to be what He Himself is not. He is punctual. His years begin and end on time. He is dependable. "As thy years, so shall thy strength be!" He is persevering. "He fainteth not, neither is weary." He stands at the door and knocks. Will we keep Him waiting any longer? Shall the year go by without our giving our lives to Him?

Take a bottle and fill it with water. Secure a number of poison-labels from a druggist and paste them over the bottle so that it has the appearance of containing very dangerous stuff. Then point out how many people like to make themselves out worse than they really are: girls who have bad manners, boys who think it "big" to use bad words, girls who enjoy the reputation of being "terrors," boys who give the impression of being "tough." The son in Christ's parable may be quoted who said, "I will not," to his father. Then show how the bottle hinders its own usefulness. If one were very thirsty he would never drink of it, but it contains pure and good water. The applications are obvious.

Experiments are always most interesting both to the children and to the older people, and provided they are not too complicated and do not require elaborate apparatus they offer most helpful points of departure from which to teach lessons. A minister does well to cultivate the acquaintance of some chemist, and secure his help in furnishing suggestions. One which is always appreciated can be done with three bottles, the first containing salicylate of soda, the second tincture of ferric chlorid, and the third oxalic acid. If possible the ferric chlorid should be put up within a few hours of the time one intends to use it, for it discolors very quickly. Hold up the three bottles showing that they appear to contain colorless liquid. Pour a little of number one into a tumbler. Let it represent a child's heart. We do not begin life bad or good. We have within us possibilities for both. As we come in contact with what is in others, the good or bad in us is disclosed. Speak of a little child who was good at home, but when he mixt with other boys at school got into all sorts of mischief; of girls who are sweet-tempered until they get with others who irritate them, or make them envious. Then pour in number two. The resultant should be dark red. (Care should be taken not to pour in quite as much ferric chlorid as there is salicylate of soda, or the resultant is nearly black.) Here the verse may be introduced, "Tho your sins be as scarlet." Speak of the temptations that meet children from others and bring home to them how "red" their hearts become. But must they stay so? Can we change this color? Pour in three, and the resultant should be a return to the colorless liquid with which the experiment started. Finish the verse, going on to the words, "If ye be willing and obedient," with which the next verse commences. Obedient to whom? To God.

THE PASTOR

A SPIRITUAL CENSUS

H. D. JENKINS, D.D., RIVERSIDE, ILLINOIS

THE Federal Government has recently made an enumeration of the churches, their membership, property, and clerical force, but this work even at its best will leave much to be desired. The questions of supreme moment lie beyond the range of such investigations. They reveal nothing as to that life of a church which is more than its meat, and little of that body whose raiment is thus inventoried, scheduled, and appraised. It is far more important to know whether the church is becoming better than to learn that it is growing bigger, for the kingdom belongs not to the many or the few but to those animated by a devout purpose and an intelligent faith moving forward under wise and intelligent leadership.

It is more needful to get at the real facts here because in a country where "every goose is cackling" misleading surmises, even glaringly false statements, may have a wide circulation. Good men are not always careful in their selection of a weapon if it seem likely to serve their excellent purpose.

I have before me as I write several hundred cards which have been returned to me by the pastors of three different churches, upon which as many members of their congregations have written down certain statements relating to their religious training, habits, and status. Not one of these cards is signed. They are impersonal confessions of spiritual conditions made by some hundreds of persons found attending our evangelical churches from which the wise and honest man may draw his own conclusions.

The first thing rendered certain by these reports is that the church in all our well-to-do communities is kept alive chiefly by increase from its own families. The second evident fact is that most of the children of Christian families are led to confess an interest in Christ during their youth or adolescence.

To the question, "Was your mother a member of any Christian church?" the three congregations returned "Yes" in 86, 87, and 99 per cent. of all answers. Between 80 and 90 per cent. of the children of such believing households report themselves as members of the church now, if of age to be accepted; 62½ per cent. were baptized in their infancy.

Few readers of the papers fail to see in some paper any week that "the family altar is a thing of the past." Is it? How do the writers know? Have they visited some hundreds of homes and marked its absence? To the question, "Did your parents have family prayer?" in the largest church, fewer "Yes" responses (by 12 per cent.) were returned than to the other question, "Do you have family prayer?" In the second church 66 per cent. of the membership had been brought up in praying households and 45 per cent. were now in such homes. In the third church a variation in the form of the question made the returns valueless for purposes of comparison. The universal prevalence of the family altar in the past is a fiction. Its universal disappearance is another.

How many Christians have read the Bible through? In one church there were found 35 per cent., in the second 50 per cent., and in the third 55 per cent. who had done so. But in one church 65 per cent. were at the time engaged in systematic Bible study. A large part of all church membership is made up of young people for whom neither "Chronicles" nor the "Song of Songs" was written. These young people may nevertheless have a very fair knowledge of the contents of the Bible from other sources. Taking the three churches as a whole, 70 per cent. had read the New Testament by course. As a rule only those had read either Testament consecutively who had not read it at family prayers. Some interesting items were added by various writers, as, for example, that in one family the New Testament was read regularly in four languages and in another the verse for the day was repeated in seven.

Notwithstanding all that is written as to the "decadence of the prayer-meeting," I have failed to find that the prayer-meeting was ever possest of remarkable vitality. From these cards one may infer a certain falling off in attendance from the fact that 70 per cent. of the older members (known by their using a particular card) reported that they had been brought up to attend prayer-

meeting, while but 60 per cent. of the younger members reported themselves as now attending. Night study at home upon the part of our high-school boys and girls is in a measure responsible for this diminished attendance. I have personally never had a church in which I could not certify that two-thirds of the membership attended the mid-week service at times. From a careful and long-continued study of the problem I do not believe that the week-night service was ever attended by a much larger proportion of the membership than it is now.

The three churches whose reports I have in hand differed considerably in the matter of their religious reading. In one church 30, in another 55, and in a third 65 per cent. took religious papers. The difference was doubtless due to pastoral emphasis or lack of it. A minister who is preaching to a congregation, three-fourths of whose members never read anything about the progress of the kingdom except the misinformation afforded by the secular press, is seriously handicapped. No wonder support of missionary enterprises is inadequate when knowledge of missionary conditions and successes is "nil." Such people constitute the spiritual illiterates of the church, and in too many churches they constitute the majority.

It is true that "children join the church younger than they used to," but not so much younger as is implied. The older members reported their ages, and it was found that they averaged twenty-one years when coming to their first communion. The younger members did the same and averaged seventeen. Nevertheless, in two churches the individuals who had joined at the minimum, eleven years, both belonged to the parents' class. In one church the married and the unmarried (or young people's division) differed but one in the total count of "persons who joined before becoming twenty-one." About 70 per cent. in all the churches joined before arriving at their legal majority. The change, the moving back the age of confession to the line at which the old-world churches have always received their catechumens to communion, is real, but it is not so great as is commonly supposed.

As to church support, one-fourth "Do not contribute regularly to church support." But probably one-fourth are young people without personal income.

Sympathizing profoundly with all serious and sane evangelization, having joined the church at the close of a great revival campaign myself, I do not believe the church dependent upon revivals for its life or growth. In these three churches 75, 80, and 90 per cent. of the membership had no experience of revival influences. They came to their first communion through home training, Sunday-school instruction, and pastoral fidelity.

But do such converts "stick"? Were not the old members who came as a result of deep conviction followed by joyful experience of acceptance better material for church-building? In answer to this we may take down the Minutes of the Presbyterian General Assembly and find our answer there. The most complete reports have been made since the reunion of the old and new schools in 1870. That was following and also preceding a period of revivals. But the "net increase" of the church then was 39 per cent. of its accessions upon confession. During the past five years it has been 38. A diagram of the growth of the Presbyterian Church, drawn to a scale and based upon official reports for the past 100 years, fails to discover any decrease in stability since the period passed in which "protracted meetings" were the main hope of the church as to its ingatherings. There was a serious drop in the membership following "the great awakening" of 1800–05, and another following the Finney meetings in 1835. But except during the Civil War, the growthin other periods has been nearly uniform, taking periods of five years each for purposes of comparisons.

In his annual report upon "Social Progress," Dr. Strong is accustomed to lay stress upon the falling "rate of increase" which has marked the growth of the church compared with that of the first half of the nineteenth century. He insists that "the tide has begun to ebb" (op. cit., 1906, p. 256). But the field of "the unchurched" is not more than one-third as large as it was in the early history of our American churches.

Enough has already been accomplished to show that spiritual conditions in the past were not so delightful as they are popularly supposed to have been. Nor are present conditions so depressing as the fearful assert. Neither wisdom nor piety ceased from among men when our fathers passed away, and the fruits of grace yet abound to the willing, patient, and believing.

REACHING MEN

The Rev. Alva J. Brasted, Lisbon, North Dakota

There is a church on the hill. The building is one of the finest of a great city. The masses think of the membership of that church as select. The laboring-man does not feel welcome in that audience. Sunday services are held there, but the man of toil feels that these services are not for him. That church does nothing for him during the week; it brings no message, provides for none of his temporal or spiritual needs. This man of toil, this representative of the masses, is not helped by such a church. To him the work of such a church is largely mockery and hypocrisy. A great reason why the church has not more power to win men is because it is not sufficiently known as an institution of helpfulness.

Christ has power with men because He is our great helper. If He had not lived with men and given His life to supply their needs He never would have had power to influence them for good. The Church must help if it is to have power.

The Church is not reaching men as it should. The majority in most Sunday congregations are women. The majority of members in most churches are women. Why is it that the Church is not reaching the men in greater numbers? Some will answer that it is because there is not enough of prayer, of giving, of earnest gospel preaching; because of the inconsistent lives of Christians. Is it not a fact that the great reason why the Church is not reaching more men is that it is not doing as much Good Samaritan service as is its privilege and duty?

Now nearly all are convinced that the city church can reach men through institutional methods. Is it not practical for the smaller church, the church of the small city and town, to work along similar lines? I believe that the small church in most places can to a considerable degree use institutional methods successfully. As an illustration I will refer to the church of which I am pastor—the First Baptist Church of Lisbon, N. D. Lisbon is a county-seat town of about 1,500 people. The church of which I am pastor has a resident membership of about seventy-five. It has long been the conviction of some of our people that something along institutional lines could well be accomplished here. There being no opposition to the movement, last summer the class of young men taught by the pastor outlined a plan for some definite work. Our Sunday-school class-room is a room twenty-five by twenty-seven. We decided to repair and equip this room as a public room for men; to furnish it with books, magazines, and games and keep it open evenings. Accordingly the room was prepared. About two hundred and fifty dollars were spent for improvements. The room was made as pleasant and inviting as we could make it. A small room was done off in a corner of the main room for cooking and the preparing of refreshments. Many decorations and pictures were placed on the walls. A large and beautiful bookcase was placed in the room. A friend loaned us a large office desk. We suggested that members of the congregation and friends loan us good books for the winter. There was a ready and willing response. About two hundred volumes were selected and brought to our rooms. No books were received which were not worthy to be placed in a good library. Great numbers of magazines were sent us so that our shelves were more than filled. Friends agreed to send us daily papers. We were provided with Fargo, Grand Forks, Minneapolis, and St. Paul dailies. A large reading-table was loaned us. We purchased other tables; an extension table for ping-pong and other smaller ones for cards. Games were secured such as checkers, chess, ping-pong, parcheesi, caroms, crokinole, flinch, bunco, and other harmless card games. Enough games were provided to keep as many as sixty people busy at once. A gasoline stove was loaned us so that when we desired we could make coffee, pop-corn, have refreshments. A generous supply of pop-corn was secured and a good popper. There is nothing that affords boys much more pleasure than pop-corn.

We also arranged for a public-lecture course of five entertainments to be given for the benefit of the reading-room. Four able lecturers were secured to come for their traveling expenses. Enough was pledged and paid to pay all our bills. Almost every one was willing to help. Not a few outsiders, people not Christians, gave us considerable

sums of money unsolicited. We decided to have the room open Sunday afternoons and every evening of the week except Monday; Tuesday, Wednesday, Thursday, and Friday evenings from 7:00 to 10:30 and on Saturday from 7:00 to 11:00. We decided that on Thursday evenings the room should be open to every one after prayer-meeting, but on all other evenings and Sunday afternoon no one but men and boys not under fifteen years should be admitted. Some one of the class was to attend the room each evening. The president of the class was to appoint attendants.

On November 23d the room was opened. About forty were present. Almost all present were young men. Refreshments were served and all had a good time. Up to the time of this writing the room has been open three months. What are some of the results of the work thus far?

First of all the attendance has been most satisfactory. Those who come to the room are supposed to register their names. Some fail to do this, but according to our book the average attendance thus far has been about twenty-five. Many laboring-men who board at the hotels spend their evenings with us. High-school boys and others not in school are quite regular attendants.

This work has kept many away from the pool-halls and other places of evil influence. It has saved money for many who, had it not been for our rooms, would have spent much foolishly in pool-rooms, bowling-alleys, and "blind pigs." It has kept many from spending the long winter evenings in places where the influences are bad. We feel that something has been done toward cultivating a taste for good literature and helpful amusement. Good use has been made of our literature.

Another result has been to show not a few that one can have a good time without playing questionable games or engaging in harmful amusements. Special effort has been made to make all who come feel that they are welcome and to see that all who come have a good time.

This movement has resulted in a decided increase of attendance at our Sunday services and prayer-meetings. Men and boys are regular attendants at our prayer-meetings who seldom if ever attended before this work was begun. Since the room opened our prayer-meeting attendance has increased fully thirty per cent. This increase is practically all men and boys. It has resulted in binding men to the church. Many, not before interested, have been made to feel that they are a needed part of our working-force. It has promoted a feeling of greater sympathy and good-will toward the church on the part of outsiders. People who do not have great faith in prayers and sermons are often drawn and won by practical Christian helpfulness.

This work has raised the standing of our church in the community. People say that there is a church that is doing something practical to help men; that church is a real help to our town.

It has been of special help to the members of my class. It has given them something practical to do for Christ; some responsibility for every evening. The doing of this work has greatly increased their interest and usefulness in Christ's service.

It has given the pastor wonderful opportunity to meet the boys and men of the community. Here the pastor can engage in games and fellowship with those who come to the rooms. This work affords the very best opportunity for the pastor to get near to the hearts of men.

The effect upon the church-membership has been good. It has given to our church-membership new courage, new hope, new pride. It has made all feel that something more is being done, a new field of service has been opened up; that the Church is not only standing for, but is busy doing, helpful things. All members have been willing and ready to help in this movement. The service which they have rendered in this work has helped them.

The fact that the church is open during the long winter evenings is a source of great satisfaction; this is a reminder to the people that the church is an institution of helpfulness. The pool-halls, places of vice, are open, but usually the church is closed and is without attraction for men during the week. It is a pleasure to know that during the long winter evenings the lights of the house of God are burning; that it has pleasant rooms open to men, inviting them away from places foul with bad air and bad influences, to a place where the air is pure, where there are good literature, good games, wholesome refreshment, and helpful associates. None will ever know how much good is done when a

soul is kept away from a place of evil, just for one evening, and provided with pleasures and associations that are uplifting.

Some who, before these rooms opened, never manifested any special interest in religious things, have now taken a decided stand for the Master.

This kind of work pays. It can be carried on to advantage in the small town. The town that is without a Y. M. C. A. is in special need of public rooms for men. Good literature, games, gymnastic apparatus, may all be introduced with suitable rooms and proper management. In so far as possible let the Church displace evil by substituting the good. The more the Church helps, the greater will be its power in winning souls.

ON VISITING THE SICK

SECOND ARTICLE

THE REV. FRANCIS W. WHEELER, CHAPLAIN, ST. LUKE'S HOSPITAL, NEW YORK CITY

THOSE persons in a congregation who are, or who consider themselves to be, the victims of some series of minor ailments, are among the most annoying parishioners a pastor can confront. They expect sympathy from the minister when he calls and, to that end, are apt to describe symptoms with much unnecessary particularity. But this is precisely what they should not be allowed to do. Sympathy in such cases is not a curative but an excitant, and to secure the affirmation of an outsider to the amount of pain they conceive they are enduring, serves but to render firmer in their minds the sense of aggrievedness.

This is not the place to dwell upon the increase of temperamental disease in a neurotic age, nor to discuss the value of mental therapeutics as a palliative, but it is imperative that the pastor remember the danger underlying a ready acquiescence in complaint. More especially is this peril great in the more devout members of his flock, for the temperament which takes ascetic pleasure in the emotional side of religion is precisely the same temperament which takes a morbid pleasure in an acute sensitiveness to pain.

None the less it may not be forgotten that if the many-headed Scylla of mawkish sympathy bespeak too great a fear, the whirlpool of the Charybdis of callousness gapes on the other side. To say bruskly to a hypochondriac that there is nothing the matter will incur for the pastor the odium of being unsympathetic, and, what is worse, unchristian. It is a somewhat perilous strait through which to steer, but the dangers are lessened by being seen.

Depression, melancholia, and esthetic misery, a very general condition, and often attended by apparently spiritual but really morbid introspection, form a class of difficulties by themselves. Too great particularization can not be made here, but note should be taken of the fact that these appear generally in early adolescence and the climacteric of life. This is a time for "Strike and spare not." If, by means of bitter comment, or caustic quip, you succeed in provoking an angry or offended reply, rejoice, for inertia is the only soil in which gloom can live.

In the graver maladies the pastor's work is widely different. Here is the debatable ground between the doctor and the pastor, and the spirit of the age—whether right or wrong can not here be argued—gives priority to the doctor. Against these pricks pedal exercise is as unwise as unnecessary, for grave maladies in the course of time will infallibly change to one of three stages, convalescence, incurability, or impending death.

Now, if the pastor has been successful in causing the doctor to feel that during the crisis of the malady priority has been acceded to him, it is perfectly fair to assume that the doctor, being almost invariably a gentleman, will do his utmost to return the courtesy by advising the pastor of the change of his patient to one of these three conditions. Even further than this, should the minister be sent for to the house of sickness, he will strengthen his position immensely by calling the doctor by 'phone or otherwise, and finding out from him whether the patient is able to bear an extended visit, and other matters which may arise in the course of such visit.

In those afflicted with incurable diseases

the sympathy of the pastor may find full play. The mission of the pastor to these poor children of the Most High, is a double mission, palliative and preparatory. It is palliative in that its purpose is to relieve the sense of suffering, and preparatory to accustom the wounded soul to the probably changed conditions of its future environment when a happy release shall come.

The greatest difficulty here will be the discussion of the problem of evil. "No chastening for the present seemeth to be joyous, but grievous," and when a sick person realizes that this suffering will continue to the end of the chapter of his mortal life, sonship to God does not appear as alluring as it may have seemed while in robust health. It is little use to dodge the issue, for it must be faced. How to face it is another matter, but fine-spun disquisitions will not avail, and "Why am I compelled to suffer?" is a question that must be answered by every pastor who ministers to those incurably afflicted.

Sickness, in holy writ, is held up as being a great purifier. Undoubtedly it is so, but in the purifying process the dross often comes to the surface, and we do not see the true metal within; as in a great blast-furnace, the slag floats to the top, and the window through which the true metal may be seen is deep in the heart of the furnace. In each heart so being purified it often happens that we can not find the window, and it were a grievous fault to judge the value of the metal by the slag apparent at the surface.

For those in immediate peril of death each case is distinct in itself, and no general rules can be laid down. Here the doctor is absolutely subservient to the pastor. When a patient is *in extremis*, and the physician has given up hope, the pastor assumes authority. It is his privilege, so far as may be, to prepare the soul for the conditions of the future.

At the risk of appearing didactic certain main principles may be laid down. 1. Keep in touch with the physicians in your parish. 2. Keep a record of every sick person in your parish and call, 'phone, or write not less than once a week. Sick people do not need visits, but like attention. 3. Be absolutely natural in all dealings with the sick. Abnormal movements and tones, such as whispering, walking on tip-toes, etc., are distracting to the nerves. 4. Learn the art of monolog, so that the patient need speak little. 5. Remember that the sick-room is sufficiently solemn, and do not try to add religious solemnity thereto. 6. Be cheerful; the radioactivity of a happy smile, like sunshine, kills all germs, for while the music of hell is weeping, the music of heaven is laughter. 7. Lastly and most important, remember that brevity is the soul of good taste as well as of wit.

THE PRAYER-MEETING

TOPICS FOR MARCH

March 1– 6. **Faithful and Unfaithful Trustees.**—Matt. 25 : 14–30.

8–13. **The Friendship of Christ.**—John 15: 9–17.

15–20. **Christ with Us.**—Matt. 27: 16–20.

22–27. **Fearless Confession of Christ.**—John 11 : 24–38.

29–April 3. **Christ Manifested Through the Christian.**—2 Cor. 4 : 6–10.

These topics may be found treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by the Funk & Wagnalls Company. Price, 25 cents.

The Teacher

STUDIES IN THE GOSPEL OF THE KINGDOM

Civic Corruption

Josiah Strong

Readiness on the part of the private citizen to subordinate personal interests to the public welfare is a sure sign of political health; and readiness on the part of public officials to use public office for private gain is an equally sure sign of disease.

The various refinements of theft by which the boss and his creatures in official positions have enriched themselves are supposed by our European critics to be characteristically and peculiarly American, and doubtless help to maintain our reputation for smartness.

Because we worship success, we half admire brilliant and original rascality when it results in amassing wealth. But we can extract no secret satisfaction from the ingenuity of our official knavery. "Graft" and "rake-off," and other euphemisms for theft and robbery are new only in name. Neither in method nor in variety are they American; nor are they even modern and western in origin, but ancient and oriental. They belong not to the rawness of a new civilization, but to the rottenness of an old one. They are not an evolution but a reversion.

Chinese and Turkish officials have long been past masters in all the arts of bribery and peculation. Midhat Pasha, a former Prime Minister of the Ottoman empire, said: "The provinces are being ruined by the uncontrolled exactions of the governors, who purchase their appointments at the palaces." Of course it is safely assumed that men who have bought their offices are themselves for sale, that men who will bribe may themselves be bribed. In an address sent to Lord Charles Beresford by the Chinese merchants of Hong Kong under date of January 20, 1899, occurs the following: "Every official in her (China's) kingdom is bent upon making money out of the public funds and revenue, and is resorting to dishonest practises of every description to enrich himself at the expense of the state."

If space permitted, it might be shown by many specific illustrations that our corrupt city officials use precisely the same methods that have been employed for unknown generations in China and Turkey.

It is a singular fact that democratic America has produced in our corrupt cities the most irresponsible, uncontrolled, and impudent rulers in the civilized world of to-day. The boss is not a constitutional, but an absolute, monarch. Personal government, like that which has existed in Turkey, Russia, and China, is "despotism tempered by the fear of assassination," but the sway of the boss is despotism untempered by this wholesome restraint.

Perhaps the present attempt of Russia and Turkey to establish parliamentary institutions and the promised attempt of China, in the near future, may embolden American subjects to petition their bosses for constitutional government.

Bossism, however, is not a cause, but an effect; and its origin is neither obscure nor remote. Evidently in the average American city there are more law-abiding men than criminals, more people interested in pure government than in corrupt, more good men than bad; but we have had bad government because of the bad citizenship of good men.

They are so absorbed with their own concerns that they have no time to give to the public. There are many men who recognize their obligations as husbands and fathers, as neighbors and friends, and as business men, but who ignore their obligations as citizens. They are so busy protecting and increasing their own wealth that they suffer the common wealth to be despoiled.

These good men rail at the "ring" that corrupts politics and debauches the municipal government; but after all is there a very wide difference between men who corrupt politics for their private interests and those who suffer politics to be corrupted for their private interests; between those who manipulate politics for gain and those who neglect politics for gain? It is the neglect which makes the manipulation and the corruption possible.

The bad citizenship of good men makes them the accomplices of those who are both bad men and bad citizens.

CIVIC CORRUPTION

Extent of Corruption

I. Scripture Basis.—Ex. 20 : 15; Hab. 2 : 12. The prohibition of theft is universal; practically all nations have embodied it in both their religious and their legal codes. Stealing from a city or a nation is as much theft as that from individuals. Habakkuk pronounces condemnation upon him that buildeth a city in iniquity, or for that matter, rules it by iniquity.

II. Extent of Corruption.—1. Civic corruption is found in all American cities, but more in the larger ones. It is impossible to say when the evil began, because it seems to be as old as government, since it is found in European and Asiatic cities. But the more glaring and systematic corruption in this country is of comparatively recent date. It began after the Civil War with the rapid growth of the cities and rapid increase of wealth. The withdrawal of great numbers of men from industry for military service was a great stimulus to invention, and machinery was rapidly applied to manufactures and agriculture. This stimulated the city to a disproportionate growth. Transcontinental railways opened up the great West to settlement, immigration poured in, rapid changes stimulated speculation, and the general rush for wealth began. The average citizen was so zealous in the pursuit of this object that he left the government of his city to professional politicians. The result was inevitable —corruption in every large city, in every department of the municipal government, to as large an extent as the bosses and administration dared go. Thus the evil fortified itself and became well-nigh invincible.

Corruption is not confined to one city. New York, Boston, Philadelphia, St. Louis, Chicago, Denver, San Francisco, and other cities—each is guilty. It is not confined to one race or religion. The Irish Roman Catholics are generally credited with an unusual ability in this direction; but other peoples are not far behind. It is the Irish, the Jews, and the Germans in New York; the Germans in St. Louis, the Scandinavians in Minneapolis, the Scotch-Irish in Pittsburg, the "pure" Americans in Philadelphia, and the cosmopolitans in Chicago. The newly arrived foreigner and the "son of the American Revolution," the Catholic and the Protestant, the Jew and the Gentile—stand shoulder to shoulder in corruption. Neither do the classes differ in this respect. The rich bribe, and the poor are bribed; the corporations buy, and the aldermen sell; business-men lead, politicians follow. Politics, race, religion, social standing—make no difference in this respect. When prosecution was mentioned to one of the corrupt bosses, he inquired sarcastically, "Who is going to testify against me?" implying that there were no reputable citizens with sufficient financial backing free from corruption.

2. The corrupt rings and bosses collect boodle from all classes—the railroad and street-car president, the manufacturer, the shopkeeper, the pedler, the saloonkeeper, the proprietors and inmates of disreputable houses, and even school-teachers. Whoever wants to do business or make a living becomes the prey of corruptionists. Moreover, no object has been sacred to the bosses, rings, and other corruptionists: votes, street franchises, city water-works, gas-works, the right to steal, gamble, solicit on the streets and in houses, and anything else that would bring money to the boodlers. In St. Louis the sale of the court-house failed only because the purchasers discovered in time that the ground was given on condition that it be always used as a site for that purpose. No legitimate business can be carried on in some cities without paying blackmail. The corruptionists have a regular tariff for every important business.

3. Vast sums have been lost to most cities owing to corruption. In Philadelphia a street franchise was given away by the ring for a consideration to the "boss," for which $2,500,000 were bid by a man of means, who deposited $250,000 as proof of good faith. In New York the street-car franchise of one street was sold to a syndicate without return of a penny to the city, for which $1,000,000 was offered. St. Louis is said to have lost $50,000,000 worth of franchises and other valuable municipal assets, which were sold for one-tenth their value by the organized thieves for their own benefit. These are but three illustrations of hundreds of others. On the other hand, large sums have been "made" by corruptionists. Many of the city bosses are very rich, and a number of promoters have made large sums. One

meeting of bribe-givers and bribe-takers in St. Louis is said to have represented men "worth" $30,000,000.

4. State legislatures and congress are perhaps less corrupt than those of cities. Yet when a United States senator is accused by name in a reputable magazine of having "made" $30,000,000 in railroads and coal lands by steering legislation in directions desired—it would seem that these men are not free from taint. And when one senator is so clumsy that he is caught in the act and is expelled by his indignant fellow senators,—the majority of whom have likewise been publicly mentioned as not unwilling to do a friendly turn to the corporations—the conclusion suggests itself that this act is a punishment for bungling rather than unrighteousness.

5. If corruption abounds in our municipal, State, and National Governments, are we then to infer that the American people, whom Lincoln said you could always trust, have become corrupt? Are the people of Philadelphia, who for years voted only by sufferance of the ring or were voted for by its repeaters, no longer lovers of freedom and independence? Mr. Folk said: "Ninety-nine per cent. of the people are honest; only one per cent. is dishonest. But the one per cent. is perniciously active." Who constitute this infinitesimal percentage of the people? They are not giants in intellect, as we may readily infer from the impertinence of Mayor Ziegenhein of St. Louis, who, when holding up a lighting contract for a $175,000 bribe, answered a delegation of citizens complaining about the darkness in the streets in these words: "You have the moon yet—ain't it?" Neither are they utterly immoral men. Some of them are good husbands and fathers, stanch friends and neighbors. What, then, is the explanation of this extremely small minority to hold sway over a free and sovereign people? Organization. They are perniciously, everlastingly, and systematically active. They have made a regular business of politics, and have organized politics on business principles.

III. Topics for Study.

1. Corruption in your town. 2. Corruption in elections. ("Enc. Soc. Ref.," p. 318.)

IV. Subjects for Discussion.

1. Is there more corruption in municipal government than in business? ("Enc. Soc. Ref.," pp. 316, 319.)

2. Is the "State ring" more corrupt in Pennsylvania than the "city rings" of Pittsburg and Philadelphia? ("Enc. Soc. Ref.," p. 320.)

Causes of Corruption

I. Scripture Basis.—Is. 1 : 21; Micah 3:10, 11; Prov. 14 : 34. Isaiah speaks of the miscarriage of social justice, and condemns it in strong terms. Micah speaks of those who are responsible for such a condition of things. The Wise Man announces the general principle on the basis of which alone a nation can become and remain great—justice and righteousness in every relation of life.

II. Causes of Corruption.—In order to inaugurate reform movements, the causes of corruption must be understood. There are three chief causes responsible for corruption: Our theory of government; our attitude toward government; and our worship of success.

1. The political life of the United States began at a time when statesmen of all parties accepted the theory that that government is best which governs least. In considering any activity, the presumption was against its conduct by the government and for its conduct by individuals. Only those things necessary to be done but which private initiative could not or would not do, were to be left to the Government. This theory has inspired our individual and political acts; and it is still believed in by a vast majority of the American people, irrespective of political school or party. The result is that our government has conducted very few industrial enterprises and has hardly exercised any control over those of private individuals. And that was well. With a strongly individualistic people, full of resource, initiative, and enterprise; with a country abounding in opportunities of every kind for any one energetic enough to make use of them; with a domain stretching from ocean to ocean and increasing rapidly in population—the best policy was undoubtedly to interfere as little as possible. Results have justified the expectation. Men have gone forth West and South and North; have subdued the earth, and dug out the gold and silver, iron and copper; have built vast railroads and bridges—and have grown rich, very rich. In order to grow still richer by extending their operations still further, many of the

ablest of these men have combined into corporations with practically unlimited capital. These corporations, having abundant means, naturally attracted the shrewdest, most capable, and most daring spirits in commerce, and the keenest professional talents of attorneys, inventors, and the like.

2. Here was the temptation to the corporations and to the politicians. The former wanted privileges in the form of franchises, exemptions, and monopolies. The latter wanted money or preferment for friends in private business. The exchange could easily be made, since the attitude of the public was favorable. Not to corruption, tho. But selling and buying is not corruption; it is business. And every man has a right to do business—big business if he can. What the politicians had to sell was deemed of little value by the majority of people. Only the keen, daring men in the corporations saw the immense value of a street-car franchise in a city the possibilities of which only a few knew, or of that of a railroad going through a wilderness. "Let the railroads have all the land they want in the wilderness; and let the politicians have all their small boodle. The officials are for small things only, anyhow!" said the people.

The Government—except in the highest positions of the diplomatic and administrative service—offered few opportunities to the able and the upright. The salaries are very small compared to those of private corporations—who could blame even a cabinet officer for giving up a $7,000 position for one of $70,000 in a corporation? The tenure is uncertain. But even when certain, as under civil-service appointment, the capable official is hampered in a hundred ways, since the Constitution balances branches of government by other branches, to restrain each. The honest official just makes a living; the corruptionists have made millions. These two things kept upright and self-respecting men out of public office, whether elective or appointive. But only the most sensitive and scrupulous. The others went in to win. The merely self-respecting man did not feel squeamish about striking up a friendship with a saloon-keeper who controlled a district or a ward, an appointment, or an election. Why should he? The saloon-keeper sold franchises at night to corporations as he sold beer to their workingmen during the day. Who was more dishonest, the bribing corporation or the bribed politician? Thus he reasoned, and went into politics as a business. As others chose the importation and sale of ladies' wear for their business, he chose the sale and manipulation of votes in the Assembly or Council Chamber for his. It paid as well, perhaps better. He was not disrespected, since he "delivered the goods" when paid for. In the trial of boodlers at Pittsburg, January 12, 1909, this statement was made: "Martin declared that he was honest in selling his vote to Cameron, and he considered it cheap at $70,000." He put time, brains, and energy into his business as the manufacturer into his.

As long as he kept his word, avoided scandal, and lived decently, there was no disgrace connected with his activity, for civic righteousness was still a prophecy in America. And did not rich senators marry their sons and daughters into the best families, into the European nobility, and one aspire even after royalty—altho her father had "made" his money in politics? Thus reasoned the merely honest man and went into politics to make a profession of graft. He saw before him wealth, power, and safety in return for an investment of brains, energy, and organizing power. He generally got all he expected; he certainly got wealth and power, and usually safety if his success was great. And this brings us to the third chief reason of corruption.

3. The American worship of success is as noticeable in politics as it is in business. The man who takes up a forlorn cause in politics, and brings it to a successful issue by pluck and foresight, is certain of the admiration of his fellow citizens. If he should make that success the occasion to gain some personal advantage, nobody will begrudge it to him, provided it is done in a decent way. The minor politician, perhaps instinctively, gages this psychical attitude of the people, and zealously and persistently works to achieve success, since that means power and wealth. He deliberately studies the methods of other men; in many cases he has gone from one large city to another to get "points" on new methods of graft; in some cases he went at the expense of his city under the pretense of studying other city governments. Success once gained, however, the path is open to wealth and power; and immunity is practically assured to him through the admiration of his fellow citizens. Only in this

way can we explain facts like the following: The chief boodler of St. Louis, altho convicted and sentenced several years ago, is still plying his trade as boss of that city. Prominent educators publicly defend large corporations and their ill-gotten wealth in order to receive or because they have already received some portion of the latter for their institutions. A few years ago there was considerable talk of erecting a monument to the late boss of Pittsburg, and an influential citizen said: "I tell you it was a sad day when Magee died!"

4. The ignorance of our institutions on the part of many immigrants serves as an occasion of corruption, since they generally do what the saloon-keepers of their nationality tell them.

III. **Topics for Study.**

1. The attitude of people in your town toward corrupt officials.

2. Increasing complexity of city life. ("Challenge of the City," chpt. 2.)

IV. **Subjects for Discussion.**

1. Are immigrants more corrupt than natives?

2. Is legislative corruption worse than administrative? ("Enc. Soc. Ref.," pp. 322–323, 319–321.)

Reform Movements (Direct Legislation

I. **Scripture Basis.**—Micah 7 : 3–4; Is. 10 : 1–3. The prophet Micah describes tersely how the various functionaries of the government combine in order to defraud the people. Isaiah describes vividly that the Lord will surely punish these evil-doers. The Lord alone could do it in those days, since the people were so cowed that they did not dare to rise—having been kept in abject fear for generations. In a country with a constitution even the rights and duties of government officials are circumscribed, and there is no need of delaying their punishment till after death, since citizens have the right, duty, and power to punish unfaithful magistrates.

II. **Facts.**—The two previous lessons are not pleasant reading to proud and patriotic Americans. The present subject should be an inspiration to every citizen of this republic. The struggle for self-government of various cities, the ousting and conviction of boodlers at the hands of a few determined men, as told by Lincoln Steffens, is as fascinating as a novel.

1. Joseph W. Folk took office as circuit attorney of St. Louis January 1, 1901. Three weeks later he had indicted a number of illegal voters of both parties, and begun the prosecution of a number of boodlers. The trial brought out some interesting facts, *e.g.*, that one alderman received $25,000 a year as his share of the boodle and a councilman $50,000 for his vote on a single measure; that the Central Traction Bill cost the promoters about $300,000, and the franchise was sold one week after for $1,250,000 to Eastern capitalists. Corruption in every department was brought to light; the malefactors, including the chief boodler, were haled before the grand jury, and sentenced. When the Supreme Court of Missouri reversed the cases, Mr. Folk inferred from this fact that corruption was anchored in the State legislature and courts—and announced himself as candidate for the governorship. He was elected in 1904 and has ever since been active in the pursuit of boodlers in Missouri, altho not reelected in 1908.

Corruption in Minneapolis was chiefly in the police department; "Doc." Ames, the mayor who took office January 7, 1901, introduced and systematized it as a regular business—almost as his sole business. One man was put in charge of gambling, another of prostitution, still another of the police force—with the sole object of collecting money for the mayor by encouraging games of chance and the opening of houses of ill repute, and selling places on the police force. The thieves in the jail were liberated and swindlers in other cities were informed that Minneapolis was "open." Things went from bad to worse, but no one dared interfere. In April, 1902, the grand jury for the summer term was chosen; its foreman was Hovey C. Clarke, a born fighter of New-England stock. Single-handed he went to work, persuaded his fellow jurymen to stand by him, got evidence against the boodlers, "excused" the county prosecutor from trying the cases, and selected the latter's assistant for that purpose, filled the malefactors with terror by his cool persistence, sent a number of them to State's prison for longer or shorter terms, in short, "ripped up the whole gang."

The story of reform in other cities is similar, and varies only in its details. There was usually one man of integrity and determina-

tion, intelligence, and foresight, who took the lead and inspired others to follow. The point with most of these men is that they were accidents. Folk of St. Louis was an accident, Clarke of Minneapolis was an accident, so was Heney of San Francisco—since neither was elected with any specific purpose outside of that of regular routine. One point concerning San Francisco deserves special notice—corruption there has reached its fullest development under an administration of labor leaders, and it was a capitalist who furnished the money for the prosecution. This is not said with a view of singling out labor leaders, but merely to indicate that no class as a class can claim exemption from political corruption.

2. An entirely different movement for reform has been inaugurated in New York City by men of high moral, financial, and intellectual standing. After careful investigation these men found that spasmodic attempts at reform failed, because the methods of municipal government were defective and inadequate, and because the people were not informed about what was going on. The Bureau of Municipal Research was accordingly established in January, 1906, to suggest better methods, *e.g.*, of auditing city finances, making estimates for budgets, appropriating funds to different departments, etc.; and to keep the people informed about the expenditure of their money and the raising of taxes. Within the short history of its existence the bureau has accomplished results in New York that are little short of marvelous. To illustrate, a slight change in the handling of warrants not only assists in doing business more promptly and locating responsibility for any delay, but saves the city about $55,000 per year. Administrative changes suggested in one bureau alone saved the borough of Manhattan $200,000 in one year and caused the laying of as much pavement by this bureau in two months as was done in the two preceding years. Upon examination of the budget proposed for the various boroughs for 1909 the estimate for the Bronx was cut $547,000 and that for Manhattan $771,000. All this was done without any fuss and flurry, and with no personalities or charges of corruption. In order to inform the people the bureau arranged an exhibit of municipal finances and furnished "copy" of statistics to the newspapers; it organized a taxpayers' association and conferred with the Allied Real Estate Interests of the State of New York in reference to the city budget, with the result that considerable savings were effected in several departments. (Address: Bureau of Municipal Research, 261 Broadway, New York.)

3. A similar but more far-reaching reform movement is the demand for direct legislation. This movement assumes that citizens are sufficiently informed and will exercise their duties if they only have the chance. It assumes, moreover, that corruption is due to bad or poor laws, rushed through legislatures by incompetent or corrupt lawmakers. Switzerland introduced this reform nearly a century ago with excellent results, and has since been followed by South Dakota in 1897, by Utah, Oregon, and Nevada, and numerous cities in America. About twenty-five States of the Union have Direct Legislation Leagues, and the movement is strong in France, Canada, New Zealand, and other parts of Australasia.

Direct legislation consists of the "initiative" and the "referendum." The former means that if a number of people want a law for a specific purpose, they may frame it and petition the legislative body to pass it. Usually 5 or 8 per cent. of the voters are required for the initiative. The legislature is compelled to give the law thus brought before them immediate attention; it must pass, amend, or reject it. But if it is not passed as petitioned for, the people vote for it at the next election—enactment following a majority vote independently of the legislature or the governor. The referendum also purposes to prevent the immediate enactment of hastily passed laws. It is "optional" or "obligatory." When a law has been passed, a minority, usually 5 per cent. of the voters, has the opportunity to get up petitions before the time for its enactment elapses; this is called optional referendum. In this case the law must be submitted to the people at the next election for approved or disapproval. When, on the other hand, a law, *e.g.*, a constitutional amendment, must be submitted to the people, it is called obligatory referendum. If the governor or ruler has the right to hold up legislation and refer it to the people, the right is called executive referendum; if the minority of the legislature has that right, it is called legislative referendum. Direct

legislation does not mean that every law should be submitted to or suggested by the voters, but simply that important measures should be passed on by them. If this is to be done, laws must be plain and simple, not abstruse and full of legal phrases—an additional advantage claimed for direct legislation.

4. Perhaps the most important reform movement will result, however, from the refusal of capitalists to invest their money in cities which have notoriously corrupt governments. This is just beginning.

III. **Topics for Study.**

1. Bearing of direct legislation on corruption. ("Enc. Soc. Ref.," p. 384 ff.)

2. Civic patriotism. ("Challenge of the City," p. 73 ff.)

IV. **Subjects for Discussion.**

1. Have the people usually supported the reformers in cities?

2. Are the benefits of Direct Legislation a sufficient compensation for expenditure and trouble? ("Enc. Soc. Ref.," p. 386.)

The Church and the City

I. **Scriptural Basis.**—Rom. 12 : 2. A Christian is to be a new creature by the renewing of the spirit. A new creature in all his relations—individual, family, business, and public. As a new creature he will be good. But he must be efficient, else the world will make it pretty hard for him to remain good. He must, in other words, not only resist the evil, but overcome it; he should not be on the defensive, but take the offensive. Efficiency can not be attained by sitting still, but by the development of one's powers in every direction. Christians have frequently neglected public life, and have been inefficient, especially in municipal government. It is imperatively necessary that they should be diligent in this respect.

II. **Facts.**—1. The cities are constantly growing, and are bound to grow still larger. The rate of the increase, moreover, has until recently been increasing. In New York, for instance, the gain during the last ten years (1895–1905) was equal to that of the twenty years preceding. Chicago grew from five houses outside of Fort Dearborn in 1822 to a population of more than 2,000,000 in 1907. Montreal had a population of 7,000 in 1800, of 60,000 in 1850, and of 400,000 in 1907; Toronto of 9,000 in 1834, of 25,000 in 1850, and of 250,000 in 1907—an increase of 1,000 per cent. in less than 60 years. This phenomenon is not confined to America but is universal and permanent, since the social and economic conditions are driving people from the country to the city. 2. The cities are, moreover, becoming the centers of wealth. In 1850 more than half the wealth of the United States was rural; in 1890 more than three-quarters of it was urban. During these forty years rural wealth increased fourfold, urban wealth multiplied sixteenfold. 3. The city is becoming more dominant in national life, not only in proportion to its population but more than that owing to its wealth, pivotal position, and the tendency of villagers and country people to follow the example of the city people. 4. The city has, until recently, become more corrupt politically. 5. The churches are not increasing in the city in proportion to the population; in the "down-town" sections they are decreasing relatively and absolutely. 6. The large cities are becoming more foreign every year, both through immigration and the large birth-rate of foreigners.

III. **Social Efficiency.**—These are the problems which the churches have to face in the large cities. We are concerned here only with corruption, and how Christian people are to meet that. 1. The churches must once for all frankly acknowledge that their members have duties—serious and numerous duties—toward the State. The Christian who is merely good, but not efficient, has ceased to be acceptable in the sight of men, if not of God. 2. Christians must cease to blame somebody else for corruption in government. The foreigner is no more to blame for it than the native, the Roman Catholic than the Protestant, or the unbeliever than the believer. Christians are perhaps not actually engaged in corruption, but they lend it direct or indirect aid in various ways. Lincoln Steffen says that all the reformers in the various cities were hindered in their work by the delegations of respectable and Christian people who wanted to stay their hands for fear of having their friends and neighbors exposed. Another fact which plays directly into the hands of the boodlers is the indifference of Christians in exercising the right of the ballot—chiefly at the primaries when candidates are chosen. 3. Having made these admissions, church people must resolutely set about finding

remedies for the enormous evils of corruption. How? By looking over the country, we find that national government is, on the whole, efficient and honest; but municipal governments are practically without exception corrupt and usually inefficient. Why should that be? Every Christian feels an interest in national elections, and votes as a rule; while a comparatively large number stay away from the polls at municipal elections. Result? Decent men are nominated for the former; tools of the bosses for the latter. The astute politicians figure out these facts with almost mathematical exactness. If women really take an interest in politics, they may exercise a great influence by urging their husbands, brothers, fathers, friends to vote, not only at elections, but at primaries. The churches should emphasize the importance of the ballot, not only as a precious right, but as a sacred duty. And the pulpit should educate the people in regard to civic duties. ("Challenge of the City," pp. 183–185.)

That is the least they can do. But it is not enough. It is of comparatively little importance to vote for a man nominated by a political machine—he will be, as a rule, a "stand-patter"; and since both parties do that, the choice is as a rule only between two evils. Christian people must organize in order to prevent the nomination of bad or inefficient men and to nominate, if possible, honest and efficient men. Nor is that enough. Christian people must be willing to take office, if it should come to them; and seek it, if the welfare of the community so requires. The best way to teach good government is to have it and to demonstrate its qualities. For this purpose Christian people should see to it that the men they propose for office are well qualified. Finally, Christian people should seek to a larger extent than at present, public office, and should encourage civil-service reforms. Public offices are for all citizens—why then should a certain class of the population practically monopolize them? Public service offers an honorable career and a competency. Christian young men with a competency are particularly urged to enter the public service. It should appeal both to their heroism, because they will meet many obstacles, and to their patriotism, because no other duty is as imperatively necessary at present as the purging of our cities from corrupt bosses. In Europe the best men serve their city or nation and consider it an honor. Are we less patriotic?

In another respect the churches must learn that municipal and national government is not a matter of a few days or even weeks, but something that must be watched continuously and diligently. "Eternal vigilance is the price of freedom," from bosses even more than from external enemies. If we fail to exercise this virtue, the prophecy of Lord Macaulay may come true after all, that we shall have a Cæsar or Napoleon reign over us. If, on the other hand, we go to work systematically and persistently, the annual expenditure of $7,000,000 for religious and educational work in New York City alone will produce much better results. The effect of action of this kind on the part of all Christians in our cities and country would be the Christianization of the nation—efficient goodness in our business and public life. That in turn would mean a strong democracy and a triumphant church.

IV. Topics for Study.

1. The attitude of church people in your town toward politics.

2. The attitude of churches in national politics.

V. Subjects for Discussion.

1. Should a minister discuss politics in the pulpit?

2. Is there such a thing as Christian patriotism? ("Challenge of the City," p. 81 ff.)

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THE MINISTRY OF TEACHING*

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The ministry of Jesus Christ was a teaching ministry, rather than a preaching ministry. He was never called a preacher, but He was called a teacher. The fourth Gospel, which certainly describes the inner life of Jesus best of all, never once uses the word "preach" in any connection. It almost seems as tho the author had an aversion to the term, so carefully does he exclude it. And while this is not saying anything against preaching, I incline to think that the ministry of teaching is closer to the habit of Jesus than this method of public discourse which we pursue in our pulpits as preachers of the Word.

Of course a preacher should be a teacher, and a Christian minister who devotes his life more particularly to teaching should try to accomplish by his teaching the same substantial result as the preacher aims to accomplish. We are both engaged in the business of furthering the many-sided kingdom of God, and of building up character in men and women.

As a teacher one will come into closer personal contact with each student than preachers can ever hope to come with each hearer, and this intimacy of relationship will only enhance our responsibility. One's character will be read the more exactly because it will be seen from a nearer point of view, and character is what gives the clinching to teaching. If any of us try to count the number of teachers we have had in our life we shall probably run up into the scores; but if we attempt to count the teachers who have really affected our characters, we shall be able to number them on the fingers of both hands, probably on the fingers of one hand. It is personality that counts infinitely more than mere brains.

Mr. Bernard Shaw is the author of that rather cutting aphorism which is true, however, of some teachers, when he says, "He who can, does; he who can not, teaches." For there are not a few who teach because they have failed in doing. Make personal character the reinforcement of instruction, without which teaching will be like "sounding brass, or a clanging cymbal."

Emerson tells how the tendency of professional life is to shrivel up the symmetrical manhood of men. We get remote from actual life buried in our studies. We grow accustomed to narrow horizons. We see one side of human life, and forget the other side. As our brains become more convoluted with knowledge, our hearts may grow cold for lack of the real wisdom which cometh from above. "Knowledge passeth away"—passeth away! But wisdom is from everlasting to everlasting. Fifty years hence one's professional library will be out of date and most of our technical ideas will be moss-grown or moth-eaten, but human nature will be the same; its needs and sorrows and sins will all be here, and manhood will be at a premium, and character will be above all price, and the gospel of the Son of God will still be good news to the world.

And we are to teach the Word of God! That old saying of the ancient master of the medical art that "things which are sacred are to be imparted only to sacred persons," is significant. We are to handle God's Book as the very bread of eternal life to starving souls.

The minister's work will be most largely among the young. We are to impress human character in its exceedingly impressionable period. Give them convictions, not uncertainties. Take the positive position, and back it up with a clean-edged and positive manhood, to the glory of God.

A man must receive a message from God before he attempts to give one.

If I am not mistaken, in every instance, where the New Testament mentions the "word of God" it means not the Scripture, not any written volume, but rather the immediate and personal communication of God to the living man. Paul says, "The sword of the Spirit is the word of God," which does not mean the Bible, but the direct revelation of Himself which God gives to open and willing hearts. The Holy Spirit is still inspiring and disclosing. The word of God is yet coming fresh and new to the souls of men.

Unless God speaks to us, our teaching will be only a faint echo, instead of being, what it ought to be, a living voice. Only this will confirm the ancient words of revelation. No repetition of bookish information can take the place of the declaration of that word which shall be given directly by communion with our Lord and our God

*Abstract of a charge given to a candidate for ordination.

THE BOOK

CHRIST AND "THE ORIGINAL AUTOGRAPH"

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IN order to the satisfactory discussion of any question it is important, first of all, that the point at issue should be clearly understood.

It is sometimes stated and more frequently intimated that those who contend for the trustworthiness of the Scriptures stand for a very different proposition, namely, that there are no errors in the current versions.

The errors are admitted on all hands. They are by no means so many or so great as sometimes claimed; but they are there. How could it be otherwise? Is it to be supposed that the Bible could have been transcribed by inspired men for some thousands of years and translated into five hundred or more different tongues without an error? Nobody claims it. But what is claimed is, first, that there were no mistakes in the original autograph and, second, that the errors in current versions are of such a character—involving no doctrinal truth or moral principle—as to suggest the probabliity of a special Providence in the transmission of the Word.

But as to that original autograph—"Who cares to hear about a manuscript that passed out of existence thousands of years ago? Did you ever see it? Did you ever see anybody who ever saw it? Why mention it, then? What we are concerned about is the Bible as we have it."

The point seems well taken. In fact, however, there is nothing in it. For it proves too much, as we shall see, if it proves anything at all.

The crux of the Biblical controversy is here. It is as clever as it is natural for those who contend against the trustworthiness of Scripture to thrust out the lip and point the finger at that original autograph; inasmuch as the whole question turns upon it. Like the Chateau Hougomont on the battle-field of Waterloo, the contention for this fact must be disposed of somehow; but, notwithstanding the complacent easy air of confidence which marks the approach, it is no easy matter to controvert it. Mere poohpoohing will not do it.

Let it be observed, at the outset, that there was such an autograph. Once on a time the very manuscripts on which the authors of the various books left their signmanual did exist.

"But what of it? You admit that they vanished long ago. How, then, do they concern us?"

Much, every way. The affirmation that one's confidence in such a body of manuscripts has no practical value is wholly gratuitous. I, for one, like to believe that, if God ever did reveal Himself in a writing made by men as they were moved by His Spirit, that writing was so far forth, *ipsissima verba*, an exact transcript of the divine mind.

An argument of much force is derived from the singular correlation of the written Word and the incarnate Word as follows:

I. Each of these is called "the Word of God."

II. The divine factor in both the incarnate Word and the written Word is of such a character as to set them apart by themselves solitary and alone.

The incarnate Word is not one among many sons of God. He does not stand as simply *primus inter pares*. The difference between the divineness of Christ and that of the other men is not merely quantitative but essential; as indicated in His mysterious title "the only begotten Son." And the result is seen in the fact that He claimed to be and was the absolutely sinless and perfect One.

In like manner the written Word is not merely one among the many books which are included in the term "literature." Its writers were inspired with an inspiration different—essentially not merely quantitatively different—from the inspiration of other literary men. As to the process of writing Scripture we must needs speak clearly; but as to the absolute truthfulness of the product there can be no valid ground for a diversity of opinion, it seems to me, among those who mean what they say when they say they believe it. There are many books which contain truth; but the only Book ever written that could affirm, like Christ, "I am the

truth," is the Bible as it left the hands of the inspired men who wrote as they were borne onward by the Spirit of God.

III. Each is theanthropic: that is, the divine and human are inextricably blended in their fabric.

Christ was conceived by the Holy Ghost and born of the Virgin Mary; but partaking of His mother's humanity He in no wise inherited her sin. In like manner the Spirit wrought upon certain men to produce the Scriptures; as it is written, "Holy men wrote as they were moved by the Holy Ghost," and in this case also the product was free from human imperfection.

No doubt the features of Jesus bore a distinct likeness to those of His mother; just as the pages of Holy Writ are marked by the mental characteristics of their penmen; but in neither case does this resemblance prevent that absolute faultlessness which belongs to any Word of God.

IV. Each, tho perfect in the original, has suffered in the process of transmission.

It is a poor rule which can not be made to work both ways. Suppose the covert sneer at the original autograph of the Scriptures be applied to Christ as the incarnate Word. No living man has ever seen Him. There is no accurate portrait of Him in existence, certainly not if the Scriptures are untrustworthy. Every version of Him in the life and character of His disciples is full of obvious and confest imperfections. Nevertheless, we do believe that the original Christ, who for a brief period of thirty years lived among men and then vanished from sight, was "holy, harmless, and undefiled"; just as the Scriptures were in the original autograph as it left the pens of those inspired men.

V. Notwithstanding these errors in transmission, the Word in both cases remains in such substantial perfection as to be effective for the accomplishment of its work.

A special providence has kept before the eyes of all generations the image of an immaculate Christ. A special providence has, likewise, so safeguarded the transcription of the written Word that we may confidently hold it to be an "infallible rule of faith and practise." Neither the incarnate nor the written Word, as we have them, can lead a soul astray, but will guide infallibly to heaven's gate.

VI. The incarnate Word and the written Word are mutually complementary.

In the former we have a perfect revelation of God. When Philip said to Jesus, "Show us the Father and it sufficeth us," He answered, "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father. How sayest thou then, 'Show us the Father'? Believest thou not that I am in the Father and the Father in me?" If this means anything it means that when a man looks at Jesus he sees a perfect unveiling of God.

But this incarnate Word was not enough. God must speak further and otherwise if He would reveal Himself to all mankind through all ages. For Jesus was hemmed in by a narrow environment of time and space. His ministry lasted only three years, during which He traversed, to and fro, a small portion of an inconsiderable province in a remote corner of the earth. Shall His gracious offices be confined to the healing of a few sick folk and preaching to some thousands of stiff-necked and unregenerate Jews? Nay, all nations and centuries are groaning and travailing for Him. The Word must therefore traverse the world. The Sun of Righteousness must go forth as a bridegroom out of his chamber and rejoice as a strong man to run a race. And this He does in the written Word, which is the reflex of Himself, His universal and perpetual shining forth. Christ is made known through the Scriptures to all generations, to the uttermost parts of the earth until the end of time; and He is thus made known in no other way.

VII. Christ and the Bible stand together.

The Bible stands for Christ. The Old Testament from Genesis to Malachi is full of Him. Not only did its prophecies speak of Him; its moral law was a schoolmaster leading to Christ, and its ceremonial law, by many and various rites and symbols, pointed forward to Him. His coming runs through the fabric of the Old Testament like the theme of an oratorio; and the prophecy of His passion is a red thoroughfare from the beginning to the end of it.

And Christ was as loyal to the Bible as the Bible was loyal to Him. He (*a*) knew the Book, (*b*) believed it, (*c*) practised it, (*d*) preached it, (*e*) made its truth the voucher of His own credentials, (*f*) never intimated by a single word or syllable that He did not accept the whole of it, (*g*) required His disciples to search, believe, preach, and practise it, (*h*) and declared it to be the potent

factor in the solution of the problem of His kingdom.

The question is sometimes asked, with a supercilious lift of the eyebrows, "Do you mean to say, then, that Christ and the Bible stand or fall together?" No! Who said anything about falling? Christ stands, and the Bible stands, and they stand together. His dominion is an everlasting dominion; and the Scriptures, also, shall "stand forever." Isa. 40 : 8.

But the Christ who is destined to wield a universal scepter is the original and faultless Christ of the Scriptures; and the Bible which is to survive all fires of adverse criticism is the original and faultless Bible which reveals Him.

The watchword "Back to Christ!" is disingenuous and meaningless unless it means, Back to the true, original, and only incarnate Word of God. And, for a like reason, the highest function of Christian scholarship is on the one hand to restore the purity of the original autograph of the Scriptures and, on the other, to interpret it.

At this point a singular differentiation is noted between the Bible and all other literature. We want the latest edition of other books. Their first editions are valuable only as curiosities. Even our school-books must be revised from time to time to keep them abreast of the age. In the case of the Scriptures alone the best edition is the first one. The effort on all sides, on the part of reverent critics both "lower and higher," is not to revise the Bible, but to restore it. Why so? Because it is universally recognized that what we need is the original autograph, without gloss, addendum, or interpolation. And that can only be because a singular purity and freedom from error attaches to that original autograph as it came from God.

The work of "Biblical experts" is thus marked out for them. The Scriptures as originally given were a full and complete revelation of God's mind concerning men, and, so far forth, an infallible rule of faith and practise. They needed no suffix or addendum, because they were adjusted in the beginning to the progress of the ages. Therefore the end and purpose of devout scholarship is to restore the purity of the original text; and the mission of preaching is to interpret it.

If these things are so, it will not answer to meet the argument as to the importance of that original autograph, founded on the intimate and complementary relation of Christ and the Bible, by saying "Pooh, pooh!" and "That's different," or "What bearing has an extinct manuscript on the life and character of living men?" If the parallel does not hold, wherein is the flaw? If it does hold, then the contention for the original of the Scriptures is as well grounded as that for the perfect Christ who once, for a brief period, lived and walked among us.

APOSTOLIC EVANGELISM AND MIRACLES

Prof. Andrew C. Zenos, D.D., McCormick Theological Seminary, Chicago

Philip and the Treasurer of Candace. —Philip, mentioned second among the seven (Ac. 6 : 5), was distinguished as the first preacher of the Gospel in Samaria. There is also recorded of him besides this the evangelizing of the Ethiopian eunuch on the way to Gaza—the highway between Syria and Egypt—and nothing further until after the lapse of twenty years, when he is named as the host of the Apostle Paul at Cæsarea (Ac. 21 : 8 ff.). It is extremely probable that at the end of his evangelistic journey (8 : 40) he had settled in this city. If this was the case he illustrates in a concrete case what the *Teaching of the Twelve* (ch. 13) tells of as a possibility in the later Apostolic age, namely, that a traveling prophet might settle down in some community of Christians and serve it as its minister and therefore be entitled to the support of the community.

Recent criticism has raised the question whether this Philip is a different person from the apostle of the same name. That he was selected with the six other deacons, with the distinct purpose of relieving the apostles and permitting them to devote themselves entirely to spiritual ministries is quite an explicit proof of the difference between the two Philips. We would need strong reasons, as against this consideration, for believing that the Philip of the Gospels and the Philip of Acts are one person. In particular to ascribe

a legendary character to the account of Philip in Acts because of the parallelism between what is said of him and what is reported of Elijah in the Books of Kings is extremely precarious. What more than a series of coincidences can it be that both Philip and Elijah should have been divinely directed to go *southwards*, that they should both have run (Ac. 8 : 30; 1 Kings 18 : 46), that they should both be caught away by the Spirit (Ac. 8 : 39; 1 Kings 18 : 12; 2 Kings 2 : 11, 16) and that they should both be guided by "the angel of the Lord" (Ac. 8 : 26; 1 Kings 19 : 5–7; 2 Kings 1 : 3, 15)? The later tradition, it is true, confuses the two; but this was to be expected as the importance of an accurate knowledge of either of them became less and less appreciated. The tendency of all growing traditions is rather to blend distinct figures into unity and make larger idealized personalities out of the combinations than to divide one character and constitute separate individuals out of its successive stages of development or varying aspects and qualities.

As to the personality and work of Philip, it is questionable whether the Book of Acts aims to give an exhaustive account even of his evangelistic labors. The plan and method of the writing rather indicate that illustrative material has been chosen out of his experience and given because it furnished a picture of the transitional stage in the history of the infant church. At any rate, these incidents from Philip's history (called by some "The Acts of Philip," not, however, because they are supposed to come from a separate source), with certain other experiences of Peter, notably the preaching to Cornelius, are grouped together as a distinct section in the book. The instructive point in the historical study of the incidents is that in all these instances the leaders of the infant Christian community needed some special incitement to and divine guidance in the effort to preach Christ to others than pure Jews. This is certainly what might have been expected in the historical unfolding of ideas regarding the nature and design of the Gospel. May it not be viewed as one of those finer touches of realism in the story, which, because they can not be supposed to have been designedly introduced, attest the general historic correctness of the account?

The preaching to the Ethiopian eunuch is in particular introduced with Luke's favorite expression, "the angel of the Lord spake unto Philip," a phrase which designates the irresistible spiritual impulse toward the performance of a divinely appointed task. The report of the circumstances attending the execution of this commission harmonizes perfectly with what the conditions are known to have been from information furnished outside the Book of Acts. Ethiopia was a name often given to the large stretch of country comprising the whole of Africa beyond the southern limit of Egypt. It included Abyssinia, Nubia, and the unknown parts farther south. Within its large and ill-defined limits at the time was included the Kingdom of Meroe which according to Pliny ("Hist. Nat." VI., 29) was governed by queens bearing the royal title of Candace. One of these ventured in 22 B.C. to make an attack upon the Roman frontier in Egypt.

Æneas and Dorcas.—With the account of the healing of Æneas and the restoration of Dorcas to life, the narrative of Acts seems to return from the labors and personality of the Evangelists to the ministry of Peter. The explanation of this has been sought for by some scholars in the nature of the sources used by Luke. Without denying the fact that sources underlie the history as we have it, a better explanation is to be found in the demands of the plan adopted by the author quite definitely at the outset and followed with considerable consistency throughout. That plan involved the tracing of the progress of Christianity from Jerusalem through Judæa, Samaria, and adjacent regions to "the uttermost parts of the world." The labors of Peter and John recounted in the first six chapters had for their general scene the city of Jerusalem. The first excursions out of that city were made not by Peter and John, the leaders of the Christian community in the days following Pentecost, but by Philip. In the working out of the author's plan it was proper that these should be treated of at this point. But Peter also had a share in the work of extending the Church into the intermediate zone between Jerusalem and the larger heathen world. It is to Peter's share of this kind of "transitional" preaching that the author of Acts now turns his attention. And he embraces in his account of it certain labors of the leading Apostle at

Lydda and Joppa, cities that may be generally designated as belonging to the intermediate zone.

But the theory of sources behind the present Book of Acts has been made to serve as an explanation not only of the order and arrangement of the matters related, but also of the miraculous element in Peter's experience. This element is rather more than usually conspicuous in the two cases of Æneas and Dorcas, and efforts to account for it were naturally to be expected. Accordingly in one recent critical analysis of Acts the section 9 : 23–43 together with the history of the conversion of Cornelius and its sequel (10 : 1–11, 18) are said to be additions to the book of Acts by a Jewish redactor, who flourished during the reigns of Domitian and Trajan, and revised and enlarged the book as he found it in his own day. In the course of his work, he introduced these traditional, legendary additions to the life-story of Peter. The implication is that what such a person may have added was no trustworthy part of the original report regarding the labors of Peter; and its expurgation would leave a historically consistent and correct account of the events. But as this analysis depends on the alleged legendary character of the content of this book, and as there is not the least support for it in the linguistic and literary aspects of the narratives, and, further, as success in tracing back the historical material of Acts has been achieved almost altogether upon the basis of those linguistic characteristics, the effort to eliminate the miracles of the healing of Æneas and the restoration to life of Dorcas can not be pronounced a brilliant success. The literary and linguistic aspects of this narrative rather leave it to be studied, at least for the present, as a *bona fide* portion of Luke's history of the spread of Christianity in the lifetime of the first generation of Christians.

Faith's Resting-Place

The Rev. F. E. Marsh, Brooklyn

And he believed in the Lord.—Gen. 15 : 6.

The first time the word "believed" occurs is in Genesis 15 : 6, where we are told Abraham believed God's promise to him about the promised seed, and the consequence is, he is marked out as the man who honored God by his faith, and who was honored by God's blessing in consequence (Rom. 4 : 3, 25; Gal. 3 : 6, 9; Jas. 2 : 23).

The verb "to believe" denotes the steady resting of the heart upon an object outside of itself; hence, for one person to rely, to trust, to depend upon an another. Faith depends upon the living God, it has no reliance upon itself. The same word as is rendered "believed" in Gen. 15 : 6, is translated "nursed" in Is. 60 : 4, where it says, "Thy daughters shall be nursed at thy side," referring to the Eastern custom of the mother carrying her child astride upon the hip and with her arm around its body. What better picture could we have of the act and attitude of faith than the child resting upon its mother's hip and being supported by her? Abram believed the Lord, and Jehovah undertook all the responsibilities of his salvation and seed.

The word "believed" is translated "brought up" in Sam. 4 : 5; "serve" in Ps. 93 : 5; "verified" in Gen. 42 : 20; "established" in 2 Chron. 1 : 9; "faithful" in Num. 12 : 7; "stand fast" in Ps. 89 : 28; "assurance" in Deut. 28 : 66; "stedfast" in Ps. 78 : 8, and "trust" in Job. 4 : 18. Reading these words into the meaning and association of faith, we may say of the man of faith, he is brought up by the Lord's ministry, sure of the Lord's love, verified in the Lord's truth, established in the Lord's grace, faithful in the Lord's service, stands fast in temptation for the Lord's glory, assured by the Lord's promise, stedfast in the Lord's ways, and trusts in the Lord Himself.

Verily—

"Faith is the subtle chain
Which binds us to the Infinite: the voice
Of a deep life within."

SERMONIC LITERATURE

THE GENUINE ELEMENTS OF WORSHIP*

JAMES M. BUCKLEY, D.D., NEW YORK

[Dr. Buckley was born at Rahway, N. J., in 1836. His father, the Rev. John Buckley, was a minister of the Anglican Church, who joined the Methodists after coming to this country. Dr. Buckley was educated at the Pennington Seminary, N. J., and at Wesleyan University, receiving from the latter the degrees of D.D. and LL.D. He studied theology at Exeter, N. H. He served as pastor of Methodist Churches in Detroit, Brooklyn, and other places until 1880, when he was appointed editor of the New York *Christian Advocate*. This position he has held twenty-eight years. He is the author of several books.]

"*Worship God.*"—Rev. 22:9.

The Book of Revelation is the mystery-book of the Bible. It is a museum of symbols many of which are explained therein, but more are not. Some take their meaning from usages and traditions which have passed out of the knowledge of mankind. All symbols, in order to teach, must be understood in the literal or they will lead astray. In the midst of these incomprehensible figures, some of the sublimest passages, that have fallen from the prophets, apostles, and from Christ Himself, shine out like stars from invisible darkness and immeasurable distance. But toward the end of the last chapter, he, who was entrusted with these revelations, throws away the symbols, and advances to the close in plain, straightforward speech. As the revelations close, he writes:

"And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

"Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets and of them which keep the sayings of this book: worship God."

It is necessary in this text to emphasize the emphatic word. It is not "worship," it is "God." John revered the angel as divine, and desired to worship him, but he was ordered to worship God.

This is the theme suggested—the worship of God. Idols are worshiped peculiarly, no two religions in the same manner. Mohammedanism, Judaism, and Christianity were all born in what is now the Turkish Empire. They recognize the same God, and therefore their services have much in common.

Everywhere man may worship God, and "that place is holy ground, where'er a praying soul is found." What is worship? It can not be outward unless it is really inward. A singular woman, who has raised up a sect, connects her own revelations with the Gospels, and she undertakes to say that God is not a person, whereas Christ said: "God is spirit." They that worship Him must worship Him in spirit and in truth. God is a person. Impersonality could not seek. There could be no conception of a Father without personality. The Father seeketh those who worship Him in spirit and in truth.

It is perfectly clear, that he can not be a true worshiper who is a voluntary and unrepentant breaker of the commandments of God. God can not accept worship from an unrepentant sinner, a conscious violator of His laws.

Here is a great library—sixty-six books. Every one reads upon the principle, and nearly all specifically make it known, and put the fact in the foreground, that if a man "regard iniquity in his heart," the Lord will not hear him. So that personal worship, and worship of the heart, is that only which God will accept. This thought will purify all other worship, and without that purification can be no acceptance of the subject's worship of God. It is also true that no impenitent sinner can worship, and that no true worshiper at the time of his worship can commit sin. If he is worthily worshiping, he is a servant of God, whatever his creed, if it includes the being of a God, and while he worships truly he is all that God requires of him.

What are the elements of worship? Certainly recognition of our obligation to Him. Further, we must consider His attributes. If He is a total abstraction, we have nothing. He must be regarded as the Creator, as having all power, all wisdom, a Being very real. "In Him we live and move and have our being." It was necessary for Paul, when he spoke to the philosophers on Mars Hill, to pro-

*Delivered at the dedication services of the McKinley Memorial Organ of the Metropolitan Temple, New York, Sunday morning, December 13th.

claim that God and to affirm that He exists and will judge the world in righteousness. It is not necessary now to declare to this or to any other congregation that God is, but we must not hold Him as an abstraction, and therefore must consider our relation to these independent attributes. We must adore Him, for there is none like Him. We must confess our sins to Him, for, while we may be excused by our conscience, in our ignorance, we may be thinking of or proposing something which, if carried out, sooner or later will involve sin. The metaphysicians would say we were sinners, but God does not deal with us in that way. If our consciences allow us to come to Him, we are in the spirit of worship. The most wretched sinner in the world can at once become a true worshiper by renouncing his sins and in faith asking pardon and assistance.

Any attribute one can think of while worshiping God is sufficient to produce all the other elements. Praise, thanksgiving, supplication, adoration, whichever one begins with, will soon include all if he purpose a thoughtful exercise of the privilege and duty of worship. This is the private worship of the human heart—the wonderful secret prayer to which Christ assigns great reward. It is far beyond the public worship of God, since it is absolutely essential to that public worship.

When we enter the congregation we are not assimilated with those with whom we mingle. The very best compacted army never assimilates even tho the soldiers are hurled into a mass like shattered buildings before a whirlwind. The heart of each man sends the blood through his veins; he can not be assimilated. The Siamese twins held different denominational connections and beliefs.

The individuality of a human spirit can never be dissipated. If it can, then may we sit at the feet of Haeckel and consider this not a godful, but a godless, world. There was an assembly when Judas met with the apostles, and he was plotting treachery, but no assimilation. The unity of a public congregation is the union of those who privately, unknown perhaps to men, sincerely worship. The congregation of those who privately worship God is a spiritual, and not material, assimilation, and they become one in worship, if they continue thus.

In the public congregation it is possible to worship God by ceremonious prayer. A great body can be fused by the proper leader, whose business is to unify and not distract the congregation, and it is the unification of worshipers and not of an admiring, criticizing, of an indifferent people. There is a very striking passage in the Gospel of John. Our Lord prayed and then said: And "I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." A minister in the pulpit should pray as he would in his own chamber, except that he must so prepare his words as to unite the greatest number, and not distract them by the apparently incoherent supplications into which pious men in their privacy are apt to fall. They may then care nothing for sentences; but in the congregation they must consider the effect of what falls upon the ears of man. Certain communions do not trust their ministers to pray extemporaneously; for that reason they prepare prayers which will not distract nor confuse nor be at the mood of a voluble man. Those denominations take away from the clergyman the power of a direct inspiration. The Lutheran denominations retain a large part of the liturgies of the ancient Church from which they departed, but make a place for extemporaneous prayer.

Recently three great men have united in the publication of one book on the Christian ministry. The greatest was that grand layman, President Eliot, and in the midst of his characterization of the Christian ministry, he declares that there is nothing under the heavens or upon the earth which will thrill humanity like a true man, having the confidence of the people, engaged in leading a congregation in extemporaneous prayer. He uttered the truth. Let no one, however, speak evil of the prayers that have come down through the ages. The reader must have an interior private altar. He can not read those prayers so as to make them effective, either as an elocutionist or as a routinist; but if he be filled with the spirit of worship, he will move men as tho he were himself for the first time pouring out these supplications and thanksgivings to God.

We can worship God by the sacraments. Our Lord gave only two. Many others have been invented. He gave two because we can not live in the ideal spiritual experience without some aid. He gave us no more to pre-

vent us from worshiping the visible rather that the true object. And what a wondrous word He left: "As oft as ye do this, do it in remembrance of me." "Till I come." The Friends are without the benefit of this, for by a strange interpretation they have no sacraments. "Till He come" is a part of the revelation to Paul, in which Christ spoke directly to him with respect to that coming.

Next to public prayer is the reading of the Holy Scriptures. It is a sad thing, that the Scriptures are frequently read in a manner to put the congregation in the condition in which was Eutychus when, after Paul had preached for about four hours, he became sleepy and fell out of the window, and, according to an ancient commentator, was allowed to be killed by the fall because he would not hear an apostle as long as he would speak, but the mercy of God was shown even to so great a sinner by the miracle of restoring him to life. But the Bible is frequently read in a soporific sing-song. Ezra instructed the people how to read the Bible distinctly, so that they might understand that which was read. When a man so filled with the spirit of the Scriptures and so familiar with its promises and precepts reads the Bible to a congregation ready to receive it, it is more effective than any sermon.

Another element in public worship is the preaching of the gospel, which involves reverence on the part of the people—not for the preacher, but for the Word preached and the Author thereof. John Richard Green, the great historian, the man who "died learning," was a clergyman of the Anglican Church and one of his letters, recently published, contains a statement of which this is the substance: "My health is failing and I must turn to literary pursuits; but, my dear young friend, let me tell you that whatever you preach, or however you preach, never allow a congregation to go away without feeling that you had been in the presence of God and received a message from Him." Professor Green did not speak of a miraculous way, but the highly meditative way of the psalmist when he said: "While I mused the fire burned. Then spake I with my tongue."

A genuine gospel sermon, preached by a godly man, is more than a form of worship in the preacher and in them that hear. This is what Christ meant when He spoke of the spiritual power of hearing the spiritual religion which He preached.

Consider the relation of music to the worship of God. The prophets, and especially the psalmist David, placed a tremendous force upon vocal and instrumental music. In Genesis we find that the writer tried to make a list of inventors and records the name of a man as the father of all those that "handled the harp and the organ," etc.; according to the statement, he was the first musical-instrument maker. No doubt in other countries had men believed to be originators of instruments of this kind. Take up Job as the oldest book, and in the twenty-first chapter he reckons up all the instruments that can be named, three kinds: those of percussion, like the drum or the tambourine, which is the modern representation of the tabret and the timbrel, the harp, and the organ. The organ in the Bible does not mean such an instrument as this memorial organ. It stands merely for an instrument of music produced by wind. All the instruments in the world are classified by the scientists as instruments of percussion, instruments of strings, and instruments of wind. All through the Old Testament one finds most wonderful wind instruments. In Solomon's time were no less than two hundred thousand trumpets in Jerusalem. Four thousand of the thirty-five thousand Levites were singers, and there were many musical instruments in Babylon—the Israelites discovered three or four never heard of before, and utilized them. From the beginning to the end of the old dispensation music was made more of than elsewhere. The Israelites had every kind of music: music convivial, music for bridal processions, for funerals, triumphant music, which they so often had occasion to use, and strictly military music, divided into two parts, sacred and secular; and there were instrumental compositions and psalms prepared entirely for family use, and at the summit was other sacred music which they declared to be greater than all.

In the New Testament (outside of Revelation) we do not find any particular notice of instrumental music. Harpers and singers constantly appeared through that book. These had voices like the ocean, singing and praising God. It is claimed by some who are opposed to the use of instruments in divine service that no instance of an instrumental accompaniment to the singing can be found in the Scriptures; the order

being first music upon instruments, and afterward singing without instruments. The ninety-eighth Psalm contains this: "*Sing* unto the Lord with the *harp;* with the harp and the voice of a psalm"; which proves that the instrument and the voice were used in unison. The Jews, who claim to have taken the custom directly from David, were singing yesterday, in their magnificent synagogs, the particular anthem, which David himself is supposed to have written, with accompaniments by those instruments which the Bible says that David made.

The Christian Church began without synagogs or temples. In a short time the people began to sing in the church. For about forty years, they allowed any believer to sing whatever would please him, and they would strive to follow the tune as well as the words.

The organ is called new, for it never appeared in the Christian Church until the time of Pope Vitalian I., in 666. He introduced it, and, in consequence, a large number of people prayed for his destruction. Tradition says that they declared him a wretch, not a true pope, and therefore to be driven out for bringing in machinery by which to praise God. To read what was said in his day is only to read what has been said in our day with regard to these matters. In England, some years ago, a sermon was preached against the introduction of an organ; and, at the same time, the precentor, who led the singing of the Psalms, made use of a tuning-fork in order to lead the singing, which was extremely near doing the very thing done by the organ. Where prejudices exist people are blind to their own inconsistencies.

Calvin would not have anything to do with the organ or anything like it. He cut the Psalms into short portions, which were sung from day to day. A greater part of the Presbyterians would have nothing to do with it. The Puritans absolutely called an organ "a box of whistles" and ridiculed it in every possible way.

The Church of England was influenced by Henry VIII. We know a great many things about him that are not savory; all do not know that he was a great musician, and, like Solomon, a composer, and he "left his stamp upon the conditions of the Anglican Church as they now exist." The Society of Friends, the original Quakers, will not allow either vocal music or instruments of any kind. There are seceders who do these things.

The denomination which is represented in the organization of this church did not in the beginning have any instrumental music. They desired the soul of song to spread through and be exprest by the whole body. There were no organs in any of the Methodist meetings before John Wesley died. Remember, he never left the Anglican Church. He required Methodists to go to the Anglican Church to receive the sacraments, and there they had the benefit constantly of the magnificent musical renderings which that Church gave to the people. His congregations were not churches in any sense of the word; after they became such, years after his death, organs were introduced in England. Their introduction was fought for a long time, but the churches there, except the small and poor ones, now use the organ. In this country there was the same necessity of doing without organs that existed in England; our fathers were opposed to steeples and bells. Bishop Asbury went to a church in Newport, R. I., about a hundred years ago, saw the steeple and heard the bells. He threw his hands up in dismay, and said: "A Methodist Church with a steeple and a bell! Organs and choirs will come next, and then where will Methodist doctrine and discipline go?" He was a prophet; they came within twenty-five years.

Arguments for the organ are quite sound up to a certain point. It is a marvelous instrument for the unifying of the congregation. In Mr. Spurgeon's tabernacle sometimes sections of the six thousand would soar away from the precentor and not keep time, but with an organ this is impossible. The organ is of great service as the people disperse. If they will converse in the sanctuary, better have the organ play than to hear sounds incongruous with the discourse. Furthermore, the organ in itself may be made a powerful impressor of divine truth, if the organist have a spiritual sense in addition to a musical sense. It is accompanied by some adverse features—a bass singer naturally ought to hear his own voice, but the pedals sometimes make that impossible. A congregation can never sing artistically with respect to changes of sentiment, and if people who are full of zeal are singing loudly and the time has come for an organ to whisper, they

are often so embarrassed by the sound of their own voices that they do not sing on. Make the organ a help to congregational singing; and when, as there ought to be sometimes, there are exhibitions of the merely intellectual power of music, let that be done with some respect to the general scheme.

With true unity, this memorial to William McKinley, the President whom all loved, will mean more than gratitude to a man; it will mean that this fine organ will assist the true worship of God. It may be made to harmonize with the purpose of this body and the time come when the rich and the poor, the stranger that never saw an organ in a church, and the man accustomed to it all the days of his life, will come in, and, as Isaac Watts wrote, "Be wafted upon the tuneful organ's notes toward Heaven."

THE WAGES OF SIN AND THE GIFT OF GOD

A Modern Instance

The Rev. E. M. Chapman, Old Lyme, Conn.

[Mr. Chapman was born at Saybrook, Conn., in 1862. He is a graduate of Yale (1884) and of the Yale Divinity School (1890). He has served as pastor of Congregational Churches at Rochester, N. H.; Worcester, Mass.; St. Johnsbury, Vt., and Old Lyme, Conn., his present charge. His "Dynamic of Christianity," a modern philosophy of the Holy Spirit, is regarded as a notable contribution to theological literature.

This unique sermon, based on the prison experience of Oscar Wilde, and Wilde's "De Profundis" and "Ballad of Reading Gaol," gives a new turn to President Hyde's idea of "The Case System" (see The Homiletic Review for February) as applied to preaching. President Hyde had in mind preaching directed to specific cases which the preacher has studied In this sermon Mr. Chapman shows how a sermon can skilfully be drawn from a specific case that will have application to every sinner who may hear or read it.]

For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.—Rom. 6 : 23.

I cite this text to-day to illustrate rather than to expound it. In doing this I shall depart somewhat widely from the customary form and manner of a sermon, in order that I may the better afford you glimpses of a life.

On July 7, 1896, a trooper of the Royal Horse Guards was hanged in an English prison for the murder of a woman. About two years later a poem appeared bearing as signature the number of one of the prison cells. It described the feeling of a prison inmate, when he discovered that this fellow prisoner was confined upon a capital charge; his later feeling when the day of execution came, and his final conclusions upon the whole matter.

There was perhaps nothing very notable about this fact. Cheap appeals to lovers of sensation have been made time out of mind on such occasions. But this poem proved to be one of remarkable depth and power. The circumstances that made it possible were almost unique in prison history. These circumstances rather than the poem itself have suggested my attempt to illustrate one of the greatest verses in the Epistles. In order to make them clear, however, I must sketch the outline of the poem.

It opens with the presence of the murderer awaiting trial.

"He walked among the trial men
In a suit of shabby gray;
A cricket cap was on his head,
And his step seemed light and gay;
But I never saw a man who looked
So wistfully at the day.

"I never saw a man who looked
With such a wistful eye
Upon that little tent of blue
Which prisoners call the sky,
And at every drifting cloud that went
With sails of silver by."

Time passed. The day of trial came. The man was found guilty. The other prisoners knew his sentence. They could not communicate with him; they dared not hope for him; they did not cavil at or doubt the justice of his doom.

"A prison wall was round us both;
Two outcast men we were;
The world had thrust us from its heart,
And God from out His care;
And the iron gin that waits for sin
Had caught us in its snare."

This was the grievous thing about it all. Here lay the secret Terror which possest more than one prisoner as the day of execution approached. This man was about to die for a specific act of evil that he had done. They too had sinned and, by indirect means if not by hands of violence, done despite to the life of fellow man.

"Alas! it is a fearful thing
To feel another's guilt;
For right within, the sword of sin
Pierced to its poisoned hilt."

Then came the night before the execution.

"The wardens with their shoes of felt
Crept by each padlocked door,
And peeped and saw, with eyes of awe,
Gray figures on the floor,
And wondered why men knelt to pray
Who never prayed before."

The morning of execution itself dragged slowly by. At noon the prisoners were released from their cells for their customary exercise in the prison yards.

"Out into God's sweet air we went
But not in wonted way,
For this man's face was white with fear,
And that man's face was gray,
And I never saw sad men who looked
So wistfully at the day."

For among these men were those who had slain faith, hope, and love. They were tasting the bitter wages of sin in the death of their fellow criminal and in the despair which settled about their own hearts. Few among them, I repeat, seem to have questioned the justice of the sentence and its execution. Some seemed to be dead in respect of feeling; others may have been remorseful; a few, rebellious; a few more, penitent.

Hear the conclusion of the whole matter from the poet's standpoint:

"I know not whether laws be right,
Or whether laws be wrong;
All that we know who lie in jail
Is that the wall is strong;
And that each day is like a year,
A year whose days are long."

Yet this is not quite all; for even through such gloom as this, the Gospel pierces.

"Ah! happy they whose hearts can break
And peace of pardon win!
How else may man make straight his plan
And cleanse his soul from sin?
How else but through a broken heart
May Lord Christ enter in?"

"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

I have said that this very notable and significant poem bore the signature of one of the cells in this prison. Many of those who read it may well have fancied it to be only the product of a poet's imagination—the vision of some dreamer who wondered how it would seem to be fellow prisoner to a condemned murderer. But in point of fact the author was a prisoner at the time of this occurrence. He had, day after day, made his home in the very cell whose number was attached to the verses. They were not written during his term of imprisonment, it is true, but soon after his release when the remembrance of the gloom and terror of the day of execution was still vivid to him.

Who was he? I have no need to mention his name in this place. I need only remind you that he was a man well known in both England and America—a man of unusual ability and opportunity, born of a good family, educated at a great university, and the winner of coveted honors there. He was a man of keen sensibility, who seems to have passed out into the world with the purpose, so far as he had any purpose, of following inclination, of swimming with the current of esthetic desire, of tasting such experience as the day might offer.

It was a highly artificial life. It was necessarily a dangerous life for the man himself and for all whom he influenced. The world that looked at it could discern no guiding star of an ideal. The man himself would have scorned allegiance to any great ruling principle. It was what we have come to call, in a half-cant phrase, a butterfly existence. The world laughed at it—but the discerning world could not deny the talent—a talent as notable as it was perverse and misused—of the man who lived it.

Then came the sequel—a sequel which soon or late in this world or in some other is bound to be the end of that sort of a beginning. This man was arrested upon a disgraceful charge; tried, convicted, sentenced, and shut up with his fellow criminals. He himself seems never to have questioned the substantial justice of his sentence. He claimed, to be sure, that he was not guilty of some of the things laid to his charge. But he admitted in his later and better days that he had been guilty of others for which he should have been punished. No man, I suspect, ever felt more keenly the disgrace, the horror, and the ineffable weariness of his experience. Remember his own words.

"I know not whether laws be right,
Or whether laws be wrong;
All that we know who lie in jail
Is that the wall is strong,
And that each day is like a year,
A year whose days are long."

Listen now to his account of the beginning of his imprisonment:

"On November 13, 1895, I was brought

down here from London. From two o'clock till half-past two on that day I had to stand on the center platform of Clapham Junction in convict dress and handcuffed, for the world to look at. I had been taken out of the hospital ward without a moment's notice being given to me. Of all possible objects I was the most grotesque. When people saw me they laughed. . . . That was, of course, before they knew who I was. As soon as they had been informed they laughed still more. For half an hour I stood there in the gray November rain surrounded by a jeering mob." So the imprisonment began, I repeat, as the world saw it.

Hear now, on the other hand, how it progressed as the man's soul felt it. He writes toward the close of his imprisonment that for the last seven or eight months he has been placed in direct contact with a new Spirit working in his prison through men and things that has helped him beyond any possibility of expression, so that, "While for the first year of my imprisonment I did nothing else, and can remember doing nothing else, but wring my hands in impotent despair and say, 'What an ending! what an appalling ending!' now I try to say to myself . . . 'What a beginning! what a wonderful beginning!' It may really be so. It may become so."

You see what had taken place. To his old world the man had in a sense died. He had received the wages of his sin, and it was death to him. In a pretty real sense he had been buried too in this grave of a prison. Yet somehow there he found the stirrings of a new life; there woke within him the throbbings of a new hope. Do not fancy that I am claiming that this man went through a complete and conventional conversion. He did not become, so far as I know, the sort of Christian that you or I would consider ideal. But he did come into touch with the Spirit of Christ. He did feel, so far as his self-centered and artificial nature was capable of feeling, the appeal of Christ. If his own words are to go for anything I do not see how we can express the change that came to him any better than by saying that he was reborn—that he came to be a new man, living a new life, with eyes open to a world to which he had been blind and of which he had been careless. A student of the beautiful, this man began to see beauty where he had never suspected it before; and something, I am sure, of the ugliness of the old life which he had tried to make beautiful by decking it with ornaments must have appeared to him. During his imprisonment he wrote out in very interesting prose the story of his prison life. It would seem to you, if you should read it, somewhat egotistical. It was necessarily self-centered. But when you remember the language which a whole lifetime had taught this man to speak you must discern underneath all the artificiality of it a profound, and, through God's grace, a soul-saving, experience.

This prison autobiography was published in America and has had wide reading and notice—so perennial is the interest of a soul's experience. I can not hope in the very few minutes left to me to sketch the stages of it. I can only hope to indicate one or two elements of it.

As the imprisonment began he felt to the full the bleakness and the monotony of his new existence. "For us there is only one season—the season of sorrow. . . It is always twilight in one's cell, as it is always twilight in one's heart. . . . Three more months go over, and my mother dies. No one knew how deeply I loved and honored her. Her death was terrible to me, but I have no words in which to express my anguish and my shame. She and my father had bequeathed me a name they had made noble and honored. . . . I had disgraced that name eternally." Then comes one of the memories which tend to sweeten his anguish and give him hope again. "Where there is sorrow," he says, "there is holy ground. Some day people will realize what that means. . . . When I was brought down from my prison to the Court of Bankruptcy between two policemen, —— waited in the long corridor that before the whole crowd, whom an action so sweet and simple hushed into silence, he might gravely raise his hat to me, as, handcuffed and with bowed head, I passed him by. Men have gone to Heaven for smaller things than that."

Again he bears witness to the character of his own past life. "Terrible as was what the world did to me, what I did to myself was far more terrible still. I became spendthrift of my own genius. . . . I grew careless of the lives of others. I took pleasure where it pleased me and passed on. I forgot that every little action of the common day makes or unmakes character, and that therefore what one has done in the secret chamber one

has some day to cry aloud on the housetop. I ceased to be lord over myself. I was no longer captain of my soul and did not know it. I allowed pleasure to dominate me. I ended in horrible disgrace. There is only one thing for me now—absolute humility."

There, there, my dear friends, seems to me to be the one significant sentence in this whole confession. There is the one significant sentence next to the text in this sermon of mine. There's the truth for you and me, with our sinful thoughts, our imperfect accomplishment, and our wilful transgression, just as truly as it's the truth for anybody in yonder jail or state's prison. There is only one thing for us, sinners that we are, and that is absolute humility. You know I do not mean that we are to cringe; that we are to debase our manhood; that we are to seek after strange phrases wherewith to express our abnegation. Many of us never find our manhood, never realize how great and precious a possession has been entrusted to us, never realize either what splendid opportunities are set before us until we learn somewhere, somehow, that secret of humility.

I pass on to note one of the means whereby this man found a door of hope opening out of his valley of humiliation. "Of late," he says, "I have been studying with diligence the four prose-poems about Christ." (He means, of course, the Gospels.) "At Christmas I managed to get hold of a Greek Testament, and every morning after I had cleaned my cell and polished my tins I read a little of the Gospels—a dozen verses taken by chance anywhere. It is a delightful way of opening the day. Every one, even in a turbulent and ill-disciplined life, should do the same. . . . Once at least in his life, each man walks to Emmaus."

I have not been able to quote enough to indicate with perfect clearness what he means by saying that. But I think he means that in some crisis of every man's life there comes a moment when he gets a glimpse of God's love revealed in Jesus Christ; when he sees Christ as the Revealer of his own heart; when he hears Christ's infinitely kind voice convicting him of sin; when Christ's wisdom opens the heart of Scripture to him; and when Christ's wounded hand points out the way of eternal life.

I do not know to what extent this man of whom I have been speaking saw in Christ all that you and I perceive in Him. But I feel very sure that he had been a man to whom the essence of Christ's life had been repulsive rather than attractive while he lived in sin. I feel very sure that he had been a man to be repelled by the Lord's homelessness and poverty—His crown of thorns, and His cross. But now in his humiliation, in his disgrace, when the world points the finger of scorn, there come to him two great convictions. One is that the disgrace is his desert; that he has brought it on himself; that this social death which he has died represents the wages of his sin. The other is that Christ is very near; that He is very real; that in some deep true sense He lives; that in as deep and true a sense He lived and died for this individual sinner; and that far away as He may seem historically, the revelation of God's love is still a nineteenth-century revelation—a twentieth-century revelation for each individual sinner, and that there is something in it—a mysterious vitality, a marvelous dynamic which shall bring eternal life as a gift to the man dead in trespasses and sins. "Of course," he says, "the sinner must repent." And again, "there is only one thing for me now—absolute humility." So this man who went into his prison-house clothed upon with shame—deserved shame—came out with the wakings of a new hope stirring in his life. I end my quotations with the last paragraph of his confession.

"All trials are trials for one's life, just as all sentences are sentences of death; and three times have I been tried. The first time I left the box to be arrested, the second time to be led back to the House of Detention, the third time to pass into a prison for two years. Society as we have constituted it, will have no place for me, has none to offer; but nature, whose sweet rains fall on unjust and just alike, will have clefts in the rocks where I may hide, and secret valleys in whose silence I may weep undisturbed. She will hang the night with stars so that I may walk abroad in the darkness without stumbling, and send the wind over my footprints so that none may track me to my hurt; she will cleanse me in sweet waters, and with bitter herbs make me whole."

I ask you to go away and meditate upon this story so new and yet so old—a story of to-day—a story of the first century—a story old as sin in Eden. Make every allowance that you will for the fact that this man of whom I have been speaking was an egotist,

that he had lived an artificial life, that he loved the form of things so well as sometimes to endanger his hold upon their essence—make every allowance that you will for the clothing of rhetoric, graceful and captivating as it is, in which his experience has been framed for us—still the great fact remains that here was a man dead in trespasses and sins. The wages of his sin was death. To him, most unlikely and improbable of subjects, to him in his despair came the word of Christ exhorting him to repentance, humility, and faith. Practically as a last resource, a means thrust upon him, so to speak, by his desperation, the one little loophole of hope opened by some gracious hand, this opportunity of the gospel appears. I do not know how completely he accepted Christ as we understand that term. But if the records which I have cited to-day have any significance they certainly mean that he set those wayward feet of his in Christ's way. This poor man's experience testifies anew to the everlasting truth and efficacy of the Gospel.

"'Tis the same story still
Of sin and weariness
Of grace and love
Yet flowing down
To pardon and to bless."

"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

THE DUTIES AND JOYS OF HEIRSHIP

The Rev. Walter E. Lee, Perth, Scotland

Critical Note.—Anecdotes and illustrations are essential to many preachers, who strongly prefer to reinforce their presentations with such accessories. But here is a discourse which deserves special study because the preacher manifestly feels utterly independent of such resources. In his later period, the Rev. C. H. Spurgeon preached many a sermon in this style, departing widely from his earlier methods, and with ever-increasing power. Canon Liddon's great sermons at St. Paul's were purely theological, as were those of Canon Henry Melvill, the "Golden Lecturer." Such preachers gained the ear of the multitude altho their style depended entirely on purely Biblical discussion. Mr. Lee gives us a sermon which is at once academic and popular. He glances only for a moment at present-day science, and even then quickly directs the minds of his hearers back from nature to God and Christ. The great aim of the sermon is the enforcement of spiritual paramountcy over worldly wisdom and materialistic tendencies.—The Editors.

If children, then heirs: heirs of God, and joint heirs with Christ.—Rom. 8 : 17.

The thought of the risen Christ is more to us than a fact in the history of the Son of God on the earth. We accept the fact, and recognize that it means much to us. And the great importance of our faith lies in the way in which we apply it to our lives, for privileges always imply opportunities and responsibilities.

Let us seek to understand the privileges of believers as exprest in the words, "heirs of God, and joint heirs with Christ," and see how the realization of our sonship raises our conception of many things with which we have to do here.

Believers are the children of God, and "if children, then heirs: heirs of God, and joint heirs with Christ."

The idea implied in the word heir is one well known. The son is his father's heir. By the Roman law, sons and daughters shared alike in the father's property, and adopted children were treated like others. St. Paul was writing to the Romans, and he used a Roman illustration. In Jesus Christ we have received the spirit of adoption, and recognize God as our Father, and thus we are the heirs of God. We have thus a claim on heaven, not because we have earned it or deserved it, but because we have been born anew of God, and have become His children. We are not only heirs, but heirs of God and joint heirs with Christ. And all things belong to God. We have, therefore, inherited all things present, past, and future. God has appointed unto Christ a kingdom, and we are to share it with Him. He has called Him to a throne, and we are with Him to be kings and priests before God. He has raised Him to glory and infinite power and place; the same blessing also is ours for an everlasting possession. Our title to such a portion arises wholly from our relation to God the Father as His chil-

dren, "if children, then heirs: heirs of God and joint heirs with Christ."

The realization of our sonship raises our conception of many things. It gives life a deeper and wider scope. It gives us a higher opinion of our own importance. It was one of the most striking features of the ministry of Jesus Christ that He went down among even the lowest and most wretched of the people, and mingled with them, and by His contact led them to look away from their state of hopelessness to the provision which God had made for their salvation. The most hopeless state a man can be in is when he gives up trying to become better, and Jesus' plan was to mix with the lost and the sunken, and to show them that the grace of God was as much for them as for any one else. And when once we can show a man that there is hope, we do much to set him on the road to betterment. The tenderness of Christ's spirit, the readiness of His sympathy, the cordiality of His manner, the frankness and freeness of His cures, the fervor of His invitations, and the heavenliness of His life were all exhibitions to men of divine grace toward them, and were thus the means of rekindling hope in the minds of the despairing and the hopeless. A new faith in the possibility of restoration to pardon and to purity arose in the hearts of those to whom the Savior went, and they felt that as He could see something in them worth working for, there must be something in them after all, and they took new courage and hoped for better things and sought to live better lives. Christ never lost sight of the dignity and value of a human soul. And when we realize ourselves as the children of God we at once lift our thoughts above the things which belong to this world of time and sense. We acknowledge that there are higher things and more important interests to consider, that life is made more significant, that our view is larger than the world around us, and that we are called to look to the highest and the best and to think of "forever." Our whole view of things in general is changed and we think of ourselves in a different way. We are related to God, and by our relation to God we become necessary to Him. We people the world, and the world without living, thinking beings would not be so much to the glory of God as it can be with us. Up to a certain point the world is able to progress through what we may describe as the mechanism of life, but there comes a time when the need of the spirit of life is recognized, and that spirit is supplied by man. Forces are at work in the world, and to a certain extent they can perform their functions without the aid of man, but man can so direct the forces as to turn them into useful assistants in the work he is engaged in and to change them from forces of destruction into the constructive and powerful appliances of science. The lightning, that at one time was looked upon only as a sign and an instrument of the wrath of God, has by the ingenuity and application and direction of man been converted into a power which has revolutionized our whole modern world. The telegraph and the telephone, electric light and electric traction all speak to us of what man can do to direct the natural forces of the world. They show us, too, how God is ever working through men, and how man is able by using the blessings of his endowments to better the world and his own conditions. We must never lose sight of our great importance. God has made us to stand upright; let us look up and seek ever to aim higher, and as we have been successful in directing God's forces in the world of nature, let us also apply these other forces—the forces of spirit—to raise our lives and the lives of others around us to use the divine things of God to make us more fit for the enjoyment of His eternal presence in the home of our future.

It is always good for us to think of our destiny; the man who sees in his future the possibility of greater things than those he now enjoys is careful not to deprive himself of the power to use these greater gifts when they come to him. He lives his present life with an eye to that which is to be. He seeks to prepare himself by study, thought, and action, that when his opportunity comes he may be found ready. One of the greatest mistakes we make is when we think that what we do now does not matter—that it will be all the same one hundred years hence. It will not be all the same, for all things work together, and we are to-day what we are, partly, at any rate, because of what we did in the past time of our lives. Only those who take a wide view of life and seek to see life as a whole are really making the best of it. We must understand our destiny if we are to master it, and only as we think of the unity of life can we realize the importance of

present every-day matters and their relation to other things and to all things. As heirs of God we have already entered upon a great part of our inheritance. All that has been accomplished in the history of the world has come down to us in the way of possession. We have succeeded to the inheritance of the discoveries and inventions of all the ages; we possess the wisdom of the ancients and the learning of all the schools; we have the advantage of the experiments and excursions of the pioneers in every branch of human research; we know their methods, we have had experience of their successes and we have benefited by their failures. We are surrounded with a great company of witnesses, who speak to us of what has been accomplished and help us as we seek to advance from the positions which they have gained. They encourage us, they advise us, they stimulate us. And all this leads us to think highly of our lives, even as lived in the world that is now. But the word "heir" carries us in thought beyond what we have now and the time present. The heir has not yet fully entered into his possession. His best prospects are in the future. And just as the heirs of this world will not rashly or for little give up their titles or discard their rights, but will prize them and seek to retain them, so the children of God find in the promise of their inheritance the greatest impulse for the right conduct of life. The young and foolish sometimes ask, Why should I control myself? Why should I not do what I wish? If I hurt myself I have only myself to blame, and nobody will be the poorer. There are two reasons why we should control ourselves and learn obedience and submission. The one is that thereby we do ourselves good, and the other is that our lives are not our own to destroy or waste as we please. We should control ourselves for our own sakes. And God has sought to put this reason strongly before us by showing us how great a thing a human life is. No man can measure the value of his own life. But every man if he looks at his life in the light of the life of Jesus Christ can see that the Savior of the world put an enormous importance and value on the life of every soul. The Christ came to bring life and immortality to light. He came, that is to say, to show what life is and that it is a thing that lasts forever. He taught us that life is of the essence of God and is therefore eternal. Christ never despised any human being, because He saw in every one an immortal soul. The life of even the least significant person is to Christ a matter of the profoundest concern. We tremble as we have revealed to ourselves the value of our souls and the possibility of losing the life to which we are called. For our own sakes we must put a high value on our lives, we must control and govern ourselves that we may attain to the perfection which is the goal of our being. Why did Christ go out of His way to redeem individual sinners? Why was the woman who was a sinner sought out and saved? Why was the thief upon the cross met with the gracious promise of a place beside Christ in Paradise? Why was Zaccheus arrested on his course of covetousness? Why were so many individuals approached by Jesus Christ if it were not to teach them and us that no life is unimportant and that every life is of value? Not even a hair of our heads is touched but the Lord takes notice of it. Men have sinned, have lost favor with men, are guilty before God, but they are still the children of the Most High, and if children, then heirs, heirs of God, and joint heirs with Christ. It may be but one step for some to the grave, but the grave is not the end of us; there is a resurrection, a world beyond, a future life, and in these every one of us has a share. No labor on the part of Jesus Christ was ever grudged to effect the salvation of a soul, and we should learn the value of our lives and seek for our own soul's sake to take diligence to make our calling and our election sure.

But not only for our own sakes should we value life and seek to use it well. There is a higher thing to aim at than personal salvation. We have to learn that our lives are not our own. God needs us and the world needs us, and both require us at our very best. All things, we are told, work together. And every life is necessary. After all we are not the owners of what we have or the sole consideration in the way in which we use our powers and possessions. We are but stewards placed over the property of another. God is our Master, and the world of men looks to us to do our work well for the sake of humanity and for the glory of God. "High is the rank we now possess, but higher we shall rise." This hope and future are granted to us to make us all the more careful and faithful. Give a man your trust and he honors you for the faith you put in him, and

he is all the more ready to serve you and be true to you. And God has treated us in this way. He has honored us with the adoption of sonship. He is our Father and all that He has is ours. We are ever with Him and He never leaves us. And as every child in a family is precious, so in the family of God every child is precious and necessary, or He would not have created it. Once let the full truth of this glorious revelation enter into us, once let us fully realize what it is to be the children of God, and if children, then heirs, heirs of God, and joint heirs with Christ, and we can not but take a higher view of our lives, of their importance, their value, their immortality, not for ourselves only, not even for the world's sake, but for God's sake, both now and forever.

THE TWENTY-THIRD PSALM

O. P. Gifford, D.D., Boston, Mass.

[Dr. Gifford was born in Montague, Mass., in 1847. He was graduated from Brown University in 1874, and from Rochester, N. Y., Theological Seminary, 1877. He has served as pastor of leading Baptist churches in Boston, Chicago, and Buffalo, N. Y. Recently he was called to the First Baptist Church of Brookline.]

The twenty-third Psalm is the summing up in a short poem of the national life of Israel. It is the favorite psalm of the Hebrew and Christian centuries. I have read that there have been more than 500,000 volumes written on the Shepherd Psalm. There are more than 224,000 volumes now in theological libraries on the Shepherd Psalm. It is a marvelous piece of literature.

If "the Lord is my shepherd," then I am His sheep. Silly sheep! There is no form of life so stupid as a sheep. May 30th, in Kingston, Canada, a flock of sheep were making their way down the main street when their leader saw his reflection in a plate-glass window. He bolted through it and the flock followed. Silly sheep! "All we, like sheep, have gone astray." A sheep doesn't know enough to find its own food. It can never be trusted to search for its own pasture. It doesn't know enough to find the watercourses and fountains. A sheep is a vitalized machine for turning grass and water into meat and wool. On an English lawn one day I saw a number of frames without bottom, rolled about on wheels, and in each frame a sheep, used instead of a lawn-mower to clip the lawn—perfectly satisfied so long as it was fed. The sheep has no upward look. Did you ever see a sheep look up? Always looking down.

If "the Lord is my shepherd," then I am His sheep. I am not only silly, but weak. I haven't wit enough to find my way home if I am lost. A sheep doesn't know as much as a cat or a dog; simply wanders about and bleats until the shepherd comes; and while it is wandering it is absolutely without self-defense. A cat, or a dog, or a horse, or a cow, can defend, but a sheep can not. Absolutely helpless. That is the Bible thought of humanity in its relation to God, for over against our weakness and our witlessness is His strength and His wisdom, and humanity is a constant drain upon the strength and the wisdom of God.

"The Lord is my shepherd; I shall not want." Religion emphasizes personality. A criminal becomes a number. A number sleeps in a cell, a number sits by the table, a number works at the bench, a number walks out when the punishment is ended, or a number drops into the grave if he dies before he is free. Crime degrades men into numbers. Christ lifts men into a higher personality. Religion emphasizes the personal element. "Ye must be born again," and the new birth is an elevation of personality. The shepherd calls his sheep by name, and those who are redeemed are to have a new name, not a number. It is a host no man can number and only Christ can name.

"I shall not want." Not because I am strong, but because Christ is strong. "The Lord is my shepherd," therefore "I shall not want." I didn't want yesterday. I do not want to-day. "I shall not want" to-morrow. Sheep might well worry if safety depended upon the sheep, but it depends upon the shepherd, and it is an insult to Jesus Christ to borrow trouble. You are discounting the power of your leader. To go into the open market and make a loan of trouble is to proclaim to the world that your banker is on the edge of bankruptcy. Suppose your boy to-morrow morning at breakfast should burst out crying instead of eating, and you ask him the trouble, and he is afraid he won't

have any dinner. "Didn't you have dinner yesterday?" "Yes." "Haven't you breakfast to-day?" "Yes, but I'm afraid I shan't have any dinner to-day," and so he sobs and cries. What would you think of that treatment of you? What does God think of your treatment of Him, sobbing and sniveling the hours away. Borrowing trouble is an insult to Jesus Christ.

I shall not want so long as Christ is my shepherd, for the roots of my confidence are in the soil of His strength. Where can I get to away from Christ, and where can Christ get to away from me? I do not know the number of drops of blood that course through my arteries, but Jesus Christ knows every soul that is in the circulation of His almighty power. The very hairs of your head are all numbered. You shall not want.

"He maketh me to lie down in green pastures." I have seen a hungry dog lie down on grass it couldn't eat, but a sheep never lies down until it is full. It is a picture of supreme content. It has eaten all it needs and it lies right down on its own dinner-table, and the last glimpse of closing eye is a glimpse of more food; and when the rested sheep awakes the first glimpse is a glimpse of more food. "He maketh me to lie down in green pastures."

"He leadeth me beside the still waters." The still waters of Palestine are not the waters of a lake or the waters of a brook in a little eddy. They are the waters of a cistern or a well. The great Jordan River of Palestine has cut its way through clay banks so far down that a shepherd can not reach the running water, or it broadens out in a bog so treacherous that a sheep dare not trust its weight on it. The only lake in the land was surrounded in Christ's time by great cities that prest clear to the lake front. Abraham digged wells. Isaac redigged the wells of his father Abraham. Jacob digged a well. A man who rears a monument challenges the sun and the rain to pick it to pieces. A man who digs a well challenges the clouds to make it eternal. It is vastly more sensible to sink wells than it is to build monuments. Monuments fall to pieces. Wells endure—and Jacob's well was there where he put it. Men, spend more time digging wells and making cisterns and less time rearing monuments. A thousand years from now, if your monument endures, men will come along and say, "Well, that is his name. What of it? Who was he? What did he stand for?" Nobody can tell. But if you have done a great public service and sunk a well, every man who quenches his thirst by its lips knows who you are because of what you did. Joseph was cast into a cistern before he was sold. Now, these wells and cisterns are always covered and a sheep can never find a covered well. The still water is the water of a well and a cistern, covered, and if the sheep could find it, it would stumble into it and drown and spoil the well. It is perfectly helpless. "He leadeth me beside the still waters." You remember that Jacob when he went to Laban's country rolled the stone away for Laban's daughters, and when Moses went down from Egypt he sat beside a well and served the women in drawing water for their sheep. Just as helpless is the human soul in its search for the water of life. You don't know where God's wells are, and when you find them you can't roll the stones away. Keep close to the shepherd.

"He restoreth my soul." All over Palestine in the old days were the little gardens and parks. If a wandering sheep got into one it forfeited its right to live. The man who found it owned it and cut its throat to save it for himself. The shepherd hurried after it and restored its life and brought it back.

"He leadeth me in the paths of righteousness for his name's sake." A path of righteousness is a path that ends right. Palestine was crossed and crisscrossed with paths, some of them leading to ravines and some to gullies, some to pits, some to wells, some to pastures, some to the desert, but the sheep didn't know the difference. Did you ever look into a sheep's eye? It looks like a glass eye. There is no vision for a sheep, there is no outlook for a sheep. A sheep doesn't know when it enters a path where it is going to lead to. "There is a way that seemeth good unto a man, but the end thereof is death," but he doesn't know it till he falls into it. A sheep never goes up a hillside for a wider horizon. If it did, it couldn't see any farther from the hilltop than it can from the valley below. "My sheep hear my voice." The guidance of the sheep is the ear and not the eye. Three rods away a sheep can not tell one man from another except he speak. "My sheep hear my voice and know me and follow me." What a vision the shepherd has! Strong Son of God, stand-

ing on the peaks of God's revelation, knowing the eternities and leading us into paths of righteousness for His name's sake. Not for your sake; "for His name's sake." When a doctor is brought to your bedside and you are suffering with a fever, he doesn't try to heal you for your sake, but for his own name's sake. If he loses many cases he loses his professional standing. When a pilot mounts the bridge of an incoming steamer he directs it around the shallows and past the rocks, not for your sake, but for his name's sake. A wrecked steamer means the breaking of a pilot's license. We do not amount to enough to make it any reason why Christ should be faithful. "For His name's sake," and you need not distrust Him when that is the stake.

"Yea, tho I walk through the valley of the shadow of death I will fear no evil." And that valley awaits each one of us. There isn't money enough to go around it, to tunnel under it, to avoid it. It is given unto man once to die. The one thing that sheep dread more than anything else is death. A friend of mine on an oasis in an Arabian desert, the guest of an Arab sheik shepherd, was startled in the early morning by the stampeding of a flock, and the men rushed out with their arms to fight off the robbers. There were no robbers. One sheep had died and the dead body had struck panic through the flock. Christ came to lift the fear of death from a lost humanity; he came that we might have life and have it more abundantly. When a robber wants to make a break in a flock of sheep he will throw half a dead carcass into the middle of the flock. They scatter like a bursting bomb. Men dread death, men fear death, for the wages of sin is death, and the sting of death is sin; and because men know they are wrong there is a fearful looking forward to the judgment to come, and the police officer that brings you to the judgment bar of God is Death, and you shrink from Him because of what you fear when you meet God.

"Yea, tho I walk through the valley of the shadow of death, I will fear no evil." How narrow the valley is! Man and wife for fifty years have sung—

> "Thus hand in hand through life we'll go,
> Its checkered paths of joy and wo
> Together we will tread."

Yes, the paths of life together we will tread, but not the path of death. The valley is too narrow. Single file! The hands part, and the man reaches back and gropes after the hand of the wife, but he can not find it. The valley of the shadow is so narrow that a mother can not carry her babe of a month old in her arms through it. She must fold her arms close to her body. It is very narrow. And it is very dark. Yet, "tho I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Do you notice that up to the valley of the shadow the shepherd is in the third person? In the valley of the shadow He is in the second person. "The Lord is my shepherd," "He" leadeth me, "He" guideth me, "He" restoreth me—"He," "He," "He." "Tho I walk through the valley of the shadow of death, thou art with me." Death God writes in the second person. When we are in life we haven't much use for God, but when we are in death we haven't much use for any one but God. All day long the children play in the streets and in the fields, not knowing enough to come in at dinner-time unless they are called, but when the shadows gather, how they flock home, and at night after the lamp is out, how the boy and girl say, "Mother, sit and hold my hand till I go to sleep." In the day the child doesn't care for mother, but in the night he doesn't care for anything but mother. When the blood is red, when business is prospering, when friends are plenty, "Who is God that I should care for Him!" When the tide ebbs out, when the friends disappear, when the strength fails, "O God, I want thee!"

"Tho I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." The rod is a club with a great bunch at the end of it, and with that the shepherd fights the wolves and the lions and the bears; and the staff is the shepherd's crook, and he reaches around behind and puts it under the sheep's chin, and the sheep follows the guidance of the staff and feels the presence of the shepherd. "Thy rod and thy staff they comfort me."

"Thou preparest a table before me in the presence of mine enemies." The table is in the wilderness, a bit of grass patch surrounded by sand or rocks or dens or caves—here and there a poison-plant. The sheep doesn't know it. I read the other day of a man who lost a flock of three hundred sheep because he hadn't looked over the poison-plants. The shepherd goes out and pulls them out. Then

down at the root of the plant is a snake-hole here and there, and the snake reaching up will seize the sheep's nose. Into the snake-holes the shepherd pours molten fat and kills the snake. And all around the mountain side are dens and caves of wild beasts, and the shepherd goes with his club and drives them out and scatters them. "Thou preparest a table before me in the presence of mine enemies,"—poison-plants uprooted, poison-snake killed, cruel enemies driven away—then I can eat in the presence of my shepherd. And then when we come back at night the shepherd stands by the door and his broad bulk fills it. He is the "door" of the sheep. Then he turns one side and takes his staff and lowers it and the sheep pass over it and he tells the tale, or counts the number. Now and then a sheep is not strong enough. He pushes it one side. It is a sheep with bruised knees. He takes an ointment and anoints the bruise, then carries it in. It is a sheep with a bruised or stung head. He anoints the head with healing oil. It is a sheep fevered with thirst. He dips the gourd into the door-side bucket and, holding it under the sheep's nose, the sheep plunges its nose into it, and its "cup runneth over." There is enough and to spare.

"Surely goodness and mercy shall follow me all the days of my life." Goodness and mercy are God's collie-dogs, the shepherd in front and the collie-dog's goodness and mercy guarding the rear. You follow Jesus, and goodness and mercy shall follow you.

"I will dwell in the house of the Lord forever." The house of the Lord is where the Lord is. When Jacob awaked from his dream on the mountain ridge, he said, "This is the house of God." The Roman-Catholic priest takes a wafer, offers a prayer over it, and tells you that Jesus Christ is in the wafer. That is sacred in the Catholic Church. Jesus Christ is everywhere, and where Jesus Christ is, there the house of the Lord is. God pity you if you have a Christless office. God pity you if you have a Christless home —for the only place where Jesus Christ is not is in the thoughts of the wicked. "I will dwell in the house of the Lord forever." Conscious of the divine presence. That sums up Christ's relation to us from the shepherd's side just a little.

If I am Christ's sheep, then to whom does my fleece belong? Mesha, king of Moab, was a master of flocks and herds and he paid annual tribute to the king of Israel of 100,000 rams and 100,000 lambs with the wool on. He didn't shear the sheep before he sent them across the Jordan. We do. The flock belongs to God, and the pasture belongs to God, but he has a hard time getting the fleece now, doesn't he? If the flock is Christ's then the fleece is Christ's. When I was a boy I had three or four hens, and one of them would turn every time she laid an egg and eat it—and I ate the hen. And do you think Christ has less sense than I had, that He is going to keep you and let you have the whole of the output, that He is going to feed you and guide you, and lead you and guard you and stand by and see you own the fleece and fatten on it? If the flock belongs to Christ the fleece belongs to Christ. One day in the streets of Cairo I saw a sheep at the street side, a man kneeling on it, and clipping its fleece. The nostrils of the sheep quivered and the lips twitched, but the fleece belonged to the man that owned the sheep; and there is nothing that brings sheep-rot so quickly as to leave the sheep unshorn. The fleece belongs to God, men! The fleece belongs to God, women! and you have no right to say, "The Lord is my shepherd and the fleece is my own; 'He leadeth me into green pastures, beside the still waters,' and I will capitalize the output of it for my personal gain and greed."

Do you know the peril of American Christianity? It is a type of religious life that robs God of the fleece. Last year 150,000,000 Christians in all the world gave $17,000,000 to foreign missions, and the liquor dealers in the State of New York, ministering to 8,000,000 people, gave $17,000,000 for licenses; and that was a part of the first investment. One State investing $17,000,000 in one year for the privilege of selling liquor, and Christendom giving Jesus Christ $17,000,000 to evangelize the world! And the goats shall go to the left! Louis XI. of France gave the magnificent Province of Boulogne to the Church, but pocketed the income. We give ourselves to Jesus Christ, we consecrate ourselves to our Redeemer, we give the great provinces of the soul to our king, and then absorb the income on our pleasures and in our savings. Away over in West Africa there is a Bonney School, so called after the founder. In it there are three grades of African boys graded accord-

ing to their age. The youngest grade is made up of little fellows up to ten or twelve years of age. A gentleman visited that grade one evening and found all the boys gathered around two boxes put one upon the other, and on the top box a candle, and standing by the candle one of the group standing reading the second chapter of Matthew's Gospel and expounding it to his schoolmates; each boy carried a biscuit in his hand; the gentleman who was visiting the school wondered what that meant. At the close of the service the boys filed forward and each one put down his biscuit on the box. They were allowed three biscuits a day, and each little negro boy in the Bonney School deposited one biscuit a day to send the Gospel to the regions beyond. I would rather have a black skin and a white soul than a white skin and a black soul.

Men, the fleece belongs to God! He who feeds should have the output of the food. He who guides should have the output of the guiding. He who guards should have the output of the guarding.

"I shall not want."

O, Jesus Christ, help me so to live that thou shalt not want of any power I have.

THE QUESTIONS OF JESUS

John Balcom Shaw, D.D., LL.D., Chicago

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And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions.—St. Luke 2 : 46.

What were those questions, do you suppose, which Jesus put to the doctors that day in the temple? Were they questions of doctrine? What the law and prophets had taught concerning the promised Messiah, which He believed Himself to be? Or questions of conduct? What a perfect son of God such as He was endeavoring to prove Himself might do and what not? Or were they questions of experience—psychological questions, as we would now speak of them? What the strange consciousness which He had already begun to feel welling up within Him might or might not mean? We do not know. Perhaps we never shall know.

But we have the record of certain questions which Jesus did ask during His lifetime, and the record is invaluable. These questions, according to my count, number just one less than a hundred—ninety-nine in all. Do you say that is a large number? To me it is an exceedingly small number. The sayings of Jesus, exclusive of the record of His doings, have recently been published and make a volume of three hundred and seventy-one closely printed pages. That would put one question on every fourth page. At such a rate the compositor's font would never run out.

But this number, small as it is, must be largely reduced by some necessary subtractions. For example, Jesus often put what are called rhetorical questions—interrogative in form but not in intent. "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8 : 36) is one of this sort. As it does not call for information, but was used solely for the sake of emphasis, it and others of its class must be omitted. There is a second group that must also be excluded—what I will call expletive questions, put to arrest attention and pave the way for a solemn statement to follow, as, for instance, "Whereunto shall I liken this generation?" (Matt. 11 : 16). And still again, several exclamatory questions, as they might properly be called, must be barred from the list, such as, "Have I been so long time with you, Philip, and yet hast thou not known me?" (John 14 : 9) and others likewise expressive of some intense emotion.

When such subtractions are made and allowance made for repetitions, we have left just about a baker's dozen, thirteen or fourteen. Inexplicably few had it been any one but Jesus. How necessary to us is the interrogation from a social viewpoint. Little progress would we make in conversation

were we denied it. Is it less essential from a literary outlook? We depend upon it more than upon any other form for variety and perspicuity of style. What of the psychological demand for it? How do I prepare a sermon or write any composition? I put to my mind all sorts of questions about the subject in hand and then arrange and weave together the answers thus elicited. And what progress would pedagogy make without the question-mark? Instantly our classroom doors would close never to open again.

And yet Jesus seldom used the question-mark. And the omission, instead of being strange, was to have been expected. What did He come to earth for? Not to *get* information, but to *give* it. Why was He among men? On a tour of inspection? No, on a mission of revelation. Whenever He wanted knowledge or wisdom, or counsel, He went to its first source, and if we had a record of His prayers, we would probably find they were made up almost entirely of questions. "Father, I have come to this new turn in the road; which direction should I take? Father, what is thy will concerning this matter?" We have the record of only one such question—the mysterious and awful cry upon the cross: "My God, my God, why hast thou forsaken me?"

Try to put yourself in Christ's place as a questioner, and you will see how far the interrogative was denied Him. Could He ask any questions that called for information about God? Verily not, for man knew little of the deity and He knew all. Had He not come to the earth to reveal God to the inhabitants thereof? Could Jesus consistently interrogate men about the other world? He had been there and they had not. Information about others—could He ask for that? Did He not know men better than did their fellows? He was the great mind-reader, the great searcher of hearts. One such question He did put, "Whom say men that I the Son of Man am?" But it was of the rhetorical order propounded, not for advice but effect. Could Jesus ask men in any honesty about themselves? "He knew what was in man," and translated it long before any words could have given it utterance.

What, then, was left? Very little. He could inquire for men's frames of mind, states of feeling, and attitudes of will, and then only when He wanted to commit them and put them on record; when it would do them good to declare their faith or register their decisions. And, as a matter of fact, an analysis of these questions yields us precisely this result. They are heart-searching and are addrest well-nigh exclusively to the will. This is the way they divide themselves:

Category one: those intended to elicit from men a statement of their estimate of Jesus. "What think ye of Christ?" "Whom say ye that I am?"

Category two: questions that evoke a declaration of men's faith toward Jesus. "I am the resurrection and the life. Believest thou this?" "Dost thou believe that I can do this?" "Dost thou believe on the Son of God?"

Category three: inquiries that seek to educe a confession of men's feeling toward Jesus. The best example of this sort is the question Jesus addrest to Peter after His fall: "Simon, son of Jonas, lovest thou Me?"

Category four: interrogations intended to commit men to a definite, open attitude to Jesus: "Will ye also go away?" "Wilt thou be made whole?"

What, then, is the sum of the matter? These two facts: (1) All of Christ's questions had reference to Himself. Through them He sought to determine the relation men held to Him. (2) The object of every question-mark was confession, commitment, open, outward declaration. And the inferences to be drawn from these two facts no one can mistake. They are all-important. They go to the very core of things. They uncover to us the inmost heart of the gospel. Write them in letters of gold.

Religion, as Jesus conceives of it, is a personal relation between a man and Himself. Luther struck it right when he said, "The gospel is a set of personal pronouns," and Gladstone was in front of the same truth when he wrote, "The longer I live the more I am convinced that Christianity is not a creedal statement nor a church affiliation; Christianity is Christ." No one ever gave this truth better expression than did the saintly Zinzendorf in his famous exclamation, "I have but one passion: it is thou, O Christ."

Cognate with this is a second conclusion from a study of the questions of Jesus, namely, that Jesus is content with nothing less than a man's open declaration of his attitude

toward Christ. He would put us on record. He insists upon outward, even formal commitment, and for good reason. A faith unconfest is an unworthy, abnormal, and evanescent faith. A love afraid to speak out soon loses all power to utter itself. The passion that is reticent and secretive is like the pond without an outlet—it soon grows stagnant and eventually dries up.

Jesus is soon coming back to our earth. What questions I shall want to ask Him then. "Lord, how did sin get in? Why was it let in? How long is it going to stay in? Will there always be a corner of the universe in rebellion against the Creator, or will God some day be wholly supreme?" "Lord, were the other planets inhabited? And if they were, did their inhabitants fall and had Jesus to go the round of these and put up a cross on each?" "Lord, what of the mystery of the Godhead? How can there be three persons in the Trinity and the three together make but one God?" These and multitudes of other inquiries I shall want to put to Him. But has He not said, "In that day ye shall ask me nothing"? And why? Because He shall first question us and all else shall wait upon our answers. These shall be His interrogations to each of us: "What was your estimate of me down on the earth? Did I come first or second or last?" "What was your faith toward me? Did you believe in me? Not simply in the inspiration of the Bible, or the eternal punishment of sin, or the all-sufficiency of the cross; but did you believe in *me?* Did you believe *on* me?" "What was your feeling toward me? Had I the highest place in your heart or one that was secondary?" "And what was your attitude toward me? Did you confess or deny me? Did you openly acknowledge me or content yourself with secretly following me?" These will be the questions of Jesus then as they were in the days of His flesh, and upon the answers we shall make to them the character of our eternal future shall depend.

OUTLINES

THE TEMPTER AND THE CHRIST

A Lenten Sermon Outline

Thomas Patrick Hughes, D.D., LL.D., Brooklyn

The prince of this world cometh and hath nothing in me.—John 14 : 30.

Prof. David Masson, in his introduction to Milton's "Paradise Regained," says it has been remarked as somewhat strange that Milton should have given so general a title as "Paradise Regained" to a poem representing only the particular incident of the temptation. The subject of the poem being announced in the opening lines:

"I, who erewhile the happy Garden sung
By one man's disobedience lost, now sing
Recovered Paradise to all mankind,
By one man's firm obedience fully tried
Through all temptation, and the Tempter foiled
In all his wiles, defeated and repulsed."

Compare the accounts given by the evangelists Matthew and Luke, and the incidental reference in Mark's Gospel. Matt. 4 : 1; Luke 3 : 21; Mark 1 : 12. Milton takes the order of sequence given by Luke.

Was the temptation brought before our Lord in a vision, or is it the relation of three incidents which actually took place? Dean Mansel and Dean Alford think the words of the narrative preclude the possibility of taking the three temptations as a vision or a divine allegory. Milton evidently thinks otherwise.

In the Old Testament there are two words used for temptation, בָּחַן *Bakhan*, to pry, נָסָה *Nasah*, to prove. In the New Testament the Greek πειράζω, *peirazo*, occurs about thirty-eight times, and is variously rendered try, tempt, prove, assay, examine. In the Apocrypha we have the word in this verse, "If thou wouldst get a friend, *prove* him first" (Ecclus. 6 : 7).

The great drama is before us. Jesus had been baptized in the river Jordan. He is full of the Holy Ghost. He is driven by the Spirit into the wilderness. He is alone among the wild beasts. He has had nothing to eat

for forty days. But He is strengthened, not weakened, by abstinence.

"The prince of this world cometh."

The temptations presented to Christ are such as we meet with in this weary working-world of trouble and sin.

Taking the order of Matthew, some commentators say we have precisely what John speaks of in 1 John 2 : 16: "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life."

Taking the order of Luke (as Milton does) we seem to have three temptations which, when carefully considered, are all-inclusive: the temptation of necessity, of ambition, and of presumption.

I. The temptation of necessity. Bread for the hungry man. When the starving man thrusts his hand through a shop window and steals a loaf of bread, the world pities him and excuses. But not so the Christ. Simonides of Ceos, who was so great a man of learning that it is said he added two letters to the Greek alphabet, says that "not even the gods can contend with necessity." But the God-man Christ Jesus does not say so. Because "man does not live by bread alone." There are worse things than hunger. There are many deaths more humiliating than starvation. Otherwise there would be no heroes in the world. Refer to God's picture-gallery in Hebrews, chapter eleven: "Of whom the world was not worthy." William Pitt, the great Prime Minister of England, once said in the House of Commons, "Necessity is the argument of tyrants, and the creed of fools." The end does not justify the means. "Man does not live by bread alone." There are other things which constitute life. "Every word of God." Virtue has often tript on the perilous path of necessity.

II. The temptation of ambition. "All the kingdoms of the world and the glory of them." Ambition, like hunger, obeys no law but the appetite. Whenever we worship the world we do evil that good may come. The tempter showed Christ all the kingdoms of the world in a moment of time, and they fled in a moment. Cæsar, Cleopatra, Wolsey, Napoleon. "Fling away ambition; by that sin fell the angels." Bishop Andrews quaintly says: "The devil need not come to us with kingdoms. A matter of a dollar or even ten cents or a pair of shoes for naked feet will bring us on our knees to the devil!"

"Get thee behind me, satan," is the reply of the honest statesman, the upright judge, the faithful clerk, the poor virgin, for God only will I serve.

III. The temptation of presumption. Leave everything to luck—to chance! Try experiments with God. "Cast thyself down." But God only promises to keep His children in lawful paths. "Thou shalt not tempt the Lord thy God." This is the temptation of the rash. In the recent commercial panic in New York at least ten men, connected with speculation, murdered themselves. Out of the original "sextet" in a popular opera four of the number destroyed themselves. In the Roman Empire suicide was common. It disappeared when Christianity spread over the world. It has now revived under the influences of modern unbelief. The humble man is strong. The rash man is weak.

Griswell takes the three temptations to be (1) The natural appetites. (2) The pride of man. (3) The world's wealth.

The uses of temptation. St. James says, "My brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience, . . . when he is tried he shall receive the crown of life" (Jas. 1 : 2).

"They overcame by the blood of the lamb." Rev. 12 : 11.

"The devil leaveth him."

"Hail, Son of the Most High, heir of both worlds.
Queller of Satan. On Thy glorious work
Now enter, and begin to save mankind."
Milton, "Paradise Regained."

Prayer

O Lord, who for our sake didst fast forty days and forty nights, give us grace to use such abstinence, that our flesh being subdued by the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

A Series of Sermons on Romans 8

Preached by Rev. E. H. MacEwen, First Baptist Church, Hyattsville, Md.

A. **Deliverance from the Flesh** (vs. 1–6).

A word about Romans. Place of eighth chapter.

I. Deliverance from condemnation of flesh. The fact stated as a conclusion from vii. 25. How the fact comes about. One force against another. In laws of nature this is so. One force operates against another. The result—good. The law of sin exists as long as we are in the flesh, but in Christ it can not operate.

II. Deliverance from the power of the flesh. Law weak through the flesh. Power of the flesh. Real chains that bind the soul self-made. What law could not do Christ did. The man after the flesh and the man after the Spirit contrasted.

III. The whole man, soul and body, delivered from the power of death.

Four results stated of those in Christ: (1) Not in flesh; (2) Christ's own; (3) Spirits alive—hence (4) The body shall be quickened.

B. **Realization of Sonship** (vs. 12–17).

This second a deduction from vs. 9–11.

I. The Spirit gives life to men. 1. We owe a debt, not to live after the flesh, which did nothing for us, but to the Spirit, which gives us life. According as we live we have death or life. 2. So there must be the putting to death the deeds of the body by the Spirit. Can not be saved otherwise. Carried back to verse 2.

II. The life a life of sonship. 1. Those who do the above are led by the Spirit of God, and consequently are the sons of God. Being led equal to the putting to death the deeds of the body equal to walking after the Spirit (vs. 4), and this is sonship. 2. A man in sin has no right to call God his Father—he is doing the opposite to what is declared of sons of God. 3. Paul supports this argument by the experience of his hearers. They are conscious of two things (1) Not in a state of fear. (2) The witness of the Spirit.

III. Sonship involves inheritance. 1. If sons, then heirs. Not an heir to a small portion, but a joint heir with Christ. 2. Its conditions. Fellowship in His suffering. What this is: (1) that which comes from the opposition from the world; (2) that which comes from devotion to principle. Stated above in vs. 12, cf. Gal. 5:16–24; Col. 3: 5–11; Luke 9:23, 24. No cross, no crown.

C. **Preservation in Suffering** (vs. 18–30).

Takes up this matter of suffering, and answers all objections by showing our preservation in it. "Survival of the fittest." But Paul discusses from Godward side.

I. Vastness of the future glory. Speaking from his experience, *i.e.*, had weighed present suffering with future glory (2 Cor. 4:17–18). Christ made perfect through suffering. His state now not to be compared to His suffering. We shall be like Him. It is the ascent of man. He is our guaranty of future. Reinstated in the image of God. Nature animate and inanimate groans, waiting for the liberty of this. And we, for the redemption of the body. Means more than resurrection. It is lordship of man in Christ.

II. The Spirit's aid. Our infirmity. Illustrated by prayer. Spirits aid in. But this applies in all our life—in suffering, in conflict, in service.

III. God's general control of all things for His people's good. 1. We have three aids, Hope, Holy Spirit, God's providence. 2. God greater than circumstances. Illustrated by Paul's experience in getting to Rome. The golden chain (29–30), beginning in eternity past and reaching into eternity future.

D. **Pean of Triumph.**

Paul now has reached his climax. Began with no condemnation, ends with "nothing can separate." Last sermon spoke of finality in Christian life. Now he says:

I. Justification is final. "What shall we say?" Many things which are said. 1. Overwhelming answer, "If God be for us." God gives Christ; will He withhold rest? 2. God justifies—who condemns? Compares God and the "who." 3. Our fourfold protection in Christ. Offenses? Christ died. Need of life? Christ rose and is our life. Need representative at court? Christ at the right hand of God. When sin, need an advocate? "Ever liveth to make intercession for us."

II. Religious persecution can not separate from love of God (vs. 35–36). His own life an illustration. But is this love on God's part? Yes. Disciples beaten by Sanhedrin. They rejoiced because counted worthy.

III. Nothing can separate (vs. 31–39). Can not be conquered. In our conflict He has overcome. We live in Him, and He works in and through us.

IV. Tribulation unifies a man's nature. A rope stronger than the sum of the strength of its separate strands. Man's nature divided. Head, heart, will. Often lead in different directions. Pressure unifies them, and makes a strong man of him. The Christian is the strong man because the love of Christ constrains him to do what he always *knew* was right, and his will is renewed for obedience.

Water for the Thirsty Soul

They have forsaken me the fountain of living water.—Jer. 2 : 13.

Our Lord spoke of Himself to the woman of Samaria as "a well of water springing up unto everlasting life" (John 4 : 14). On the great day of the feast He stood up with authority and cried, "If any man thirst let him come unto me" (John 7 : 37). The fountain comes from the Throne of God and of the Lamb" (Rev. 22 : 1). Jesus is therefore this fountain of living water.

I. The people of this world are in a constant state of thirst (Ps. 107 : 5).

II. They too often drink from shallow fountains (Isa. 41 : 17).

III. The fountain which is in Christ never fails (John 4 : 14).

IV. The invitation is universal. "Whosoever will" (Rev. 22 : 17).

V. It is without money and without price (Isa. 51 : 1).

Have ye forsaken this fountain?

The Restoration of the Soul

They that dwell under his shadow shall return, they shall revive as the corn, they shall grow as the vine, and the scent thereof shall be as the wine of Lebanon.—Hosea 14 : 7.

The figure suddenly changes, as it often does in the Scriptures, and while the olive-tree in the previous verse is Israel, in this verse the tree is the God of Israel.

We have here the restoration of the soul in five particulars:

I. The shadow. See Ps. 91 : 1; Cant. 2 : 3; Isa. 32.

II. The return. See first verse of this chapter, Luke 15 : 7.

III. The revival. "They shall revive as the corn." See John 12 : 14.

IV. The growth. "They shall grow as the vine." See John 15 : 2.

V. The fragrance. "The scent thereof." See Matt. 5 · 13; Phil. 4 : 18.

A Warning against Asceticism

Which things have indeed a show of wisdom in will-worship and humility, and severity to the body, but are not of any value (οὐκ ἐν τιμῇ τινι) *against the indulgence of the flesh.*—Col. 2 : 23 R. V.

A difficult text. See Ellicott, Alford, Meyer, and others. It condemns asceticism, for it is not of any value against the indulgence of the flesh (*e.g.*, the Eastern mystics).

Neglect of the body is not a rule of Christianity; for Christianity is human nature in rectitude and not in lethargy of action. Christ was not an ascetic.

I. He came eating and drinking. Matt. 11 : 19.

II. He dined with the Pharisees. Luke 11 : 37.

III. He dined with publicans and sinners. Luke 11 : 36.

IV. He enjoyed social intercourse at Bethany. Luke 10 : 41; John 12 : 1.

Sentiment in Religion

Matt. 26 : 7; Mark 14 : 3; John 12 : 2.

The place—Bethany. The house of Simon the leper. Probably healed by Christ. The father of Judas and perhaps the husband of Mary.

I. The woman. Mary, the devout sister of the earnest and busy Martha. The emblem of contemplation contrasted with activity.

II. The time. Two days before the Passover. The Saturday evening before Palm Sunday.

III. The symbol. The box of spikenard μυρού νάρδου πιστικῆς, an unusual term. See Alford. Very costly, worth more than £30 or $150.

IV. The family heirloom. Broken and poured forth as a sacramental symbol of the Savior's burial.

V. What the world said. The Church treasurer and some of his friends exclaimed, What waste! (A plain whitewashed meeting-house would do just as well as Westminster Abbey.) The money is needed for the poor. Don't add to our taxation.

VI. What Jesus said: Let her alone. She has done a good work. Why trouble ye the woman? She hath done what she could. She did it for my burial. The whole world will hear it. Voltaire says: "All the reasonings of men are not as effective as the single sentiment of a woman."

The Rank of Christ

Wherefore God also hath highly exalted him and hath given him a name which is above every name.—Phil. 2 : 9.

JUDGED by the Gospel narratives, what kind of a being did the writers think Jesus Christ to be as compared with other men?

I. In His power over nature. 1. The feeding of the multitude. 2. The stilling of the sea. 3. The raising of Lazarus.

II. In His moral powers. 1. The mount of temptation. 2. Attitude toward the Pharisees.

III. In His spiritual insight and purposes. 1. At what did He aim? A spiritual kingdom. 2. How did He choose His agents? Rejecting scribes He chose fishermen, contrary to the method of other men, who chose the rich, powerful, cultured, with whom to found enterprises. 3. How did He meet His difficulties? (1) By His answers to those who sought to entrap Him. (2) By His habit of drawing strength from above.

Here is the portrait and character of One greater than common men. He may well be accepted as our (1) Example, (2) Judge, (3) Savior.

The Secret of Unbelief

The fool hath said in his heart, There is no God.—Ps. 14 : 1.
And their foolish heart was darkened.—Rom. 1 : 21.

A SERIES of observations will serve to indicate the process of finding God is a process of living, not merely one of thinking.

I. We have noticed that the most conclusive of the reasoned arguments for God do not prevail with some men.

II. There are other men who have a deep, abiding faith in God tho they know little about ordinary theistic evidences.

III. We are sure that if God exists He is immanently nigh to every man. "In Him we live," etc.

IV. It is a fair inference that men believe or disbelieve in God because they use or do not use the proper faculties for apprehending Him.

V. The failure of men to believe when reasonably convinced seems to prove that the intellect alone is not sufficient for belief.

VI. The texts point to the faculty of "the heart," that is, the will and affections as the seat of unbelief.

VII. Most men who believe do so because they feel God, and have a religious experience, not because they have proved Him by their logic.

VIII. Our real creed as to God therefore will issue from our religious experience. One to whom God is a realized presence has but to open his mouth and the spirit within him will instantly cry, "I believe in God."

IX. The prime necessity therefore is to cultivate the habit of looking for God in our experience, and of living as if God were present with us.

Hidden Blessings

Passing through the valley of Baca they make it a place of springs; yea, the early rain covereth it with blessings.—Ps. 84 : 6.

I. THE road to Jerusalem a difficult one. The country round about wild and barren, cut with ravines and but poorly supplied with water. Yet the writer declares that those who journeyed there to worship God in His temple found many unexpected blessings. The object for which the journey was undertaken makes the difficulties seem much less. Faith inspires hope, and hope brings courage.

II. Christianity does not offer immunity from the common experiences of mankind. We all travel through the same country. It does offer to give the traveler the power by which he can change obstacles into blessings.

The religion of Jesus Christ does not conform man to the world; it transforms the world for man. The valley of Baca, or Weeping, is then a place of refreshment; hidden blessings are found in the desolate places in life.

Repentance

Repent ye.—Mark 1 : 15.

REPENTANCE always presupposes sin. It means to denounce and renounce—which involves four things:

I. Perception—insight into one's life.

II. Judgment—a decision with regard to what is perceived.

III. Emotion—sorrow for what is wrong in the life.

IV. Purpose—to forsake the sin found.

Partakers of the Divine Nature

Seeing that his divine power hath granted, &c. —2 Pet. 1: 3, 4.

"CHRIST is born really into the kingdom of the natural man, and the natural man is born into the spiritual kingdom through Christ, the type-life. In this last stage of man's ascent, as in the previous one, nature makes no leap."—"Next Step in Evolution," p. 33.

The divine nature for frail creatures of earth may seem bold, mystical, yet there is no more signal example than the writer of the text; Simon once fisherman, now Peter the Rock.

I. Human nature is more susceptible of divine attributes than we think. "Holiness" seems far above us, but if we read "purity" instead, it seems nearer; for "justice" say "fairness"; for "truth," "honesty"; for "love," "charity" or "kindness." These virtues in terms of the pure life of the Son of Man seem to come within human reach.

II. Yet it took personal contact with the divine human life of Nazareth to prompt Peter to say, "We did not follow cunningly devised fables." He did not care to return to the purely sensual or earthly with the multitude. John 6: 68: "Lord, to whom shall we go? Thou hast the words of eternal life."

THEMES AND TEXTS

BY REV. WM. S. JEROME, NORTHVILLE, MICH.

Daily Diligence. "Exhort one another day by day."—Heb. 3 : 13.

Lovers and Teachers. "A lover of good. Teachers of that which is good."—Titus 1 : 8, 2 : 3.

Culture and Crop. "It was planted in a good soil by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine."—Ezek. 17 : 8 (R.V.).

Consideration and Conversion. "Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die."—Ezek. 18 : 28.

The Lessons of History.—"Cause them to know the abominations of their fathers."—Ezek. 20 : 4.

The Cry of the City. "From out of the populous city men groan."—Job 24 : 12 (A. R. V.).

The Yearly Remembrance.—"In those sacrifices there is a remembrance made of sins year by year."—Heb. 10 : 3 (R. V.).

The Courage of Patience.—"Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise."—Heb. 10 : 35–36 (R. V.).

Building and Builder. "He that built the house hath more honor than the house."—Heb. 3 : 3.

The Faithful Household Servant. "Moses indeed was faithful in all his house as a servant."—Heb. 3 : 5.

The Aftermath of Sin. "They shall loathe themselves for the evils which they have committed."—Ezek. 6 : 9.

A Day's Journey. "They went a day's journey." —Luke 2 : 44.

Modern Business Crimes. "He cruelly oppprest, robbed his brother, and did that which is not good among his people."—Ezek. 18 : 18 (R. V.).

The Base-Line. "Begin at my sanctuary."—Ezek. 9 : 6.

The Dishonest Merchant. "The balances of deceit are in his hand: he loveth to oppress." —Hos. 12 : 7 (R. V.).

Undesirable Imitation. "Be ye not as your fathers."—Zech. 1 : 4.

Inherited Iniquity. "[Thou] makest me to inherit the iniquities of my youth."—Job 13 : 26 (R. V.).

The Mislaid Faith. "And he said unto them, Where is your faith?"—Luke 8 : 25.

The Wisdom of Faithfulness. "Who then is the faithful and wise servant, whom his Lord when he cometh shall find so doing?"—Matt. 24 : 45.

Tainted Money. "My holy name shall ye no more profane with your gifts."—Ezek. 20 : 39 (R. V.).

The Journey of a Day. "I must go on my way to-day."—Luke 13 : 33 (R. V.).

Profession and Practise. "They profess that they know God; but by their works they deny him."—Titus 1 : 16.

The Laws of Spiritual Health. "But speak thou the things which befit the sound doctrine," etc. (*Margin* "*Healthful teaching*").—Titus 2 : 1–14.

Sin Leads Downward. "Cast thyself down." —Matt. 4 : 6.

The Hands of God. "Father, into thy hands I commend my spirit."—Luke 23 : 46.

A Critical Gaze at Jesus. "They watched him."—Luke 14 : 1, last clause.

An Aim Worthy of Christ's Inquiry. "What seek ye?"—John 1 : 38.

The Appeal to Reason. "Come now, let us reason together, saith Jehovah."—Isa. 1.

The Contagion of Fear. "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart melt as his heart."—Deut. 20 : 8.

The Sunny Side of Life. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."—Ecc. 11 : 7.

The Will in Religion. "When Jesus saw him lie, . . . he saith unto him, Wilt thou be made whole?"—John 5 : 6.

The Sinner's Bible. "Ye are our epistle written in our hearts, known and read of all men." —2 Cor. 3 : 2.

The Sham and Shame of Excuses. "And they all with one consent began to make excuse."—Luke 14 : 18.

The Art of Not Coming Down. "I am doing a great work, so that I can not come down."—Neh. 6 : 3.

ILLUSTRATIONS

Face Your Trouble.—Many obstacles would vanish if we could but look things squarely in the face and overcome them, instead of fearing and evading them.

"I had plowed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But to-day, when I began to plow for corn, I thought that by-and-by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it and find out its size once for all. And it was one of the surprizes of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

Enlarging the Vision.—A young man living in New York, whose eyes had been troubling him, consulted an oculist.

"What you want to do," said the specialist, "is to take a trip every day on the ferry, or in New Jersey, Long Island—any place where you can see long distances. Look up and down the river, across the fields, or, if it comes to the worst, go to the top of a skyscraper, and scan the horizon from that point. The idea is to get distance. You use your eyes a great deal and always at close range. You can't use them any other way in town. Even when not reading and writing the vision is limited by small rooms and narrow streets. No matter in what direction you look, there is a blank wall not far away to shut off sight."

Even so is it true in the matter of our spiritual vision. The reason so many of us do not understand the things of God better is because we do not get distance. We confine truth; we limit the divine to what we know—to what is immediately about us. Get out and get "distance."

Outgrowing Our Past.—In the long golden autumn time, the deciduous trees that now spread their green branches, will cast off their leaves and drop them upon the earth to die and wither away.

So with the Christian. As he begins to serve Christ in the spring season of religious experience, how many things he does, how many temptations come to him, how many thoughts crowd for utterance that in the harvest time of Christian life he will shed as useless things. He will see them fall without a murmur and loosen his hold on them. Wretched and unfortunate will be the condition of that one who has retained all the useless foliage and brings to the Master nothing but leaves.

"Troubling" Sinners.—A man who had ten or fifteen children was asked how he managed to feed them all. "That is easy," replied he, "I find out what they don't like and give them plenty of it."

When Wesley was asked as to the substance of his preaching, he said: "I first introduce the Law, and after that preach the Gospel. Then I give them a little more law!" The idea with all should be "not to please men but to trouble them until they are willing to give up their sins."

The Silent Partner.—It was my privilege one time to be employed by a large and successful firm, whose most important member was a "silent partner." He furnished most of the capital, which enabled the others to carry on the business to so successful an issue. Jesus Christ is the Christian's silent partner. Great resources are His. All power is committed to Him. You need never fear failure with Him for your "silent partner."

Wounds of Youth.—Dr. Stokely S. Fisher sets forth in this verse the fact that youthful sins may sometimes be irremediable.

Too late the gift of splendid wings—
  The moth was wounded when a worm!
The vain desire of better things
  Blighting all good yet quick in germ.
Condemned, despite its flutterings
  To crawl through all a sad life's term;
Too late the gift of splendid wings—
  The moth was wounded when a worm.
Tho formed for flight, it feebly clings
  To crumbling clods with feet infirm;
Oh, glad release that Winter brings
  From mockery of the golden derm!
Too late the gift of splendid wings—
  The moth was wounded when a worm.

Spirit-Filled.—"There was a leak in the south tube of the East-River tunnel yesterday," said the superintendent of construction recently. "We had to fill that section of the tunnel with water to prevent the leak from becoming larger."—Daily paper.

When one is possest of the Spirit of God, as Paul enjoins in "Be ye filled with the Spirit"—there is no longer room for "the world, the flesh, and the devil" to enter from without.

Prepared Sight.—Says a writer in a recent journal:

"Professor Agassiz once approached the instrument of a celebrated microscopist, but paused and said, 'Tell me what I am to see.' The microscopist, delighted, answered, 'You are a man after my own heart. You recognize that there must be a prepared mind to enable the eye to see rightly.' We shall see what we expect or desire to see. Thousands have eyes but see not the things that are visible to others. A cold critic, gazing on one of Turner's gorgeous pictures of the sky in which God made the outgoing of the morning and evening rejoice, said, 'I never see such colors in the sky as you paint.' 'Don't you wish you could?' said Turner."

Browning puts it thus:

"Earth is crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes,
The rest sit round it, and pluck blackberries!"

The Inspired Touch.—In a dingy auction-room in London, a sale was proceeding, when the auctioneer brought out an old battered, begrimed violin, declaring it a genuine Cremona and made by Stradivarius himself. It was worth its weight in gold. The crowd doubted his word and openly scoffed at his statement. Only five guineas were offered for it, to the consternation of the auctioneer, for the property must be sold. Just at this stage a prepossessing gentleman entered, pushed his way through the crowd, picked up carelessly the violin, and tightened its strings. Then he drew the bow across the strings, when lo, a soft sweet melody poured forth that the people were held spell-bound, then with one simultaneous shout they cried "Paganini!" When he ceased playing, the bidding was renewed with tremendous interest until the instrument was finally sold for one hundred guineas. The violin had found its master and responded to his delicate touch.

The Master is the only Musician, whose touch can evoke rich music from those whose eyes He has opened, whose lips He has unsealed, and whose diseases and troubles He has cured. The unconscious touch should become the conscious contact and awaken the response of gratitude and loving service.

Allurement.—An ancient Oriental legend points out an inclined hillside covered with stone images, which were once youthful forms and amazing masterpieces. This hill was crowned with a concealed object of rarest value, which was offered to him who should ascend, without turning a backward glance. A forest covered the sides in which sang feathered songsters of brilliant plumage and of silvery notes. Other objects were purposely and craftily hidden to flash forth their attractions and prevent the contestant from winning the prize. These stone petrifactions of once hopeful youth attest the weakness of human purpose, and the giant strength of the temptation.

Life is a hill to climb, but how few reach the top to obtain the reward and how many are the monuments of defeat.

Affection.—Gilbert à-Becket, one of the Crusaders, was captured and made to serve a rigorous master, like a quarry slave. This tyrant had a daughter, who most sincerely pitied the captive and her sympathy ripened into love. She planned to effect his escape. After months of intense anxiety, he was put on board a vessel, which was anchored in the harbor of Tyre. He solemnly vowed to send for her to come to England and become his wife, but when he reached the shores of his native country, be became absorbed with other plans and ignored his benefactress who had risked her life to save his own. With implicit trust in his honor, she gathered up her jewels and money to search for him. Tongue can not tell the hardships she experienced in that age of slow traveling and adventure, but she at last reached the shores of Great Britain. All the English she could command were the words "Gilbert" and "London." She attracted crowds in the streets, but uttered the two names so familiar to her, till one day Gilbert chanced in the street, and she rushed into his arms. Tardy repentance won the day, for he broke the engagement made to marry a wealthy Englishwoman and she became his wife.

Harmony.—There is an old-time tale of a certain king, who commanded a palace to be erected, and every column, capital, and adornment were to be produced through the sound of music. As the implements worked the music resounded. Not a polished block of marble found its place, but what it was laid in the atmosphere of melody. Not a command was issued to the toiling laborers, but what soft strains floated throughout the rising structure. From foundation to dome this occurred. When the palace was com-

pleted, it was discovered that the work was far superior and the material much finer than any one had supposed.

Destroying the Good.—It is said the Colonial governor of one of the islands controlled by England, being about to return to his home, asked the natives what he should require the Government to do for them. The answer they gave astonished him: "Tell them to tear down the light-houses, for these ruin our property"—a touch of the old piratical spirit. They were wreckers truly.

Swine-Husks.—Seeds of the nardoo plant, one of the fern tribe of Australia, for awhile satisfied an exploring-party headed by Mr. King. They largely lived, and seemed to thrive, on that on which natives depended for food. But after a short time they found themselves becoming emaciated and weak. For Europeans some of the essential elements of nutrition were lacking. Their flesh wasted and theirs was an infant's feebleness—a painful crawling along from day to day till they all finally perished.

The good things of this world, honor, fame, pleasure, power, seem to satisfy for a time, but there is a final and inevitable disillusioning. They are no food for our immortal natures.

Christian Separateness.—A certain spider lives in a den in the earth with an aperture of about an inch in diameter. Over this is a lid composed of web and earth, forming a solid substance. It has also hinges of web, that, when shut down, fit so tightly to the mouth of the den as to remain undetected usually. When a friend comes, the spider will lift a trap-door, come forth and partake of the food, and when satisfied will return and shut the door after him. This is the only door turning on hinges, so far as we know, except such as man has made.

We are required while in the world still not to be of the world. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The ship must still be in the water, but alas! when the water contrives to get into the ship!

Spiritual Chills.—We are informed by physicians "that chilliness is always a sign that something is going wrong within the house in which we live; for a chill is nature's automatic alarm, by which the sympathetic nervous system gives warning that the tiny blood-vessels over which it watches are being imposed upon." This warning heeded at once by the application of diaphoretics will warm up the house and go far to bring about a reaction.

Neglecting this alarm the blood-vessels of the sensitive membranes, most nearly exposed, contract or expand unduly, and hold twice as much blood as they ought. The swelling necessitated renders it difficult to breathe, and if the congestion passes downward, hoarseness ensues and there is obstruction to speech.

This may represent that condition of the spiritual man, of which there are frequent alarms. When the sign is given from the chilliness of our ardor, if we be wise, we would heed it and come under the warming influences of God's love.

Danger of Evil Habits.—In the semitropical forest glades of New South Wales there may be frequently seen the Ficus macrophylla, or native fig, encompassing with its aerial roots and stems a good-sized eucalyptus, or other tree, which it has taken full possession of and which it is surely enclosing as in a living sarcophagus by the slow but fatal encroachment of its own body. In a short while it will have crusht out the life of the tree which at first gave it support. How like the gambling and drink habit which at first sits so lightly on the external nature, but after a time its fatal embrace is felt, and then comes with ever-tightening grip its strangling and stifling effect, and finally both soul and body are lost in the deadly clasp.

The Bible.—A prominent merchant in a Southern city kept with his stock of goods a supply of Bibles furnished him by the American Bible Society, which he sold at cost or gave away as the case might require.

A man accompanied by two boys came into his store to make some purchases, and was asked by the proprietor if he would like to purchase a Bible. He replied with an oath that he cared nothing for a Bible and would under no condition purchase one.

The proprietor then asked permission to present each of the boys with a copy of the New Testament, to which the man replied

that if it would do him any good to do so he did not care.

Some weeks afterward the man returned to the store and asked to purchase a family Bible and told this story: "Soon after you gave to my boys a copy of the New Testament, one of them became torn so that its leaves were scattered all over the premises. Everywhere I went about the place I could see some portion of that book.

"Finally I would pick up a leaf and read it until one day a deep conviction came upon me that I was a sinner. I sought and obtained pardon for my sins, and since then my whole family have been led to Christ, the result of your giving those Testaments to my children."

Truthfully did the Psalmist exclaim, "The entrance of thy word giveth light."

Temptation.—The Philadelphia *Bulletin* some time ago contained the following:

"In our laboratories," said a chemist, "we make a good deal of cyanid of potassium. Men who handle this poison are too often seized with an insane desire to eat it.

"The white and beautiful crystals exercise on the mind a strange fascination, such as snakes are said to exercise upon small birds. Tho you know that the stuff is deadly, you feel a horrible longing to crush a handful of it into your mouth.

"And many cases are recorded of men who were unable to resist this awful longing—happy, prosperous, and young men found dead in the laboratory beside a glittering white heap of cyanid of potassium crystals."

And so many a man finds sin alluring to him, and tastes it, tho knowing what issues therefrom. Men are not all wretches who succumb. How, then, they need our pity and our help in the struggle to do what is right.

Above Avarice.—It was at one time proposed to raise for Admiral Togo 1,000,000 yen as a testimonial from the Japanese nation at large for his distinguished services, but the project was at once dropt when one of Togo's neighbors said: "The Admiral would be much perplexed to know what to do with so much money," meaning that he would refuse to take it, without a doubt.

"O, *rara avis!*" A reputation for such disinterestedness is high encomium, for one's "life consisteth not in the abundance" of earthly possessions after all. "A man who is merely for himself is an inverted pyramid."

Memories of the Master.—To the seeing eye and the devout heart, this earth is full of memories of our Lord and Master. Wherever he goes, he may see or hear something which suggests the words or work of Jesus. George B. Torah, D.D., has put this thought into the following lines:

The roses in the garden whisper soft of
Sharon's Rose;
The brooding hen and hiding chicks His
shelter from all foes;
The children playing in the streets and by
the market-place,
Tell each their wondrous story of my Lord's
downbending grace.

The sounding waves upon the shore recall
blue Galilee;
And the ocean, wide and boundless, His love
so full and free;
The golden stars of midnight's hour glow
bright as Bethlehem's star,
And guide my willing heart to Him like wise
men from afar.

The many hundred years have passed, but
still He walks these ways;
The many hundred years have passed, but
still He fills my days.
He's in my heart, He's in this world, its gardens, sky, and sea,
And so, there's naught can separate my precious Lord from me.

Harmonic Lives.—The Rev. E. B. Tre Fethern writes: While I was attending school in Illinois our teacher one day, while teaching some of the elements of music or explaining some musical terms, undertook to emphasize her instruction by a practical illustration. To impress upon our minds the nature of a chord, she asked one of the scholars—a young lady of music ability—to step to the organ and to play a chord. Mattie did so. Then, after she had struck several different chords, the teacher said, "Now play a discord." Mattie tried to do so, but it was not so easy for her; and, after several unsuccessful attempts, she colored up and went to her seat in confusion. Some of the scholars naturally tittered, and Mattie herself felt very much embarrassed. But I have often thought since that day how satisfying it would be could we reach such a final harmony with God and goodness that we should actually forget how to strike sin's discord at all.

PREACHERS EXCHANGING VIEWS

Speaking Naturally

Editor of THE HOMILETIC REVIEW:

IN the first place I wish to say that the article entitled "Speaking Naturally," which appeared in the January issue of THE HOMILETIC REVIEW, was read with an interest that is beyond my ability fully to define.

That the conviction of men as to what constitutes real eloquence has met with a decided change is patent to all who have observed the trend of popular expression during the past twenty-five years. That which used to be considered the very essence of matchless eloquence is now often spoken of with not a little derision, and the hateful epithet of "ranting" is earnestly applied to it. Some of those who make impatient references to certain public speakers, will, almost in the same breath, declare that every speaker on the platform or in the pulpit must "be himself" if his auditors are not to be given the impression that he is trying to imitate some one whom he admires as a successful orator. If we are to contend for natural pose and native expression in every instance, we must also take into consideration the universal fact that two persons have not yet been discovered who were in any particular exactly alike, and by instituting the most thorough search imaginable you could not possibly find one man who would be an exact duplicate of some other man. This is an arbitrary truth, and one that all must reckon with, who would thoughtlessly make the demand that public speaking should be governed by a set of stereotyped rules concerning appearance and expression. There may be such a rule where the art of oratory is taught and developed, but in the larger school of life there are demanded various types of eloquent expression to meet the needs of varied and mixt audiences.

The writer has often listened to so-called "silver-tongued orators" having the backing force of a national reputation, but who were unable to thrill more than one-half of those assembled because their voices would not carry to the uttermost parts of the building. And those who were so fortunate as to hear have often been known to admit that if that was popular eloquence they would be as well if not better satisfied in listening hereafter to the unpopular kind. When a man pays for a seat to listen to a lecture he has a right to expect something in return for his outlay. But how is he to receive this unless he distinctly hears what the speaker says? When listening to some platform speakers, one would almost infer that they were in the last stages of consumption, and yet these are not infrequently the men that are called the greatest orators of the age. Their pronunciation may be ever so faultless and their manner ever so natural. If they have not the voice to reveal the profoundest interest in their subjects, they are guilty of cheating the public out of its heaven-born rights. I am not here defending the opinions of those who accept anything that is breezy and noisy as a superb example of oratory, but I am contending for the fact that no one deserves the honor of being an orator if his voice lacks sufficient volume to make himself distinctly heard, providing that the acoustic properties of the building in which he is speaking are all that they should be. Advertising has made for many men a world-wide reputation, but it needs something more than advertising to make orators of some who have gained that honorable distinction. We ought to be broad enough to admit that any man who can present an argument that will carry conviction, and who can rise to the height of any emergency, is an orator. If he is not an orator, what is he?

UNIONTOWN, PA. REV. F. C. VIELE.

Christ's Three Days in the Tomb

Editor of THE HOMILETIC REVIEW:

CHRIST rested the evidence of His Messiahship on being three days *and* three nights in the grave. Was it that length of time from Friday evening to Sunday morning? The ingenious dodge of calling a small fraction of twenty-four hours a day and a night in order to cover the predicted time fails for want of even a fraction of more than two days, for Christ was not in the tomb during any part of the day on which He was crucified; for He remained on the cross until "the even was come," bringing that day to a close. (It should be borne in mind that, while the day as distinguished from the night was reckoned from sunrise to sunset, the civil day of twenty-four hours commenced at sunset and ended at sunset, not at midnight, as now reckoned.) But we are told that we must

consider Him as being in the tomb during the time He hung on the cross. That might be admitted if Jonah was in the whale's belly while the sailors were throwing him overboard.

Christ also predicted that He would arise from the dead the third day. Sunday was only the second day "since" the events of Friday "were done." (See Luke 24 : 21.)

Another difficulty in adjusting the "Good-Friday" theory is to ascertain how the women who came with Him from Galilee could purchase spices at that time when all the shops were closed by law, and how they could perform the labor of preparing ointments on a day that the commandment forbids all servile work and at the same time "rest according to the commandment."

All four of the evangelists teach that the *Jews'* passover, which annual Sabbath was the highest day in their calendar, occurred the next day after the crucifixion. Christ, *our* Passover, administered *His* passover, washed His disciples' feet, instituted the memorial supper, comforted the eleven, prayed for them and for us, groaned in Gethsemane, was betrayed with a kiss, taken captive, given a mock trial, condemned, buffeted, mocked, spit upon, scourged, and crucified on the first day of unleavened bread —the day on which the passover was killed —which was the fourteenth of Nisan. He expired about three o'clock in the afternoon, perhaps at the very hour when the paschal lamb, of which He was the antitype, were being slain in Jerusalem. But He was lifted on the cross till "the even was come," when the setting sun had marked the commencement of the fifteenth of Nisan. He was then taken down, prepared for burial, and laid in the tomb. Altho this solemn rite was done in haste it required time for its performance, extending some distance into the darkness of the night. This was the day on which those things were finished of which Cleopas spoke on the first day of the week following when he said, "This is the third day *since* these things were done." Their completion on Thursday makes Friday the first day *since* they were done, Saturday the second, and Sunday the third.

While Joseph and Nicodemus were depositing the lifeless body of Jesus in the tomb the women who ministered unto Him sat over against the sepulcher and beheld how His body was laid; after which they returned and spent the remainder of that night and the day following, doubtless, in humility and sorrow. But, when the passover Sabbath came to a close and the shops were again opened and business resumed on Friday, the sixteenth of Nisan, they bought sweet spices and prepared ointments that they might anoint the body of Jesus. This required much labor and great carefulness, and by the time the work was completed the sun was sinking. But as soon as the orb of day was about completing another circuit of the heavens they started again to the tomb, bearing the prepared spices and ointments. They arrived at the sepulcher early on the first day of the week, while it was yet dark, and remained there till sunrise. But they found not the body of Jesus in the grave.

Thus we see that Christ fulfilled the sign of His Messiahship to the letter by being three full days and three full nights in the earth, rising from the dead on the third day.

By very careful and scrupulously exact astronomical calculations we find that the new moon nearest the vernal equinox, which determined the commencement of the month Nisan and the Jewish sacred year, occurred in the longitude of Jerusalem in A.D. 30, the year of Christ's death, on Wednesday, March 20th at six o'clock 21 minutes and 33 seconds in the morning, and the first full moon following, corresponding with the time of the Jewish passover, on Thursday, April 4th, at 7 o'clock 14 minutes and 31 seconds in the morning. This, taken in connection with the inspired records, shows conclusively that Christ was crucified on Wednesday, April 3d, interred on Thursday, April 4th, remained three days and three nights in the tomb, and rose from the dead on Sunday, April 7th.

West Union, W. Va. F. J. Ashburn.

Faith Once Delivered to the Saints

Editor of The Homiletic Review:

Even casual readers of theological controversy must have often observed the reference constantly made to "the faith once delivered to the saints." If one has a system of theology it is not uncommon to find it identified as the faith delivered to the saints. It was "once for all" delivered, according to the original of the passage, and certainly if we can identify the faith Jude meant we shall know that for which we ought to "contend"

—"*agonize* for" (ἐπαγωνίζεσθαι) is the writer's strong term.

One would think the sure and easy way to find this out would be to go to Jude's epistle. If this were done the inquirer would certainly find there by way of a tremendous contrast what kind of faith Jude was writing about. If there was a "system of doctrines" then established, Jude does not state it. His mind is pursuing quite another clue. He was after the men who "turn the grace of God into lasciviousness." The danger, as Meyer aptly says, "is clearly one lying in the moral region." Those whom Jude rebukes had not taught a wrong system so much as they had defiled their souls and consciences with evil practises. They turned the *agapæ* into drunken revelings; they were "wild waves foaming out their own shame," a figure which Meyer says "represents the restless movements of men in the course of [their] immorality." To describe them Jude uses figures indicating, as Dr. Angus remarks, "all that is mischievous, useless, disastrous in sea or land or sky" as symbols "of the character" of these men. Evidently the "faith delivered to the saints" was to hold fast to that which is good, to grasp spiritual realities. This is the faith to be contended for against these corrupt, false teachers against whom the author of Jude inveighs.

A system of doctrine "once for all delivered to the saints" he did not have in mind —at all events he gives no intimation that he is thinking of any such body of doctrine; nor is it in the least degree probable that any system of doctrines held by men to-day had been formulated prior to Jude's time. Do we want a system of doctrine once for all delivered to saints or to anybody? Has it not been the history of dogma that it was delivered to each succeeding age as the need and circumstances provided? In this sense, indeed, is not every honestly seeking soul one of the "saints" to whom God delivers a faith for himself? The fundamental practical faith in purity and goodness and love might be once for all delivered, but do we not pervert the sacred writing when we claim this for our theological systems?

INCREASING FAITH.

Homiletic Plans

Editor of THE HOMILETIC REVIEW:

I find so many helpful things in the REVIEW that are helpful to me that it has occurred to me that a plan of mine as to matter for Thanksgiving sermons would be helpful to some one else. In a blank-book where I record suggestive themes and texts, I have written "Notes for Thanksgiving Sermon for 1909." Now, just as events transpire from which lessons may be drawn, I write them down.

For example, here is a note I have just made: "We should be thankful that God has taught us this year the real use to which to put our strength. While our fleet was on its journey around the world, a great earthquake took place in Southern Italy, and scores of thousands of people perished. Vast numbers were homeless and helpless. Being in the neighborhood, the fleet was ordered to proceed at once and administer whatever assistance possible. A cargo of supplies intended for the fleet was about to leave New York, and it was at once dispatched to the scenes of suffering and death."

This makes preaching on Thanksgiving day easy and valuable. Yours truly,

BENTON, MO. W. E. FORSYTHE.

Antietam Instead of Gettysburg

Editor of THE HOMILETIC REVIEW:

In the last issue of your REVIEW for February, on page 102, General Rusling, of New Jersey, makes a statement as coming from Mr. Lincoln that if the Confederates were beaten at Gettysburg, he would be true to his promise of universal emancipation. Also in the editorial comment I find this language as having been uttered by Mr. Lincoln: "I made a solemn vow before God that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves."

The battle at Gettysburg was fought on the 1st, 2d, and 3d of July, 1863, and the Emancipation Proclamation had gone into effect January 1, 1863. It was issued soon after the battle of Antietam, which occurred on the 17th of September, 1862. Therefore Mr. Lincoln could not have said exactly what is quoted as his language. In reading history I fell across a declaration similar to the one quoted in which Mr. Lincoln said to his Cabinet that he had promised his God that if General Lee were driven from Maryland, back to Virginia, he would issue his Emancipation Proclamation, or words to that effect. I write this in the interest of truth in history.

HAGERSTOWN, MD. S. W. OWEN.

Recent Books

National Idealism and the Book of Common Prayer. By Stanton Coit. Cloth, 8vo, 467 pp. Williams & Norgate, London. 10s. 6d. net.

Whatever Stanton Coit writes is worth reading and, as editor of *The Ethical Review* and author of "National Idealism and a State Church," he has made many suggestive contributions to the moral and religious questions of the day. In his view of a national church he naturally made his ideal a communal body working for social justice and righteousness. He thus represents that phase of thought in England which is occupied with the rights of the poor, the unemployed, and of unfranchised woman. While in the former work he drew the outline in general terms of what he believed to be the social function of a national church, in the dissertation before us he narrows this down to a criticism of the "Book of Common Prayer" in the light of his own social and ethical doctrines. He takes every principal point in this service book and suggests change or interpretation. He would alter the Decalog so as to suit his dictum: "A commandment that deifies anything is religious; only one which deifies duty is moral." The whole traditional and supernatural authority of the Ten Commandments and their traditional interpretation he would abolish. Of the Lord's Prayer he remarks, "The true patriot will identify the Father with the higher will of his own country, and the kingdom of heaven with the future of his own land." He has, however, no objection to its being used in a sense in which Comte and his Positivists might use it, namely, as a string of materialistic metaphors. By the employment of this method the Book of Common Prayer, viewed from his standpoint, could certainly be transformed with the greatest ease.

A Critical and Exegetical Commentary on the Book of Esther (The International Critical Commentary). By Lewis Bayles Paton. 8vo, 339 pp. Charles Scribner's Sons. $2.25.

The Book of Esther is, in the eye of the scholar, one of the most interesting portions of the Old Testament. While the unity of the text is recognized generally by scholars, and its date is easily arrived at, yet there are so many versions and variations found in the translations into Greek, Latin, and in the Talmud and Targums that the discussion and appraisement of these variations must necessarily tax to the uttermost the critical apparatus of the commentator. Needless to say that Dr. Paton has done this work thoroughly. More than a third of his commentary is taken up with pure verbal criticism and even in these days this makes his contribution to the international series a monument of learning. Of an equally profound and searching character is the commentary, which, however, is of a character more strictly historical and philological than homiletic. Dr. Paton succeeds in throwing a flood of new light upon the position occupied by the Jewish exiles in the city of Susa, but under the test of higher criticism the Book of Esther dwindles to a romance. It is "not historical," and "it is doubtful whether even a historical kernel underlies its narrative." In an exhaustive analysis the connection of this work with theories regarding the institution of Purim is traced and ably discust.

Supposition and Certainty. By J. Stuart Holden. 16mo, 158 pp. Fleming H. Revell Co. 75 cents.

This interesting volume contains a series of addresses which were delivered at Northfield, Keswick, and other conventions. The book takes its name from the title of the first address, which is one of the strongest in the collection and typical of those that follow. The force of the original appeal of these stirring talks on the Christian life is retained by their colloquial form, and the lack of what the author calls "literary finish" can be pardoned. All those who have heard Mr. Holden speak at Northfield know that God has used him as a channel of grace and power through His Spirit, and these addresses will doubtless help many in their printed form, as they did when first delivered.

The range of subjects treated is large and all of the addresses are wonderfully suggestive and helpful, admirable for clearness and evangelistic warmth. No attempt is made at deep theological discussion, but the practical and experimental side of Christian truth is put to the front.

The following are the chapter-headings: Marred Vessels Remade, Desire and Dynamic, The Enthroned Lord, "Have Ye Received the Holy Ghost?" Our Obligation, "Why Art Thou Cast Down?" Love Made Perfect, Christ's Clamant Call, "To Be Saints," Lost Power, Temptation and Victory.

Vital American Problems. By HARRY EARL MONTGOMERY. 360 pp. G. P. Putnam's Sons. $1.50 net.

This book, in the series "Questions of the Day," attempts to solve five problems: that of the trusts, the freight rates, government ownership, labor, and the negro. Each problem is handled intelligently and courageously.

A brief résumé of the trust problem will indicate the author's method. Starting with the proposition that cooperation is a law of society and that combinations of capital are of great benefit if kept under proper surveillance, he points out the evils under the system of irresponsibility. For instance, the railroad corporations alone take from the people of the United States each year the great sum of $350,000,000 on fictitious capital or watered stock in the form of dividends —a tax of $4 on every man, woman, and child in our country.

As a means to remove this and other evils connected with the trust problem the author proposes a Federal bureau of corporations which should compel all corporations doing business in more than one State to apply for a Federal charter, giving in its application full details as to organization, charter-members, expenses, capitalization, places and method of business, etc. An annual examination by a Government expert should disclose whether the corporation obeys the law, and a progressive tax on the net earnings return to the Government and the people a part of the wealth which both have indirectly assisted in creating. He cites the Louisiana lottery as a case where the United States Government killed a pernicious corporation, and the pure-food law as a case by which the people benefited greatly in health and purse.

The Fact of Conversion. By GEORGE JACKSON, B.A. Cloth, 12mo, 236 pp. Fleming H. Revell Co. $1.25 net.

The author cites some well-known cases of conversion as evidence of the reality of conversion as a fact of consciousness. Of course with the great majority of professing Christians the fact is just as patent, the only difference being that the manifestation takes a different turn for the reason that the training and environment were different. But whether the fact of conversion is instantaneous or a gradual growth, it is a fact of life which we must recognize, and the evidence for this is to be found in what the new life is, what it produces in the way of real service. This is the thought which the author brings out in the first two chapters. From that he proceeds to point out what is obvious to every student of religion—that there are many kinds of conversions. The main thing is not the particular form, nor how was the man changed, but how does the life affect society. Undue prominence has been given and is now given to the manner in which the change came about, rather than on the fruit that the life is bearing.

The difficulty of explaining the rationale of conversion is admitted by the author. He inclines to the belief that the soul in its experiences (many examples of which he cites) is awakened by the power of an idea, especially an idea that brings the person to a sense of his Maker. It is this kind of an idea that gives a new direction and tendency to the life, and we name the thing accomplished conversion.

To those who are painstakingly studying —altho not always accurately—the nature of the soul the author pays a well-deserved tribute. The author and Cole lecturer for 1908 concludes these lectures by making a strong plea for the evangelistic spirit and purpose in present-day preaching.

Remains of the Gospels and Sayings of Christ. By BERNHARD PICK, Ph.D., D.D. Crown 8vo, 158 pp. Open Court Publication Society, Chicago. $1.25.

According to St. Luke, "many" besides himself and the other three had "taken in hand" to write an account of the foundation of Christianity, altho, as he implies, they had not been quite equal to the task. There is no doubt that many gospels besides the four recognized in the Church's canon were current among the believers of the second century. Some of these are in part extant. The present work gives in English the fragments which survive besides the so-called sayings of Christ which have become embedded in early patristic literature. While Dr. Pick's learned work contains a voluminous bibliography which will commend it to scholars, it will also be found of interest to all who study in English the Gospels as we have them. As the author justly says in speaking of the canon: "The Church, on the whole, showed a good sense for the genuine and original. But when we meet in the extra-canonical gospels with traits, which are homogeneous to the Christ-picture of the gospels, let us not disregard them, but rather look upon them, tho cautiously, as an enrichment of the same."

The Missionary Enterprise. A concise history of its Objects, Methods, and Extension. By Edwin Munsell Bliss, D.D. 16mo, 406 pp. Fleming H. Revell Co. $1.25.

Ten years ago Dr. Bliss prepared "A Concise History of Missions," giving an excellent general survey of the character and progress of modern missions in foreign lands. The present volume is not merely a revision of the author's earlier work, but has been considerably extended in scope and includes the latest data on the subject.

As compiler of an encyclopedia on missions and as a special writer on missionary topics the author has shown skill by compressing into narrow compass an immense amount of valuable knowledge on the whole range of the missionary enterprise. Its early development, the apostolic and medieval periods, the rise of Protestant missions, and the more recent missionary movements are all passed in review; while the science of missions receives attention in five chapters on the Society, the Missionary, Evangelism, Education, and the Native Church. The second part of the book treats of the modern extension of missions following geographical lines. These chapters are the least satisfactory. The information given is succinct and up-to-date, but is also often scrappy and sometimes inaccurate. It would have been better to have perfected a concise history of missions than to attempt other themes as well in so small a compass. There are few direct references to authorities (which is unfortunate in a text-book for study classes), but the index and a select bibliography show careful preparation. Altogether this handbook is admirably adapted to its purpose and is sure to have wide circulation as the best brief history of missions in the English language.

Extempore Speaking. By Edwin DuBois Shurter. 16mo, 178 pp. Ginn & Co. 90 cents net.

The increasing interest in public speaking is doubtless largely responsible for the rapidly increasing number of text-books on the subject. A work based on practical experience in the class-room, however, should make a special appeal to students and teachers, and that is what this book does. While recognizing the value of memorizing and practising aloud the best specimens of great orators, he believes the ultimate aim of the student should be to think quickly and accurately on his feet, to handle living problems with clearness and force, and to be able to deliver his thoughts before an audience extempore and with facility and persuasion. To help the student to do this, Professor Shurter sets forth in fresh and interesting style many practical and pertinent suggestions, gathered from his own wide experience as a teacher, and supplemented by illustrative material from many well-known public speakers. A well-arranged appendix gives numerous subjects for class-room work. It is altogether a sensible and stimulating treatise on a timely topic.

Christian Worship, its Principles and Forms. By J. W. Richards, D.D., LL.D., and F. V. N. Painter, D.D. 8vo, 368 pp. Lutheran Publication Society, Philadelphia. $2.

The origins of liturgical forms are not easily traceable to the ordinary reader, who is not familiar with the dead languages. This is one of the reasons why the present work will be found useful. It is fairly comprehensive and opens with an essay on the principles of Christian worship as laid down in the New Testament. The first five chapters which follow give a good account of worship in the Apostolic Church, and in post-Apostolic and medieval times as interpreted by Lutheran divines. Naturally the principles and forms of worship in the Lutheran Church are dwelt on at large. Several reformed liturgies of other denominations are also discust, but is it quite correct to state that the Anglican liturgy, with its special collects, epistles, gospels, and prefaces, is characterized by an "indifference to the festivals commemorating the principal events in the life of our Lord"?

Sermons that Won the Masses. By Madison C. Peters. Cloth, 16mo, 192 pp. The Griffith & Rowland Press, Philadelphia. 50 cents.

This is a collection of sermons that have been preached to large congregations, frequently, and of late altogether, in theaters and halls. But no one should imagine that the sermons have been the main attraction for these congregations. They can not be properly estimated apart from the unique personality of the preacher himself. As sermons they do not measure up to the standard of homiletic greatness.

Leadership. By the Rt. Rev. Charles H. Brent. Cloth, 12mo, 259 pp. Longmans, Green & Co. $1.25 net.

Some of the qualities of "leadership" that Bishop Brent describes here to Harvard students he has illustrated in his own person in his free and tactful handling of his Philippine diocese. One of his lectures is on "The Power of a Blameless Life," and his hearers must have recognized the fitness of the lecturer to set forth such a theme. Another striking lecture is "The Power of a Single Motive," reminding of Paul's "this one thing I do." These lectures were not aimed at preachers, but every preacher must be a leader, and these lectures are especially apt as applied to men who are set to lead congregations. The style is singularly clear, and there is a vital, modern, and wholly manly ring to the messages. A very suggestive note at the end describes briefly "The Mahayana Doctrine of Ashvagosha," a kind of Buddhist New Testament, concerning which the reader will wish to know more.

The Art of Candidating. Cloth, 12mo, 124 pp. By Horace Worth, Boston. $1 postpaid.

This is a deep little book on a big subject, evidently based on a wide and successful experience in candidating. No pretense is made that it gives a magic entrance into all desired positions, but it shows how to guard against some serious and common mistakes. The book is beautifully written. Its spirit is high and pure. A candidate need not be undignified or unchristian. Details are thoroughly gone into, until you can hardly ask a question which is not answered in some clear and helpful way. The chapters on securing a consideration and a hearing and on candidating sermons are of practical value.

God's Means of Grace. By C. F. Yoder, A.B., B.D. Cloth, 12mo, 631 pp. Brethren Publishing House, Elgin, Ill.

An elaborate discussion of the symbols and rites of the Church, with the purpose of showing their meaning, form, and value. There is considerable personal or denominational bias, as, for example, in arguing for trine immersion and the practise of feet-washing.

The Æneid of Virgil. Translated into English Verse by Theodore C. Williams. Cloth, 12mo, xxix+456 pp. Boston: Houghton Mifflin Co. $1.50 net.

Two Kings, or Talks for the Young. By Rev. L. H. Schuh. Lutheran Book Concern, Columbus, O. 50 cents.

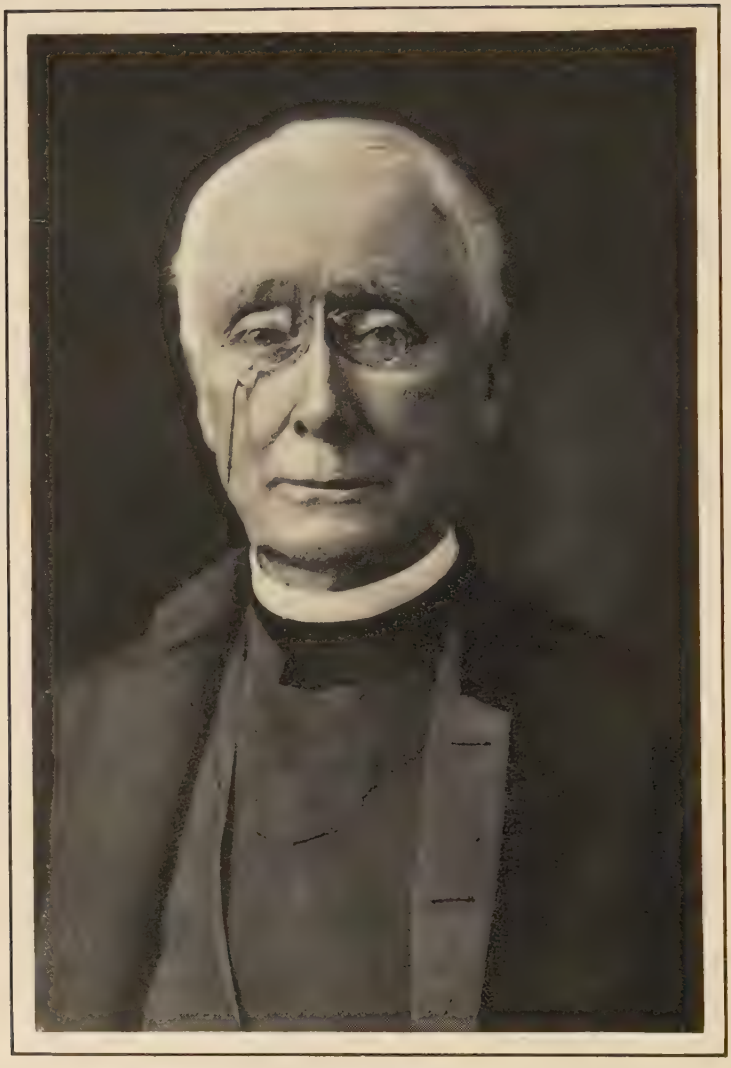
This is a book that should be reviewed by those for whom it was written. With this thought in view we asked a bright little girl of thirteen to read the book and to write her opinion of it. This is what she wrote: "'The Two Kings' is a very pretty book. The stories are helpful and are simply and sweetly told. It is a book which will be enjoyed and which should be read by every child." We then read the book, and agree with the child's verdict. "The Two Kings" would be an appropriate gift to any one the giver might desire to benefit in the name of the Child who became "King of Kings." We commend it as a helpful and wholesome book for any one who can enter into the spirit of child life.

Idyls of the Beautiful. By J. Morriston Thomas, Ph.D. Cloth, 12mo, 199 pp. The Plymouth Congregational Church, Newark, O.

Not only is the style of this book that of a master who knows the charm and secret of "English undefiled," but the philosophy runs deep, and indicates a good acquaintance with the wide literature of the subject, and of many subjects. Beauty is based, genetically, in utility, but its warrant and final reason run back into the nature of God. It was a happy idea of the author to illustrate his theme by the four seasons. Out of this part of his book preachers may glean material for sermons, and only in the light of these chapters does the author's acute philosophy get proper emphasis and understanding.

Sidelights in the Bible. By Rev. Frank T. Lee. 12mo, 239 pp. John C. Winston Co., Philadelphia. $1.25.

A readable and attractive handbook in popular style on Bible geography, the harmony of the land and the Book, oriental manners and customs and the discoveries of archeologists. The author indeed covers old ground, but does it well, and his aim has been to provide in brief and inexpensive form an epitome of the essential facts contained in the numerous, often elaborate, treatises of others. His personal visit to Palestine adds vividness and interest. The book has several good illustrations, but no map or index. The omission of all maps and plans from such a handbook is inexcusable.



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EDITORIAL COMMENT

The Spiritual and Social in Church Work

Is the church in danger of losing its spiritual influence because of its social activities? This issue was frankly raised by President Peabody at the Convention of the Religious Education Association. In raising it he voiced the apprehension, not only of those who are out of sympathy with the social gospel, but quite as truly of those who, like himself, are in sympathy with such a gospel. In too many cases it would appear as if men who have lost confidence in the real mission of the Church were endeavoring to find new justification of its existence in other than strictly religious activities.

But a long-lived Church can not be built upon sewing-societies, charity bazaars, boys' clubs, or even psychotherapeutic clinics. If the Church does not have a different ground for existence than such institutions or service it will pass out of existence, and be replaced by reform organizations, bureaus of charity, and well-equipped hospitals.

The chief mission of the Church is religious. And by religious we mean exactly what the plain man believes religion to be, the maintenance of a life with God. Unless this be primary the church has no ground for existence. It is a mistaken policy that assumes that religion has no hold on our modern life and that the Church can thrive by ignoring it. The minister who so changes the perspective of his work as to belittle its spiritual service is untrue to his calling.

Once, however, having established and reenforced this real mission the Church is under obligation to see that religion has to do with this world as truly as with the next. It is concerned with the kingdom of heaven as truly as with heaven. To feel that the spiritual life is without social significance is utterly to misinterpret the spirit of the gospel. The real question that our day is called upon to answer lies in the relative position to be accorded these new forms of church activity.

And unless we quite mistake their temper many of the men who are introducing the new forms of social service into their churches are growing more keenly aware of what the true perspective is. It would be utterly unjust to them to assert that they are consciously seeking to minimize spiritual truth and power. They know that people who are hungry need to be fed; that those who are despondent need to be cheered. But they know, too, that the hungry man and the despondent woman are souls as well as nervous organisms. They are trying to care for souls as truly as symptoms. They are complementing the social activities with an infectious faith in God and Jesus. If the gospel is neither sociology nor psychotherapy it is not opposed to either, and, if need be, it can use both. The paramount note of preaching must be God and His relations to man. Out of that, as Jesus Himself taught, will flow the preaching that deals with the relation of men to each other. Men will grow brotherly with each other as they become sons of God.

A Sociological President

The administration of President Roosevelt marked the beginning of a new era in presidential and in national history. He was the first sociological president.

The new civilization—new in its conditions of life, in its needs, problems, spirit, and ethical standards—may be said to have begun in this country about the middle of the last century. So far as our observation goes, President Roosevelt was the first public official to recognize distinctly the essential character of the profound change which has come to the western world and is now coming to the eastern.

In his first message as Governor of New York he pointed out that the new problems had sprung from the new, multiplied, and close relations created by the industrial revolution. In a single presidential message he devoted no less than five newspaper columns to distinctly social subjects.

The recognition of the new interdependence which these complex relations involved led him to see that they created new rights and new obligations, or in other words a new and higher ethical standard, which most men had failed to discover.

One of the most prominent of the Standard Oil magnates, when he learned of the famous twenty-nine million dollar fine, remarked, "The amount of money is a small matter, but that I should be pronounced a criminal by a United States court is a great matter. Can it be that while I have been busy a new ethical standard has arisen?" That is precisely what took place in the case of great multitudes, many of whom—and men in high places—suffered a rude, but salutary, awakening at the hands of the chief magistrate.

The utterances of his high "pulpit" and his inflexible execution of the law administered to the American people a powerful moral tonic.

The crowning distinction of his administration is that President Roosevelt has spurred the nation on, many leagues up the ever ascending paths of righteousness.

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President Taft on the Clergy

President Taft's address at Philadelphia on Washington's birthday upon "The Present Relations of the Learned Professions to Political Government" welcomed the contribution made by the clergy to the reforms undertaken in national and municipal administration. "They have been heard," said he, "in accents much more effective than ever before in half a century." This suggestively recognizes the justice of the criticism made ten years ago by the late Senator Hoar in a public address, that the pulpit failed to deal with moral questions as it had dealt in his younger days. He meant, of course, the new questions, questions of social obligations. That the pulpit was failing here was largely due to the complexity of the questions, and the lack of training to master them. Now that this impediment is disappearing, other limitations of effective moral leadership appear, of which Mr. Taft spoke as frankly as he had spoken in commendation of the clergy: "They have not all always been discreet." True enough: in other words, they are like all the rest of us. More to the point he said:

> "They have sometimes attempted to make the moral reforms by law wider than practical experience would justify. Indeed, the tendency of some ministers in taking part in politics, and seeking Governmental reform, is to demand too close a realization of their ideals, and an unwillingness to give up the accomplishment of some for decided progress toward others. This is a limitation upon their usefulness."

This justly applies to all idealists, whether in pulpits or elsewhere, who have to learn that moral progress is made step by step, not by a jump, and often by a road around a hard hill. But the criticism is helpful for the present

problem of the pulpit concerning social reforms. The idealist must, of course, be true to his ideals. The teacher of religion and morality must bring the light of divine principles to bear upon the whole range of social life, personal and institutional. In this light he must expose all defects in justice, mercy, truth, and purity. Here his limit as a preacher and teacher, tho not as a citizen, is reached. Beyond his province lie those of the statesman and the economist. Not he but they are charged with the practical task of devising ways and means to supply the defects and abate the evils which his duty of moral leadership binds him to expose. By such exposure conscience is aroused, moral force generated, moral following recruited by moral leadership, till in due time the idealist comes to his own as the recognized father of reforms which practical men, step by step, have carried through.

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The Pittsburg Survey

The importance to all churches and pastors of the work of constructive philanthropy outlined in the "Pittsburg Survey" calls attention to a fresh instalment of its report. The whole country has been stirred by the indictment in February of nearly all the councilmen and the conviction of a bank-president on charges of bribery, and by bank-defalcations of not less than five millions in the last four years. A year ago the best citizens welcomed the trained investigators sent by the Charity Organization Society of New York, and heard with docility their hard sayings. Reform had begun to stir several years ago in the election of Mayor Guthrie, of Pittsburg, who has set a high standard for his present successor, but the Survey shows a long road ahead of it in the process of "a city coming to itself." Just in this lies the value for many a town and city throughout the land of this detailed report of what is and what ought to be in all particulars of civic welfare—schools, courts, tenements, street-railways, sanitary regulations, parks, charities. Civic reform has an uphill pull before it in Pittsburg, where the Board of Health, thanks to the Governor's veto and the courts, can not even revoke a milk-license; where it is said of the United States Steel Corporation as a landlord, "for us to have found a more humanly destructive group of bad houses would have been impossible"; where justice (?) is dispensed in medieval fashion by "a state judicial officer, whose living depends on the business he can drum up, and who can be both counsel, judge and prosecutor." Civic regeneration here may count, as also in other States—Illinois for instance—on strong resistance in the Legislature. If it can not enlist reenforcement by religion—the grand motor force in moral progress—its prospects are not encouraging. But of this the Survey reports: "The churches of Pittsburg with a few exceptions seem to regard as a secular intrusion the introduction of broad civic interests into their counsels and therefore often appear shamefully indifferent in matters of public morality." Unfortunately Pittsburg is only one of many communities where this is true, and this is what largely hinders the Christianizing of Christendom. Ministers who are studying social problems will find rich material in these papers by experts.

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Pulpit and Press

The ability to use the agencies and institutions which help to make possible our community life is of considerable value. Take, for example, the press. The right relation of the pulpit to the press is a matter of importance for the welfare of both. The right kind of publicity is always of service to the work of the Church. For the minister to be on good terms with the editor and the reporter without any

descent to self-laudation or to sensationalism is a desirable condition of things. Editors and publishers will always respond to anything that appeals to their own interests. Make it plain to the management of any newspaper that any considerable number of its patrons demand church news, religious discussion, and attention to the higher interests of the community, and these features will appear in that paper. This is what a representative of the Cincinnati *Commercial-Tribune* said of Dr. G. R. Robbins of that city:

"It was unquestionably the attitude of Dr. Robbins and others of his type and attainments that had something to do with the present attitude of the *Commercial Tribune* toward the churches of Cincinnati. To-day the *Commercial-Tribune* is the only church daily paper of the city. Just to indicate the strength of its position I may tell one little office secret. We have a rule down town that there must be nothing doubtful, suggestive, or bad in any item printed. The reason behind the rule is simply that the paper strives to be the organ of the churches and the homes."

It is within the power of pastors and churches to tone up the whole daily press, merely by letting the editors know what they want as well as what they do not want. At the same time in most localities a little tact and good sense in gaining newspaper good-will may be turned to account in making the work of the Church and pulpit more widely known.

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Found at Nippur

Everything relating to Nebuchadnezzar is invested with the interest which belongs to the romance of historic realism. Not long ago there was found on a stupendous block of marble, unearthed on a part of the vast site of Babylon, near the town now called Hillah, the only portrait yet discovered of this ancient king who plays so mighty a part in the Biblical record. That crude and gigantic sculpture remains where it was found, as such relics are no longer permitted to be purchased and transported by various powers. It may be expected that many new testimonies to truth of the historic affirmations of the Old Testament will be furnished in similar quarters as explorations continue. A boundary-stone of Nebuchadnezzar newly discovered at Nippur, and translated by Dr. Hinke, is one of those monuments which are amongst the most venerable of all antique relics. They have a special importance of their own, seeing that they frequently contain on their inscriptions registers in detail of the proprietorship and the methods of transfer of the land. The inscription on this stone strongly confirms the authenticity of certain passages in Deuteronomy, for it includes a series of strongly exprest curses on any who should either deface the record or remove the landmark The value of such discoveries lies in the opportunity which they afford of comparing Assyrian and Babylonian customs with those ascribed to the Israelites of Mosaic times.

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Should the Bible be Criticized?

If to "criticize" is to find fault, then men of good taste and refinement would be found in better business doing something else than criticizing the Bible. But the word, used in connection with the Christian Scriptures, usually means something different, *i.e.*, the exercise of sound judgment in their use. And when so understood, there is no other book which more loudly invites criticism than the Bible. By its supreme place in the world, and by the incalculable influence it has exerted, it calls for discriminating use. It is a large and complex book—a perfect organism. Its different parts are intended, in very different ways, to impress upon humanity the character of God and contribute to the great end of bringing men from their sin back to their Heavenly Father. It would be just as futile and wrong to fail to discriminate between the forms and designed uses of

its various portions as it would to fail to distinguish between members of the same body. The failure would result in unavoidable misuse. But there is still another sense in which the Bible must be "criticized." Men in their treatment of it have allowed their own thoughts to gather like a cloud about its true outward form. They have assigned other dates to its books than the true ones, other authors than those who really wrote them, and other methods of composition than the actual ones. A vast amount of confusion, too, has been introduced into its exact text by the countless copyists who were employed in its transmission from age to age before the days of printing. Some of the details of this confusion correct themselves in the reading. Others are serious blunders and require care in the removal. Can any reasonable objection be raised to criticism designed to clear the Bible of these man-made difficulties and restore it to its true place?

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Dr. Cuyler

The passing of Theodore L. Cuyler is an unveiling to multitudinous attention of a statuesque and unique personality. It is less the passing of a life into death—"the shadow feared of man,"—than a lifting up into a clearer light of an example of rare character. Cut deep and writ large on the life of Theodore L. Cuyler is the twin-motto: Worth and Work! He needed not to be "roused to his maximum" —that is where he always was. And his life burned to its socket, in a work "too great for haste, too high for rivalry." If he was a man for a crisis —equal to a narrow necessity, like Leonidas at the pass of Thermopylæ— he was still more, like Miltiades at Marathon, ever waging war on the open plain of the broadest arena of endeavor. So was it given to Theodore L. Cuyler to wear his laurels on his brow, in the love and appreciation of his fellows, as he now wears them upon his memory, to be an inspiration to succeeding generations of ministers for his exalted character, his Pauline passion for souls, his evangelical note, and his loyalty to Jesus Christ.

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Lincoln's Famous Phrase

Dr. R. Heber Newton writes in a recent issue of the New York *Evening Post* that Lincoln's famous phrase, "'Government of the people, by the people, for the people,' has been, as many of your readers doubtless know, traced back to Theodore Parker, at least for its germinal form." It is traceable back much further. In the introduction of the Wycliffe Bible, issued in 1384, are to be found these words: "This Bible is for the government of the people, by the people, and for the people." The expression, in one form or another, was rather common in the days of Lincoln, having been used by Daniel Webster in 1830, and by others. The literary setting of the phrase by Lincoln has added greatly to its charm, and the occasion and the man have given it immortality. The history of literature proves it true that a thought is his who says it best first.

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Church-Going

There is great need, to-day, to preach and to urge the necessity of church going. There is need all the time to show that the place where the claims of Christianity are chiefly presented is in the Church. Its faults are all known, nearly everybody has aired them; but nobody has told us in what other or better way Christianity may be promoted on earth. Is it not time to call attention to the one significant fact, that the Church is the only definite Christian institution we have where the religion we stand for is regularly and constantly represented? Let us have a revival of loyalty to the Church.

JAMES MARTINEAU AND THE PHILOSOPHICAL DEFENSE OF RELIGION

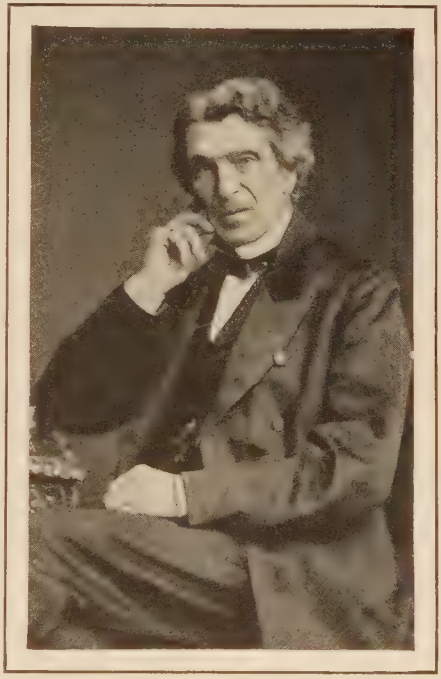
Samuel McComb, D.D., Boston, Mass.

The subject of the present paper belongs to the small, select circle of great religious personalities and spiritually creative forces which the nineteenth century produced. He ranks with Schleiermacher, Newman, and Maurice in the field of religion, and from the standpoint of pure intellect the only contemporary of his, with whom he can be compared, is Herbert Spencer. If we compare him with Newman, the comparison issues in a contrast at almost every point. As has been well said: "Newman was never happy in the presence of conscience, Martineau was never happy away from it. The one pursued an unwearied quest for an external authority in religion; the other unweariedly argued that we had within us an ample and adequate authority and needed no other. Newman had a greater sense of sin than Martineau and his church was an institution for the reconciliation of man and God. Martineau had a finer imagination, a purer and more spiritual nature than Newman and his quest was for the sovereignty of God."

When we take a glance at his life as a whole, there is something remarkable, one might say, paradoxical in the position he occupied in the Christian world. As a theologian he advocated views which, in the popular mind, were tantamount to a denial of Christianity; as a Biblical critic he was radical and appeared to threaten the foundations of even the most modest orthodoxy. And on the other hand, every competent student admits him to be the greatest champion and expounder of theism and its connected ideas our age has produced and confesses that to him more than to any other is it owing that the generation passing away was not swept off its feet by the rising tide of materialistic and pseudo-scientific speculations. It is curious to recall that when a candidate for a professor's chair in London University, he was rejected, not because he was a heretic, but because of the religious character of his thinking which offended the utilitarian influences in that seat of learning. But strangest of all is his achievement after he had passed his eightieth year in composing his three great books, "Types of Ethical Theory," "A Study of Religion," and "The Seat of Authority in Religion," and this, be it noted, after he had already given to the world several volumes of far-famed sermons, books of hymns and prayers of exquisite beauty and tenderness, collections of essays, and addresses in theology, philosophy, and biography, and an exhaustive monograph on Spinoza and his system of thought. Probably the only men that ever equaled him in length and strenuousness of intellectual toil were Plato and Kant.

James, the son of Thomas Martineau, a cloth-merchant of Norwich, was born in 1805. Dying in 1900, his life almost spanned the century. He came of the great middle class which in England constitutes the backbone of the religious and moral element of the population. In his veins flowed the blood of French Huguenot and English Puritan; to the one he owed his lucid and penetrating mind, his feeling for grandeur and elegance of style, to the other, his moral idealism, his passion for truth, his reverence for conscience as the voice of God. His family was Unitarian, but the Unitarianism in the opening decades of the last century was very different from the Unitarianism of to-day, and the greatest contributor to the change was to be Martineau himself. Early Unitarianism accepted the authority of the Bible, believed in miracles and especially in the

resurrection, and viewed the person of Christ as supernatural tho not in the strict sense divine. Where it diverged from orthodoxy was in its Socinian conception of Christ's work, emphasizing its historical rather than its theological relations. With this type of Unitarianism was conjoined a materialistic philosophy and a utilitarian morality, and under these religious influences young Martineau was brought up. As to the moral atmosphere, an anecdote will best show from where he inherited his lofty and severe conscientiousness. Owing to the war between France and Spain in 1823, the commercial world of England was greatly shaken. Thomas Martineau's business went to wreck through no fault of his. He explained matters to his creditors and could have obtained legal release by paying 15 shillings in the pound; but he determined to pay the last farthing of his indebtedness. The struggle went on through his lifetime; it was then taken up by the family and finally discharged, leaving mother and children to face the world in poverty, but also in honor. A boy trained in a home where such a moral sense prevailed was heir to an inheritance in comparison with which money and lands appear infinitely small. He was destined for the profession of engineering, but under the influence of a pious schoolmaster, intensified by a personal sorrow, his thoughts turned to the ministry and he determined to concentrate his life to the study and teaching of religious truth. After due preparation he entered on his chosen career as a Presbyterian minister in the city of Dublin. The Irish Presbyterian Church, which to-day is the most conservative of all Protestant churches, was at that time the most liberal, and Martineau looked forward to a happy ministry within its borders. He could not, however, accept government aid, and rather than betray principle he resigned and returned to England where he was called to a church in Liverpool. While here he also lectured as professor of moral philosophy in the Unitarian College of Manchester. The year 1848 marks the great turning-point in his intellectual development when he exchanged the necessitarian and utilitarian doctrines for those of moral freedom and of intuitionalism with which henceforth his name is identified. The growth of new ideas and impulses was quickened by a period of study in Germany at this time. He says that in



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JAMES MARTINEAU, LL.D.

listening to Trendelenburg of Berlin expound the philosophy of Aristotle, he came to "a new intellectual birth." His knowledge of Greek thought, he says, "lifted the darkness from the pages of Kant and even Hegel." Henceforth he ceased to be content with mere phenomena; "the metaphysic of the world had come home" to him, and "the categories of the right, the beautiful, and the necessarily true" became for him the all-important ones.

It is pathetic to reflect that at the same time a counter process was at work in the mind of his brilliant sister, Harriet. Beginning life as a devout Unitarian she became the disciple of Comte, and ended in surrendering to the intellectual spell of a phrenologist and mesmerist, Henry George Atkinson. As everybody knows, James Martineau criticized with such merciless rigor the shallow and bizarre philosophy or pseudo-philosophy of Atkinson that to the end of her life Harriet Martineau refused to acknowledge her brother, despite all his efforts at reconciliation.

In 1858 he was called to a London pastorate where he labored for fourteen years. His chapel attracted the best minds in the English capital. Miss Cobbe, who was one of his parishioners, tells us how his preaching impress her. "To hear one of his wonderful sermons only," she says, "a listener would come away, deeming the preacher a profound and most discriminating critic. To hear another, he would consider him a philosopher, occupied entirely with the vastest problems of science and theology. Again, another would leave the impression of a poet, as great in his prose as the author of *In Memoriam* in verse. And lastly, and above all, there was always the pious man, filled with devout feeling, who by his very presence and voice, communicated reverence and the sense of the nearness of an all-seeing God." He exercised a profound influence not indeed upon the man in the street for whom his thought moved in too high a region, but upon cultivated men and women who in turn became the teachers of others. Martineau has been the greatest preacher to preachers our age has known.

But the preeminent service which he rendered his generation was that of showing in a period of religious doubt caused mainly by the new scientific ideas of man and nature, that religion had nothing to fear from science, nay, had no quarrel with science, but only with philosophic or pseudo-philosophic glosses on scientific facts. In 1874 Professor Tyndall delivered at Belfast before the Baptist Association his famous address in which he proclaimed that matter contains "the promise and potency of all terrestrial life," and presented the universe as an infinite congeries of atoms in everlasting flux. As to the origin of matter and force, Tyndall like Huxley was agnostic, but he was a materialist in so far as he meant to give a full account of the universe in terms of matter and motion. This discourse created an unprecedented sensation in theological and philosophical circles, and a tremendous battle between the theologians and the scientists filled the air for many a day with confused noises and strident cries. But the man who met Tyndall on his own ground, and with naught but the weapons of insight, reasoning, and knowledge, transpierced his sophistries, convicted materialism of being a pure assumption devoid of all real basis in fact, and vindicated belief in personality, human and divine, was Martineau. Said Tyndall: "I define matter as that mysterious thing by which all this is accomplished," namely, the development of man from a protoplasmic germ. "Quite so," replied Martineau, "you put into matter everything you wish to draw out of it afterward, such as motion, force, consciousness, and will. But in doing so you really surrender your position, for you make matter to mean no longer what it has always meant, atoms and molecules, but that power which reveals itself in these things and which religion calls God." Said Tyndall: "You can not picture the soul as an entity distinct from the body, therefore, it is unscientific to believe in it." Martineau replied: "Could you picture the soul, it would cease to be a soul and become a species of matter. The visualizing power of imagination can deal only with material things, and if there be a God or a soul, neither could be recognized

by your scheme of thought." But Martineau was not content with rebutting objections: he carried the war into the enemy's camp by showing how materialism in seeking to destroy theism is also cutting at the roots of science. "If," said he, "you could ever show that the method of the universe is one along which no mind could move, that it is absolutely incoherent and unideal, you would destroy the possibility of religion as a doctrine of causality; only, however, by simultaneously discovering the impossibility of science, which wholly consists in organizing the phenomena of the world into an intellectual scheme, reflecting the structure of its archetype. That those who labor to render the universe intelligible should call in question its relation to intelligence, is one of those curious inconsistencies to which the ablest specialists are often the most liable, when meditating in foreign fields. If it takes mind to construe the world, how can the negation of mind suffice to constitute it?" The champion of theism came out of this debate with heightened reputation and a new sense of strength.

But it is in his famous "Study of Religion" that he grapples with the ultimate problems of thought, and equipped with profound and wide learning, a Socratic skill in dialectic, an opulent imagination, and an all-absorbing passion to reach the truth of things, he exposes the sophisms of the materialist and the agnostic, shows how religion has its source in the mental and moral constitution of man, and its essence in a belief in a living God, "that is, in a divine mind and will, ruling the universe and holding moral relations with mankind," with the corollary of immortality. Martineau's great argument, starting with frank trust in the veracity of human faculties, is worked out along the lines which may be indicated in a sentence: "As our own will gives us the clue to God as the Universal Cause, so our own conscience reveals to us God as the Supreme Holiness." We arrive at the idea of God as Cause of the world by reflecting on the nature of our own being which puts forth force to find it antagonized by a force without; and thus it gains consciousness of itself as will, and infers that the opposing force is will also. Hence the laws of nature, those great generalizations reached by observation or experiment, are permanent volitions of a Supreme Will, the First and Abiding Cause of the universe. But if the universe is the effect of conscious and intelligent will, it ought to show signs of such an origin. He sees such signs in the actual processes of nature. They are these: "Selection, combination, and gradation." If you desire to realize a purpose, you select your means, combine the means that will help each other, and advance step by step toward the proposed end. That is exactly the procedure which Martineau finds in the natural process. First, we see marks of selection. Indeed, Darwin's fundamental doctrine is that all existing organisms have come to be by a process of natural selection, only while Darwin makes the selection to work by means of accident and chance, Martineau sees behind it a purpose to achieve that which actually results. Secondly, nature combines means to an end. The law of the correlation of organs rests on this idea. Give the naturalist a single bone of some fossil animal and he will reconstruct the entire organism with perfect accuracy. Nay more; not only are the various parts of a single organism so put together as to betray the principle of combination, but various organisms whose lives are otherwise independent are linked each to each in the bonds of a complicated and far-reaching purpose. Thirdly, gradation is abundantly evident in nature. She works from climax to climax, making each goal the starting-point for a fresh journey toward some goal beyond. Thus, for example, the rocks, the seas, and the air are themselves the result of an age-long process,

yet in turn make possible the seaweed, the grass, the scented flowers and grateful fruit; and these in turn make possible the lower forms of life, furnishing the laboratory that prepares the food for these; only, that unlike our chemical apparatus and processes, "their experiments are all silent, their alembics all sweet, their products the grace and beauty of the world, and their very refuse a glow of autumn glory." And the immense drama culminates in man, and from man the savage to man the sage and the prophet we see how rude animalism is thrown off stage by stage, until conscience stands forth in majestic beauty and commanding power as the oracle of the Eternal. Thus, the story of our planet is one vast example of the method of selection and combination of means, and gradation of stages which is the sure sign of conscious purpose working toward the realization of an end.

The other half of Martineau's great plea for God lies in an appeal to the conscience for a living righteousness. Here we may say he was to the nineteenth century what Bishop Butler was to the eighteenth. No man in our time has so interrogated our moral sense, so shown its absolute authority, so vindicated its divine origin. In his "Types of Ethical Theory" he had maintained the doctrine that every man has within him a series of possible motives, or springs of action, that when any two of these claim the man, one urging him, let us say, to greed, the other to compassion, he is conscious that one is worthier than the other and has an intrinsic and indefeasible right to be preferred. Not only so, but no matter how weak the appeal of the higher motive or how strong the appeal of the lower, the man can if he will, obey the higher. The question then arises, By what authority is this law imposed upon us? Not by the authority of public opinion, for sometimes conscience compels men to be martyrs rather than echo the shouts of the mob. The sense of duty is the sense that we are under obligation to some other than ourselves who has a right to demand our obedience. And when we analyze the moral law we find that the nature of the God who is its source is shadowed forth. He is benevolence to all sentient beings, justice to all moral beings, and amity toward all minds in moral kinship with His own.

The argument is then closed with the proofs that the God who is the cause of the world and the God who inspires the conscience are not different beings, but one and the same God. One proof is found in the fact that the human body, so "fearfully and wonderfully made" as to demand for its cause a creative intelligence, is at the same time the means by which the conscience reveals its power and gains its victories. "Our probation," he says, "as moral consists in managing ourselves as animal, and He that has devised the trial must have created the test." "The causal power revealed in all phenomena is none other than the Holy Spirit that broods over the human soul."

The remainder of the study of religion criticizes trenchantly the two foes to the theistic idea, pantheism and determinism, and seeks to remove the objections to a future life advanced by the physiologist and the metaphysician.

Taken as a whole, the work stands unquestionably as the greatest literary contribution to the cause of religion the nineteenth century has known. In his later years Martineau was not so belligerently Unitarian as in his earlier. He grew more and more conscious of the defects of Unitarianism as an actual religion, yet he could never accept, as did his famous pupil, R. H. Hutton, the Trinitarian doctrine. He began to see a real worth in the Christian belief in the incarnation. In a letter dated 1892, he makes a remarkable confession. Speaking of the Scotch Presbyterians, he says: "Their escape from the old orthodox scheme is by a better path than ours.

With us insistence on the simple humanity of Christ has come to mean the limitation of all divineness to the Father, leaving man a mere item of creaturely existence under laws of natural necessity. With them the transfer of emphasis from the atonement to the incarnation means the retention of a divine essence in Christ, as the head and type of humanity in its realized idea, so that man and life are lifted into kinship with God, instead of what had been God being reduced to the scale of mere nature. . . . Hence the feeling of reverence, the habits of piety, the aspirations of faith . . . which have so much lost their hold on our people remain real powers among the liberalized orthodox, and enable them to carry their appeal home to the hearts of men in a way the secret of which has escaped from us."

It is significant, moreover, that he fed his spiritual life on the writings of Luther and Tauler and the hymns of the Wesleys. He never felt quite content with formal Unitarianism, and knew himself a citizen of a grander commonwealth. It has been well said of him: "His head was often with the unsparing critics while his heart was with Paul and John. Like the lonely Amiel, he sometimes felt keenly his exclusion from the society with which he really had most in common. The deep-souled mystic within him often sat down and wept in the Babylon into which earlier intellectual convictions had led him."

With whatever theological limitations, we must recognize in him one of the greatest men of the last century. And his greatness lay more in the moral than in the philosophical realm. He was true to his convictions, speaking out boldly the truth as it was revealed to him. He hid nothing for fear of giving offense, and he uttered nothing merely for the sake of edification. He had one ambition, to know the truth; and one aim, to make the truth he knew the possession of his fellows.

THE RESTORATION OF BELIEF

CHARLES F. AKED, D.D., NEW YORK

THE preacher's work is the restoration of belief in God and in His Christ. He has to fan the flame of a vital belief which shall transform indifference into divine passion, rebuild society on the basis of brotherhood, and make of every human creature a free and conscious child of the Father who is in heaven. The hour is propitious. The apologist of the Christian faith is not called to-day to lead a forlorn hope, or die in simple loyalty to a drooping banner, or hold the fort till reenforcements come. The most dangerous assaults upon Christianity have been repulsed. Literary criticism, and that which belongs to it, historical criticism, scientific interrogation and analysis, the deep searchings of "philosophic doubt" equally with the shallow quibbles of unphilosophic doubters, have done their work, and, on the whole, done it well. We have no need to deplore it, in the totality of its results. Investigation can not hurt us. It has helped us much. Whoso is afraid of truth, does not believe in God. And with all the omens favorable we are called to answer the challenge that spiritual realities are unknown and unknowable by a triumphant assertion which represents the power of our whole mind and the deep experience of our life: "We speak that we do know and bear witness of that we have seen."

The dogmatism of religious teachers has been condemned with sufficient frequency and emphasis. There is a dogmatism of denial which is more offensive. There is a demagogism of unbe-

lief which is more presumptuous, vainer, and more ignorant. If a man says, "I do not know," that is only a statement that, — he does not know! It may be a modest confession of remediable ignorance or a blatant boast of invincible stupidity. At the best, it is only an admission of a want of information. But when he goes on to talk about the Unknown and the Unknowable—always with capital letters—to tell us not only that he is ignorant—which we might have found out for ourselves without him telling us so shrilly—but also that no man knows or can know, that the deep things of the Spirit are forever unknown, and that God, if there is a God, is unknowable, then he has gone off into sheer, unadulterated demagogism, and landed himself in a quagmire of contradictions.

Those contradictions have been admirably summarized by Flint.* The dogmatist who talks to us about the Unknowable assumes first that he is capable of describing the limits of human attainment. He assumes that he knows not only how far the human mind has reached, but how far the human mind will ever reach. That is to say, he assumes that he possesses a kind of knowledge about the human mind which it has not yet been shown that any man does possess. It has not yet been ascertained whether there are any limits to the powers of human nature in the direction of knowledge, much less has it been ascertained what those limits are. But our dogmatist is able to tell us what the mind of man can do and what it can not do. It cannot know God. And he assumes more. He assumes that he knows what an Infinite and Almighty Mind could not do, supposing that there was one! He could not reveal Himself to man if He wished. He says that God is unknowable and at the same time that he himself knows enough about Him to be able to tell you what He can and can not do. He says that we can not know whether there is an almighty Being, and can not know the nature of such a being, and in the same breath asserts that he knows that such a being, if there was one, could not make known His existence to His creatures. He talks about the unknowable and takes credit for infinite knowledge.

We owe the phrase to Herbert Spencer. He used to speak of "an infinite and eternal energy from which all things proceed." He said, "the Power which the universe manifests to us is utterly inscrutable." And his conclusion in those old days was that "it is alike our highest wisdom and our deepest duty to regard that through which all things exist as the Unknowable." So, then, it appears that He—or, not to beg the question, It—is unknowable, but we know some important things about it. We know that It is energy —something that works, affects things, produces results. We know that It is infinite and eternal. To know that is to know much. And more: "from which all things proceed." Then, if I can not trace this infinite and eternal energy back to its sources and its essential nature, at least I am permitted to trace it forward to its operations. Trees and tides, stars and seasons, sap in the plant and blood in human veins, harvests waving fair with golden grain and mysteries of mind which give us the "Iliad," the "Moonlight Sonata," or Herbert Spencer's "First Principles," proceed from this same infinite and eternal energy! Well, if this is all covered by the term "Unknowable" it is a large and roomy kind of ignorance which has space for so much accurate knowledge in it!

In ordinary life it is not necessary to know a man at all in order to know him quite well. He was a wise man who said, "Tell me how a man earns his money and what he does with it when he has earned it, and I will tell you what

*Anti-Theistic Theories: the Baird Lecture, 1877.

sort of a man he is." I go into the house of a man who is a perfect stranger to me. I am shown into a room, a study or a library. I am allowed leisure in which to look around me. Soon, there is much that I shall be able to tell you about the absent owner. In all probability I shall be able to tell you his profession. I shall get a fair idea as to his age; his degree of professional success; his stage of intellectual development; the narrowness or catholicity of his occupations outside his business, his tastes, and his pleasures. If it happens that he is a member of my own profession, I shall soon be able to tell you his denomination; I shall be able to make a fair shot at his theological position; and I shall know something about his methods of work. I shall be able to make a passing guess at the amount of his salary; and in ten minutes I can tell you whether he adds to it by book reviewing or literary work of that kind. There are, to be sure, some things that I could not tell you about him; but if I come away without seeing him, no stretch of language can ever justify you in saying that that man is to me unknown.

If, then, we are allowed to know so much about the Unknowable as is covered by the phrases in which Spencer describes it, all that these high-sounding terms amount to after all is that we do not know It in Its completeness. We can not track It with our senses to Its home in Itself. It will not stand and deliver as the captive of our logic. It will not yield Itself, ransom or no ransom, to the weapons of our dialectic. When we say "Unknown" we do not mean very much more than unseen, and when we say "Unknowable" we only mean incompletely understood. But the unseen and the incompletely understood are the greatest realities of life. That lies at the heart of the gospel. It is the commonplace of the world's daily life. Recognizing that, we live. In the strength of it we are prepared to face death and trust death, too, and all that lies beyond. This is the thing that impresses us in the presence of death. We are never so certain of immortality as when we stand by the dead body of a man or woman we have known and loved. That which we see is not the person whom we knew. He is not there—not there! And if not there, then elsewhere. Something has gone out of that body; that something was the man. It may be true to assert by the grave side, "In the midst of life we are in death," and the warning may be salutary. It is more true and more inspiring to declare, "In the midst of death we are in life; in the midst of life we are in immortality."

Belief in these things is the beginning of wisdom, for this is the fear of the Lord. This is religion. Artificialities can not draw a ring-fence round it. Officialdom need not bid us keep off the grass. Creeds can not contain it. Churches can not monopolize it. Priests can not dispense it. No eloquence is needed to keep it alive. It flourishes in the wilderness and blossoms in the desert. It roams wide and free as the viewless wind. It is in the depths of the earth with the miner and on the snowy peak with the mountain-guide. It is in the primeval forest with the trapper and on the brave salt sea with the captain on the bridge and the stoker down below. It is in the sick-room where the sufferer fights with death and in the quiet study where the thinker ponders man's relation to the universe. It is in every home and crowded street where are loyal hearts and true, where the soul of man yearns and aspires, and his spirit reaches out to find some reality which is kindred with itself. This is religion; for this is the soul's free touch with God.

But the religion which we profess is not faith in God only. It is faith in Christ. We are not deists. We are Christians. What does Christ do for us? What is He to us?

More than all the world beside, more than all who live or have lived, He helps us to realize our identity with this infinite and eternal energy from which all things proceed, to lay hold of these spiritual realities and use them as our own. It is not necessary for us to ask at once, "Who is this Son of Man?" And this Wisdom, whence is it begotten? These questions and some others will emerge in good time, and some answers to them. But it is a sufficient starting-point to admit that Jesus of Nazareth, whatever else He may or may not have been, was the most supremely gifted expert in spiritual things whom the world has ever seen. In the interpretation of the facts of the spiritual universe, knowledge of their subtle relations, understanding of the method by which man is to link himself on with the powers that govern the worlds, Jesus is an expert, an authority, such an expert, such an authority as, by all testimony of men, nations, and ages, mankind does not elsewhere possess.

What is His testimony? Did He believe in spiritual realities? Did He believe in the existence of sin, in the power of sin to corrode the conscience, and the power of the conscience to find peace through the forgiveness of sin? Did He believe in life deeper than the life of the body, so that if men should kill the body they should not be able to destroy the life? Did He believe that the power which the universe manifests is at once rational and loving? Did He believe in heaven and immortality? Did He believe in prayer and in answers to prayer and in the joy that comes of prayer? Did He, in a word, believe in God? Did He teach us to call Him "Father" and Himself, in a special sense, His Son? Nay, the question is not merely, Did He believe in these realities? Did He live in them, move in them, continue in them? Was His strength what it was because He and His Father were one?

The answer to these questions is clear. And so, too, is it clear that the men of spiritual power, age by age, have been the men who have made these answers their own and have drawn near to God in Christ. Does any one doubt it? Calmly reasoned speech on such a theme is an insult, and rhetoric an absurdity. The attestation comes rolling down the centuries in streams of joy and praise. It comes from the pen of the evangelist and the harp of the prophet; from the bloodless lips of martyrs; from the missionary on fever-stricken coast of Africa or pestilential depth of city slum; from the empire-builder whose name is written across the shining heavens, and from the bent and broken woman, working finger to the bone in the dark house in the mean street, not knowing to-day where she shall get to-morrow's meal. It comes from the strong man, struck down in his strength and the pride of his manhood, nerve and brain racked by suffering, heart stabbed by fiery darts of pain, and from the brave poor thing, deformed, twisted, incurable, who has never known a day of health and joy when she might be as others are. It comes from every generation, from every continent and island. From Evan Roberts and William Booth, from Barnardo and Muller, from Charles Spurgeon and Henry Ward Beecher and D. L. Moody, from John Wesley, Bunyan, Cromwell, Luther, clear back to

> Heavenly John and Attic Paul,
> And that brave, weather-battered Peter,

all these men of power had drawn near to God in Christ, and all with undiscordant voice proclaim, in the words of one of them and he the greatest of them all, "I live, and yet it is no longer I; it is Christ that lives in me!"

We are no longer permitted to quote Job as saying, "Though He slay me, yet will I trust Him." We are instructed to read, "Lo, He may slay me, I have ceased to hope; yet will I main-

tain my cause before Him." Seneca puts into the mouth of a pilot the superb challenge of the man to his god: "O Neptune, you may save me if you will, you may sink me if you will; but whatever happens I shall hold my rudder true." There is one spirit in these two utterances, the one Semitic, the other Roman. It is the assertion of a reality more important and more lasting than what men call life, greater than that which men thought God. In Job it is proud loyalty to truth; in the pilot, proud loyalty to duty. In both it is the affirmation of something deeper than all known and palpable things, something which may be in its nature unknown and in its fulness unknowable, but which is imperial and eternal. The preacher of to-day is called to declare to men that this imperial and eternal somewhat is revealed in Jesus Christ our Lord. No man hath seen God at any time. The only begotten Son who is in the bosom of the Father, He hath revealed Him. And men have seen Jesus of Nazareth. He lived and died in Palestine so long ago, and on His lorn grave the Syrian stars look down. They who knew Him best have left us in the books they wrote of Him an image of Him as He lived indeed. We take that image to our hearts, and lo! the dead man is not man and is not dead, but living, loving, reigning, responding to our appeals, hearing our prayers, cleansing our thoughts, shaping and saving our souls, uniting us practically and experimentally with the invisible and eternal energy from which all things proceed, His Father and our Father, blest for evermore!

VISION AND THE IDEAL

The Rev. Murdoch A. MacKinnon, Halifax, N. S.

"I never saw colors like those in a sunset," remarked a would-be critic as he gazed on a beautiful painting in the gallery. "Don't you wish you could?" was the brief but significant reply of the artist who stood near by. There are many people who never see things as they are. They are satisfied with a surface view, and the gift by which the inward beauty of a scene may be represented has never been wakened within them. Ruskin has a statement to this effect, that for every hundred men who can hear, only one can speak, and for every hundred who can speak, only one can think, and for every hundred who can think, only one can see. Wordsworth's *Peter Bell* is a fair sample of the average man,

> "A primrose on the river's brim,
> A yellow primrose was to him,
> And it was nothing more."

Every school is in a sense a school for the blind, where those who are indifferent to the beauty of nature and the meaning of life are taught to see things as they are and as a whole, to see them in relation to one another and in their universal significance.

This truth is illustrated in the manner in which the resurrection of our Lord was viewed on the first Easter morning. The Scripture record shows that there were three distinct types of character present at the sepulcher at early dawn, and they all saw what had taken place (John 20 : 1–8). They all saw, but they did not see alike, and the sacred writer makes use of three distinct Greek verbs, *blepo, theoreo* and *eidon,* words which indicate differences in the way of seeing, but which are translated by the one word "see."

Mary Magdalene was the first at the grave, according to the account in the fourth Gospel. She was ever ready to show her devotion, since that day when her sins had been forgiven her. She saw (βλέπει) that the stone was rolled away, and she came to the pious but incorrect conclusion that her Master's

body had been taken and placed somewhere else. This conclusion is arrived at with the least possible thought. The intensity of her feelings stultified her thinking-faculty, and she is quite confused. "They have taken away the Lord out of the tomb and we know not where they have laid him," is the cry of a soul unable to interpret the situation before it.

We speak of "the empty tomb," and make belief in it almost a standard of orthodoxy. Here is a woman, however, who saw and believed in the empty tomb, but who had not the faintest idea that her Lord was "alive for evermore." It takes more than an empty tomb to bring the stupendous truth of the resurrection home to our hearts. The empty tomb might be accounted for in half a dozen different ways other than that in which the Christian Church accounts for it. You may say that Christ was never put into the tomb at all, or that He was not dead but in a swoon when placed there. You may say that His friends removed His body and placed it in a more secure place, or that His enemies stole His body while the soldiers slept. These and other explanations have, as a matter of fact, been given, but to accept any one of them is to deny the Christian faith.

I take this woman as the type of the popular, unreflective mind, the mind that fails to go beyond the surface, and, as a natural result, comes to incorrect conclusions. The great fault of human beings is that they do not think. They would hire men to do their thinking for them. They put a premium on the preacher who expects them to do the minimum amount of thinking. If the resurrection means for us simply the bare historic fact that Jesus died and in the course of three days rose from the dead, we are in the same state morally and spiritually as if we had never heard of it. There is a way of seeing that is not essentially different from not seeing. Blindness meant originally to see dimly. There are a good many people to-day who see dimly, who think incoherently about the things they see, and all these have their prototype in Mary Magdalene who, it is true, saw the emptiness of the tomb, but did not as yet see the fulness of life made possible by the glorious victory of Christ.

But the account goes on. When Peter and John heard the report they were alarmed, and obviously became suspicious as to the explanation submitted. The mighty hopes which they had entertained may have been revived for the moment. They may have recalled some of the Master's sayings and attached a new meaning to them. Somehow they felt that all was not lost. Peter came hurriedly to the grave and he saw the stone rolled away but he saw more than that. He saw (*θεωρεῖ*) the linen cloths lying there and "the napkin that was about his head lying not with the linen cloths but rolled up in a place by itself." To the man who does not think, these details simply mean that the friends who removed the body are behaving very strangely or that the robbers must have been not only composed but generous to leave so much fresh new linen folded up in this way. Robbers generally leave things in disorder. The sense of guilt within results in hurry and confusion without. It is not a characteristic of robbers to leave anything behind. Their business is to take things with them. These linen goods of superior quality would have been of more value to them than the lifeless body of Jesus.

But to the man who sees and observes, all this is not the work of robbers at all. It looks more like the work of friends. But who are the friends that would be responsible for this work without the knowledge of Peter and John and the other disciples? "This looks like the Master's own work," Peter thought within himself. Peter

saw what Mary Madgalene saw but he observed things more closely and related different incidents in the situation. "He united in one the observation of the fact and the reflection on the fact," and yet he found himself unable to come to any conclusion in the matter. He attained to that hopeful middle state which Plato speaks of as the beginning of philosophy. So we read that "Peter departed wondering in himself at that which was come to pass."

Peter represents a large class of people in this situation. He sees and theorizes on what he sees and ends in a state of wonder. If the resurrection of Jesus Christ means for us that one more insoluble problem is added to what is already a long list, then we might as well be without it altogether. We value thought and reason, but the truths by which men live are not so much conclusions arrived at in a logical series as living ideas which awaken in the human heart or which we grasp in one exalted moment and of which no logic or argument can ever more deprive us. Theory and life are quite distinct. John Stewart Mill had ideas in his philosophy which would land him in atheism, but in practise he asked grace at table as other thankful Christian people are wont to do. The resurrection must be more than a theory with Peter, otherwise his name shall never be heard of in connection with the apostolic Church. Wonder is good as far as it goes. It is a more hopeful state than that of indifference or positive denial. It is the beginning of philosophy, but we must go beyond the beginning and beyond philosophy for a conception of the resurrection which will be of ethical and religious value to us.

But there is a third person who is witness to this scene. It is the beloved John. His instincts are true and his insight keen. He knew the Master better than any other. He saw what Mary saw and observed the details and related the facts as Peter had done, but instead of rashly offering an explanation or of working himself up into a state of wonderment, he seizes the whole situation and he knows immediately that the Lord is risen! He arrived at

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this truth not by inference from the facts of outward vision alone, Mary and Peter had access to all these, not by a chain of reasoning, but more than all from his consciousness of the Master's spiritual presence with him. He was more susceptible to that presence than any other. One sometimes knows that there is some one in the room. He sees and hears nothing, but he feels that some one is near. A man of John's keen spiritual perception felt that his Lord was alive. "He visited no other tomb, he questioned no one." The result was that he saw (εἶδεν) and believed!

To see, in this sense, is to know, it is to have the truth of what one outwardly sees take such possession of

him that it becomes a part of him; it means to have theories clothe themselves with life, and sight swallowed up of faith; it is to have one emerge out of the midst of the apparently conflicting details of the real with the ideal content as an abiding possession.

John saw and believed, and I take this to mean that for the first time he had realized that Jesus was not overcome of death, that sin had not triumphed, that the enemy, including the last enemy, had been defeated, that Jesus was *alive* and that His promise of a spiritual kingdom and an abiding presence would be fulfilled. It was this faith that restored the confidence of the disciples and sent them forward to preach in the power of a resurrected life, and this faith became the cornerstone of the Christian Church. Remove from the Church the truth that Jesus conquered in His death and that He now reigns in a kingdom which has its seat in the hearts of men; remove the life, inspiration, and power begotten of this conviction, and you leave an empty husk, a body from which the spirit has taken its flight.

The resurrection is thus no mere theological dogma but the record of a victory for goodness and truth. Jesus Christ is not dead, He lives in God, He is glorified, He lives in His followers. As Jesus died so must we die. We are not only to believe in the risen Christ but to live the risen life. In this latter sense the resurrection is not merely a fact outside of us but a life within us. We are in danger of postponing the resurrection indefinitely, whereas, to be of religious value, it must mean the beginning of a higher spiritual life now. This is what it meant for John. He saw and believed. His faith had been revived and from this time forth he lived by the truth of the risen Christ; this is what it meant for Paul, he had seen the Lord and from that day forth he suffered the loss of all things that he might attain unto the resurrection of the dead.

The strongest and yet the simplest argument in favor of the resurrection is the influence of Christ in the world, the spiritual sympathy which He manifests toward the work that He began and the lives transformed and ennobled through faith in Him. Christ is not only risen but He is risen in the hearts of His people, His spirit rules them, His life sustains them, and the great love of His heart is their joy day and night. "Now I live; yet not I, but Christ liveth in me." The resurrection means union with God, it means Christ Himself and eternal life already in possession. "I am the resurrection and the life." John saw this and believed.

THE GOSPEL OF THE REFORMATION OF CRIMINALS

The Rev. Frank B. Sleeper, Rowley, Mass.

The Commonwealth of Massachusetts is accomplishing an exceedingly noble work in the moral reformation of violators of the law. It is a surprizing spiritual advancement and very practical. The probation system dates back fifty years in Massachusetts. It is now a fully proven statement that reformation is far better than punishment. In 1857 Hon. P. Henry Aldrich, who was afterward judge of the Superior Court, was district attorney. His investigation convinced him that many guilty of crime inwardly desired to live uprightly. Such persons were allowed to go on probation on condition that if their future conduct was correct their case should not again be brought up in court. A large majority entirely reformed.

The probation system has grown by constant trial. Hon. Daniel W. Bond, at present judge of the Superior Court, was district attorney from 1877–1889.

His great loving heart was drawn out toward those whom he was to prosecute as violators of the law. In many cases he found that it was the offender's first crime, or that there was a bad environment. If there appeared a strong desire for reformation he accepted surety giving full opportunity for an upright life, and if this proved true the case ended in a *nolle prosequi*.

Judge Bond, as chairman of the committee of judges of the Superior Court on probation, has given unceasing attention to this system, and is profoundly convinced that very large good comes out of it.

No one age has ever given full expression to God's purpose as declared in the Bible. It is constant progress. Jesus said to the guilty woman, "Go and sin no more." Here is probation in five words. No foolish gushing over moral transgression. No stern condemnation because of an evil past and shutting the door of hope. But an entire change from sin to righteousness. That is modern probation.

Certain epochs are very prominent in history. The Hebrew law declared, "Thine eye shall not pity; but life shall be for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Under the old Roman government the life of a slave or plebeian was of little value. In the Star Chamber trials of England the accused had no rights that the Commonwealth was bound to respect. One hundred years ago in the United States, justice was administered in the severest way. Under the probation system we have learned to estimate a man not alone by what he has been, but according to what he may or will be. And such judgment is far-reaching and wise.

A young man in college stole twenty dollars from a class-mate. There was no need of his doing this, for his father kept him supplied with money. He was arrested. He was not a criminal at heart, but had acted thoughtlessly and impulsively. Placed on probation he said, "I see life entirely differently from what I did before my crime. I am brought to my senses and will never violate the law again. Had I been sentenced to prison I fear that like others I should have been discouraged, hardened, and desperate." It was the salvation of the young man's character and reputation.

REV. FRANK B. SLEEPER.

Successive acts of the Massachusetts Legislature improving the work of probation have been passed in 1878, 1880, 1891, and 1898. October 1, 1908, Chief Justice John A. Aiken of the Superior Court was authorized by the Legislature to appoint five probation commissioners. Two of these are Superior Court judges, one a judge of the Municipal Court, and the other two are lawyers in Boston, of high standing. The five commissioners were directed by statute to appoint a deputy probation commissioner whose duties shall be through all of the Commonwealth.

He is to meet judges, probation officers, and other officials. He is to plan for greater efficiency of probation work. He is to solve all difficulties and do away with troubles. As a sort of traveling bishop he is to be a man of large power and usefulness.

The choice fell on Edwin Mulready of Rockland who has served ten years as probation officer in Plymouth and Norfolk counties. It is with him a new work having no precedent as a guide. He has said, "I am a pioneer in untried moral and legal territory seeking wise and practical propositions that shall be of value to the noble company of probation officers doing excellent work throughout the Commonwealth."

The following signed by seventeen jurors impaneled for a term in the Massachusetts Superior Criminal Court has great force: "We the undersigned jurors wish to express our admiration for the system of probation as practised under the laws of Massachusetts in our courts of justice. The humaneness of the idea struck home to us. It offers an opportunity for those who have been led astray and committed their first criminal act thereafter to lead upright lives, instead of having their heads bowed down under the load of a prison sentence, leading usually to a ruined and criminal life when they are set free. We hope that men at large will come to a better appreciation of the probation system."

What is justice in a higher and enlightened sense? Is it Shylock's pound of flesh, and the government saying "I will have it"? Is it measuring out so much punishment for so much crime? As a former chaplain six years in the Massachusetts Criminal Court, in Plymouth, I have known stern men who seemed to take greatest delight in heartless justice. It was painful beyond description to see their eyes flash with horrid satisfaction as some poor fellow was tried, convicted, and condemned. It is like Carl Schurz's picture of "certain religionists who demand a well-kept hell-fire to roast sinners." Is not true justice accomplishing the largest moral good? The probation system works according to this principle. To turn men and women unto righteousness is Christ-like.

A man engaged as a bookkeeper by a large firm began drinking, mingling with low associates, and gambling. Taking money from his employer he was arrested. A few days' waiting in jail for his trial made him fully understand the wicked and downward course he was going. The probation officer talked with him. He gave faithful promise of a true life if put on probation. This was allowed him. His employer said, "John, if you expect to work for me I shall give you only the most menial employment." Three years went by, he was as exemplary as a man could be. At last his employer said, "John, I need you as a bookkeeper. No one else does the work as well as you. If you will give me your sacred promise to live in all honesty and faithfulness I will take you back." He has been absolutely true to that promise.

Greater emphasis is put on the value of humanity than ever before. It is the gold coin with the image worn off, but the gold is still there. Many a diamond in the rough has been found like John B. Gough reformed from intemperance, and John Bunyan from profanity and vileness. A truly reformed sinner often proves the largest power for good. The untold bitterness of evil in his own experience is a goad that forever spurs him on. Himself tempted and fallen, he knows how to pity and help the fallen, as some man or woman always good does not know.

There has been a fear on the part of some that society will not be protected in the case of probation. I heard an official say, "Probation is a steed that

must be driven with a check bit or there will be a runaway with justice." The runaway is most carefully guarded against. If any criminal thinks it is a bed of roses on which he can rest and still go on with his transgression he is greatly mistaken. The following card is put into the hands of the probationer at the very first:

"Commonwealth of Massachusetts.

The Court has placed you on probation under bonds to give you an opportunity to reform without punishment and the Probation Officer has become your bondsman to save you from prison on the following terms and conditions:

That you diligently pursue some lawful employment;

That you be of good behavior and keep the peace toward all persons;

That you report to the Probation Officer at such times and places as he may require;

That you pay to the Court the costs you have made the county when the Court requires;

That you notify the Probation Officer immediately of any change in your address;

If your promise is wilfully violated or neglected you will be surrendered to the Court.

Probation Officer."

The above means just what it says. It is all the mercy that the probation ward has any right to ask. But it is justice and a sure grip of the law to those who go into crime again. I knew a probationer who fled into New Hampshire disregarding all his obligations. Shackled to an officer he was brought back, landed in jail, and afterward received a severe sentence.

I have heard Rev. Robert Walker, probation officer of the Middlesex Superior Court, speak as follows: "If I had been guilty of a criminal act, in my better thinking moments what should I want?

(1) A friend that I could absolutely trust. Am I such a friend?

(2) Some one who would help me to a true moral life. Do I help such?

(3) A man who would find work for me if I were idle. Do I seek work for my ward?

(4) A loving soul introducing me into society. Do I do this?

(5) A friend who places virtue higher than all else. Am I such?

Let us turn to the hopeful side. A man recently said to me, "If ten per cent. of the probation wards reform I would indorse the system." I replied, "You will have to make higher calculation, for at least twenty-five per cent. of the probation wards entirely reform, and twenty-five per cent. more partially reform." "Have you good authority for this?" he inquired. I answered, "Yes; Rev. Robert Walker is my authority." He replied, "I can not doubt his word."

James P. Ramsey, Probation Officer for Middlesex Superior Court, gives a more hopeful estimate still. From June 1, 1901, to June 1, 1907, he had placed in his care 267 persons who had pleaded guilty to breaking, entering, and larceny. Of this number 157 are marked good, 39 fair, and 71 are surrendered for punishment.

It is impossible for upright men to realize the awful suffering that many violators of the law pass through after their crime. Their sense of honor is not gone nor their conscience dead. To wear the garb of a convict; to be spotted as a felon and forever disgraced; to know no hope, life ambition, or pleasure save that within prison-walls, is the loneliest, saddest misery a man can know.

Then the Probation Officer, as a State official sanctioned by the law and court, appears as the best possible friend to the accused. He will keep forever secret any communication or confession made to him. The ward is to have full confidence in him. He is authorized by

law to spend a reasonable amount of money, and is reimbursed by the Court. If hungry, the ward is fed. If ragged, he is clothed. If sick, he has medical attendance or a nurse. If his home is some distance away, a ticket is provided for him. Work is obtained, if possible, for all who desire it. Society is influenced to open its doors. Here is the angel of integrity holding blessings in her hand for all who will sincerely repent and live for the right.

Some may say this is doing too much for such unworthy people. Is it too much when men and women guilty of crime are made over to righteousness? We have held to the liberating of the slave and saving the drunkard from his cups. Is it too much to seek to break the chains of moral slavery and to deliver men from the intoxication of evil? The noblest achievement in life is reforming the guilty to a life of integrity.

A father was very stern toward his boy. The home was rendered very unpleasant. The boy was ambitious to have a fine education and to become a lawyer. The father entirely frustrated his hopes. In an evil hour the son was guilty of larceny. The father said, "Let the law take its course. He deserves the punishment." The Probation Officer was indignant. He saw the boy alone, and drew him out.

Probation Officer: "What do you want to do, my boy?"

Boy: "I wanted to have a good education and become a lawyer. But the day of grace has gone by for me."

Probation Officer: "No, it has not. There is large hope for you. Can you live honest and true if you are allowed probation?"

Boy: "I surely will."

A rich man was interested in his case. He obtained from the father the right of the boy's time until his majority. He placed him in school. Never was a lad more upright. Ten years have gone by. He has made a brilliant record, has just been admitted to the bar, is of high honor, and gives noble promise as an attorney.

Does it pay to develop sterling manhood? Probation attempts to drive out the devil and to have a clean life in its place. It gives hope where there was no hope. It arouses when ambition was faint. It places the shining goal where the unworthy may see it and make it their own.

The probation system is in its infancy. It is obliged to develop by errors as well as successes. The former a stern school of discipline leads to a better understanding of humanity. The false stamp of crime does not take away the gold in the coin.

It is very noticeable that the probation system is attracting large attention in England, Scotland, and Sweden. Agents have come from abroad to investigate our plan of the reformation of criminals, and have carried a faithful report back with them.

THE DATE OF EASTER

W. T. Lynn, B.A., F.R.A.S., Late of the Royal Observatory, Greenwich

It is remarkable that, altho the resurrection of our Lord is the great central fact of our religion, and as such was observed from the very earliest ages of the Christian Church, even up to the present there has been some doubt as to the actual day of that great event as reckoned in modern chronology. It is worth while, therefore, to set out the grounds on which the writer believes a valid conclusion as regards both Jewish and modern chronology may be reached.

Now it is evident that our Lord suffered during the Jewish passover; but whether on the first day, when the paschal lamb was sacrificed, or on the following has been disputed. The reason of this is because the three synoptic gospels speak of our Lord as partaking of the paschal feast with His

disciples on the evening before His betrayal; whereas the words of John (18 : 28) seem at first sight to imply that the Jews were looking forward to keeping the paschal feast on the evening after the crucifixion. Hence some have thought that our Lord, being very desirous (Luke 22 : 15) of partaking of the feast with His disciples before He was taken from them, anticipated the usual day and kept it on the evening preceding that on which the Jews did. But this suggestion can hardly be the correct one, because both Matthew and Luke represent the disciples as coming on their own initiative to our Lord on that preceding evening and asking where He proposed to eat the passover. Nor is there any occasion for any such forced reconciliation. The passover celebration continued during a whole week; and there were certain special rites (known as *Chagigah*) which were observed on the second day, in which the Jews would have been precluded from taking part had they entered into the Roman judgment hall. But besides this, it seems to the writer that John's own words in a previous chapter imply that the first day of the feast was that preceding the midnight of the betrayal. In the evening occurred that long and affecting discourse, which makes John's Gospel so particularly dear to all Christian hearts, recorded in chapters 14, 15, and 16, followed by the prayer in chapter 17. Now in the chapter before these (13) our Lord gives them a lesson in humility made more emphatic by the symbolical act of washing the disciples' feet; and this is prefaced by the words " Now before the feast of the passover," and surely the natural sense of these words is immediately before, altho John's Gospel, which is in so many ways supplementary to the others, does not actually mention either the paschal feast or the institution of the Sacrament of the Holy Supper or Eucharist, both of which, according to the three other evangelists, took place that evening.

Now, the first day of the passover was reckoned on the fourteenth day of the moon, which was new in the month of Nisan, formerly called Abib. In the year A.D. 30 this fell on the 23d of March, and the full moon (or fourteenth day) on the 6th of April, which was a Thursday. We may conclude, therefore, with some confidence that the crucifixion took place on Friday, the 7th of April, in the year by our reckoning called A.D. 30. That year is also on other grounds the most probable. It is now well known that when chronology began to be reckoned from the birth of Christ a mistake of four years was made in its date, which could not afterward be rectified, because the erroneous reckoning had got into such a large number of histories and other books. But it is certain that Herod the Great died in the spring of B.C. 4, and therefore our Lord must have been born toward the end of the preceding year, B.C. 5. Now, only those accustomed to chronological questions are aware that the number of years from one reckoned as B.C. to one reckoned as A.D. is not found simply by adding their numbers, but it is necessary after that addition to subtract one. This is because there is no year called 0, but A.D. immediately follows B.C. 1. From B.C. 5, then, to A.D. 30 is not thirty-five but thirty-four years; and from near the end of B.C. 5 to the spring of A.D. 30 is thirty-three years and a fraction of a year. Our Lord began His ministry, then, when about thirty years of age (Luke 3 : 23), and it lasted somewhat more than three years.

There was a dispute in the early ages of the Church whether the resurrection should be commemorated on the day of the Jewish passover (in remembrance of the fact that Jesus Christ is our Passover) or on the following Sunday. The resurrection certainly took place on the first day of the week, which we call Sunday; and the general feeling was that as every Sunday was in some sense a memorial day of the resurrection, the great annual one should also be kept on the first day of the week. The Council of Nicea decided this to be the rule, and it has been followed in the Christian Church ever since. And since the reformation of the calendar (first made by Pope Gregory XIII. in 1582, but not adopted in England until 1752), in the Western Church Easter is not kept uniformly, as in the Eastern Church (including Russia). While following the Nicean rule of keeping Easter on Sunday, the Eastern Church, from the difference of their annual calendar, do not observe the festival on the same day as that on which our Easter Day falls. It has been suggested that Easter might be kept by a more simple rule, as the second Sunday in April, when the first (as we have said) in all probability took place, when it fell on April 9th, the actual day of our Lord's resurrection.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

Chinese Conversions in England.—The great city of Liverpool has within its borders a cosmopolitan congeries. Like New York, it has a Chinatown of its own, which is actively missioned by earnest Christian workers. Recently a remarkable thing was witnessed, when twelve Chinamen were baptized in the presence of a crowded congregation. This happy incident took place in Christ Church, a sanctuary connected with the Reformed Episcopal Church of England. This particular body is numerically small as yet in the United Kingdom, but it possesses an influence beyond all proportion to its roll of membership, because of the ardor of its adherents, who are irrepressibly determined in their antagonism to the Romanizing movement connected with the Oxford Sacramentarianism. Services in the Chinese language are now held in Liverpool.

The Welsh Revivalist.—Mr. Evan Roberts is perplexing the people of the principality. From time to time it is reported that he is coming forth from his retreat at Leicester in England, and that he is about to resume his campaign, which it was generally understood was interrupted only by his nervous breakdown after the strain of unspeakable excitement. Naturally the Welsh people in all the evangelical churches are eagerly longing to see him in their midst again, and they may do so at any moment. But his last message to Wales was that he was "at the heart of the prayer-battle, doing more for the Church of God than when he was in active service." I have recently conversed with several Welsh preachers. These all declare that the wonderful revival left lasting results for which they are deeply thankful, notwithstanding that large numbers of the additions to the membership were lost, as might have been expected.

Matri-Puja.—It does not appear to be generally understood that the appalling murderous anarchism in India is a spiritual movement. But this is not surprizing, seeing that everything in India is based on religion. Experts are explaining that the anarchical movement is closely connected with the cult of the "Mother." This religious service with a beautiful name is in reality a secret horror. It is something like the old terror called Thuggee. The "Mother" of the new cult may not bear precisely the same name as she did among the old professional stranglers and robbers of the jungle, called Thugs, yet the Matri-Puja or "Mother" cult is in principle a recrudescence of Thuggee, with "White goats," or Europeans, for victims instead of "Swadeshi" travelers. The "Mother," whether she be Ma Kali or any other bloodthirsty goddess, requires absolute obedience from her devotees, and the murders are the sacrifices that she ordains. It is said that this new cult is already the faith and life of some. Manifestly Christianity in India has but just commenced its great mission.

Still Battling in Jerusalem.—At the time of this writing it is announced from Jerusalem that the three eminent Turks constituting the special commission appointed by the new government in Constantinople who investigate and settle the Greek-Church conflict in Palestine have arrived at Jerusalem. They are Nazim Pasha, Governor-General of Damascus, Kostaki Iowanni, Prince of Samos, and Baha El Din, of the Constantinople Department of Justice. Their task is difficult and delicate and on their success hang vital issues of peace or discord. For many months the religious conflict between the natives and the Greeks has been growing more and more intense. The native Syrians have been demanding, so far in vain, equal religious and political rights with the Greeks. They have been excluded from the theological college and their young men have not been permitted to enter the priesthood. Under the new régime they clamor for drastic reforms. So implacable has been the conflict that all the churches are closed, for the natives refused to attend them, and funeral services and marriages are solemnized in the open air. A few weeks ago the Syrians seized the convents and monasteries and turned the monks into the streets, so that troops had to be requisitioned from Jaffa to maintain order.

Greek Orthodox Arabs.—Those who are familiar with conditions in the Near East understand how mischievous has been the

policy of the sacerdotal oligarchy. In 1872 the Syrians combined together and claimed the rights which the monks of the famous fraternity of the holy sepulcher had usurped. Native delegates of the Syrians in Jerusalem, who are best known as the Greek Orthodox Arabs, were sent to Constantinople, and six of their demands were granted to them, but they were soon robbed of these concessions and things became worse. The history which followed has been stirring and romantic, and much space would be required to relate it. The culmination was reached on November 6th, last year, during the festival of the holy martyr St. James, the brother of God, when the patriarch of Jerusalem gives his benediction in the Church of St. James. A hideous riot broke out, which was the immediate cause of the appointment of the new Commission.

More About Elephantiné.—The recent discoveries on the Nile island of Elephantiné are eliciting increasing interest as the papyri found there are being studied. Those which have been deposited in the Berlin Museum formed the topic of a lecture delivered in the Berlin building academy by Prof. E. Meyer, the celebrated historian. He affirmed that the new documents proved the genuineness of the books of Ezra and Nehemiah, which had been hitherto regarded as somewhat apocryphal. Dr. Meyer said that the papyri threw considerable light on matters hitherto obscure in the history of that period. It appeared from them that the kings of Judea made a practise of selling their subjects as soldiers to Egypt and buying in exchange horses for their use. The papyri also give a large portion of the book of Ahikam, previously known only by name. That remarkable document contains much of the matter which subsequently reappeared in the poetry of Democritus and in the Fables of Æsop, while it is the subject of allusions in Tobit. These valuable papyri contain numerous letters from the soldiers to the High Priest of Jerusalem and to the Persian Governor Bagoas in that city, concerning the construction of a Jewish temple in Egypt.

Where Religion Still Dominates.—It is impossible to enter into the spirit of Moslem countries unless we steadily keep in view the fact that in them all it is religion, not nationalism, which is still the dominant note. Certain vivid facts prove this, but there is a danger lest these should be forgotten in the midst of the interest created by the extraordinary revolutionary reforms in Turkey. That country forms but a fraction of the Moslem world. The most powerful Egyptian sheiks are making known that they love the Sultan of Turkey, speaking of him as a devoted Romanist speaks of the Pope. They affirm that he is faithful to Islam, that he eats no pork and drinks no wine, and conforms to the ritual of prayer and is loyal to the Mohammedan ideal. The exiled Sultan of Morocco lost his throne a few months ago because he abandoned his religious rights and consorted with unbelievers. The present Sultan, tho in the nationalist sense a usurper, has claimed and received the allegiance of genuine Moslems because of his adherance to the law of Islam.

The Free Churches of Scandinavia.—As remarkable as any of the religious changes chronicled during our own time on the continent of Europe is the rapid progress of the Free Churches in the northwest of Europe. The Salvation Army, the Baptist, and the Disciples have all found a free field during the past generation and have energetically availed themselves of the new religious liberty granted in Norway, Sweden, and Denmark. The Disciples have secured much success during the past twenty years in Copenhagen and in various towns in the south of Norway. General Booth, now just about to pay another visit to Sweden, is always accorded an enthusiastic welcome in Stockholm. But the most successful evangelical work in Sweden has been that of the Baptists. The Methodists from England commenced operations first, but they were not successful. Indeed, their leader was sent back to England. The American Baptists, however, started work and secured toleration. Baptist progress has been of late years phenomenal, for, whereas in 1855 there were only nine churches which excited powerful opposition from the Swedish State Church, there are now nearly six hundred in Sweden. Half a century ago the Lutheran Church in that country was frozen with formalism, but the time came when it was the subject of a blest revival, and now it is, like the Lutheran Church in Denmark, with its famous "Indre Mission," or Inner Missions in many of the congregations, not only tolerant, but even propitious to Nonconformist movements.

THE PREACHER

JESUS AS AN ORATOR

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JESUS is entitled to the distinction of being the world's foremost orator. To His successes as a religious teacher He added the triumphs of the popular speaker; and that His oratory appealed strongly to the masses and was in some respects unique is indicated by many statements in the gospel narratives regarding His audiences and His popularity. The "innumerable multitude" "prest upon him," "thronged him," and "trode upon one another" when they "were gathered thick" to hear Him. We are not left in doubt as to the reception accorded Him. "The common people heard him gladly," "wondered at the gracious words which proceeded out of his mouth," "were astonished at his doctrine," and shared the opinion at least once exprest by His enemies, "never man spake like this man." While each of these statements has an individual value, they all unite in conveying the general impression that His oratory was not only unusual, but at times even sensational, invariably arousing both the bitter hostility of His foes and the enthusiastic commendation of His friends.

The utterances of Jesus may be grouped in three classes: His table talk, conversations, and public addresses.

Some of the most suggestive deliverances of Jesus were made as He ate with His disciples, friends, or beneficiaries. Among such utterances were His revolutionary remarks upon the forgiveness of sins, made in connection with the incident of the woman of the city breaking her alabaster box in His honor as He sat at the table of Simon the Pharisee; His parting words to His disciples before His crucifixion, spoken as they kept the passover feast in the upper room; and His final injunction to the same body of men to whom "he appeared as they sat at meat," and whom He commissioned to go into all the world and preach His gospel.

His conversation with the woman at Jacob's well on the spirituality of religion; His appeal to the rich young ruler to make God and not gold the supreme quest of life; His memorable interview with Nicodemus on the higher life of the soul and His greeting to Simon Peter by the Galilean Lake, will forever remain models of wise and affectionate counsels on the subject of personal religion.

Of His many public addresses, such as the Sermon on the Mount and the sermon in the synagog of Nazareth, we know, even from the brief notes in the gospels, that they were original in content, striking in form, and surprizing in their penetrating appeal. He never left His hearers indifferent, but always evoked strong feeling and emphatic comment. He was too personal to be ignored and too impressive to be forgotten. While the rabbis were jealous of his popularity, His hold on the masses remained unshaken; and when the rulers plotted His overthrow, they resorted to trickery, making no attempt to take Him openly "for fear of the people," to whom His personality, works, and addresses had endeared Him.

Any discussion of the oratory of Jesus must take into account His opportunity, equipment, and message.

I. His opportunity. The political, social, and religious conditions of His times presented a golden opportunity for the man of the hour to make Himself deeply and permanently felt. In addition to possessing an extraordinary mental and spiritual endowment, Jesus was a close student of His times, and the reach of His mind carried Him far beyond Judea and Rome, embracing, indeed, all mankind. His development was normal and gradual. Luke says that He "grew in grace and in wisdom." The eighteen years of obscurity in the carpenter-shop of quiet Nazareth developed His mind and gave Him the necessary opportunity for the careful formulation of His message into a compact system so that its presentation should be not only adequate to His own turbulent period, but be suitable to men in all ages and conditions of life.

Politically His people were divided into many sects and parties, and were weary, not only of Roman despotism, but of their own incessant strifes. The three hundred years preceding His advent had been filled with popular uprisings and the coming of many messiahs. Cæsarism had all but crusht the nation, tho some hope remained, and the

longed-for "Prince of the House of David," if He came, and possest initiative and administrative genius, would be able to enlist the multitude under His banner.

Politically, conditions favored Jesus; and socially such a man was needed. The spirit of caste completely permeated the national life; those at the top were unwilling to assist or to cooperate with those at the bottom of the social scale; and pride of family, station, and purse, together with a self-righteousness which has probably never been equaled in the history of religion, made a unified society impossible unless a social revolution should intervene.

Religiously, the times favored a radical reformer. Worship had degenerated into formalism, and righteousness into paying tithes and saying prayers, the religious leaders being content, if the tithes were paid, to regard saying prayers as a work of supererogation. John the Baptist having preceded Jesus with his ministry of repentance, had opened the way for the second and greater preacher of a positive and constructive religion. Both of these ministries were widely different from any of the preceding Messianic movements, and they united in the idea of the immediate establishment of the kingdom of God among men through the regeneration of the individual.

The sum total of conditions, political, social, and religious, favored the advent and supremacy of a great popular orator, who, instead of being a caustic ascetic like John, should mingle with the people; and this social condition Jesus so far fulfilled that He was assailed as "glutton and wine-bibber." His custom of regularly attending the weekly services in the Nazareth synagog during the eighteen years prior to His entrance upon public life, had thoroughly familiarized His mind with the ideas, hopes, and needs of His people. One of the first of His recorded addresses, that in Nazareth, was unsettling to His audience and resulted in as trying an experience as could befall a popular speaker. At first the people "wondered at the gracious words which proceeded out of his mouth"; but when, in that same brief address, He appealed to their history to prove His position that God could not be confined to Judaism, the meeting broke up in an uproar, and ended in an attempt, the first of many, to destroy Him. But His opportunity had come; how should it be utilized? Should He conciliate narrow Jewish prejudices, or seize upon the occasion to inaugurate a propaganda for universal brotherhood?

II. His equipment. The equipment of Jesus as an orator was never excelled. His utterances in public were dignified, and often sober to the verge of gloom; but He possest a highly nervous temperament in an even more notable degree than Whitefield, whose impassioned declamation often produced bleeding at the nose and mouth; but, while He was a man of great range and depth of emotion, He was not one of that class, now happily almost extinct, a "crying preacher." He occasionally wept, often "sighed deeply in his spirit," and in the garden His mental agony was so great that He sweat blood. These indications point to a supernormal sensibility, through the multitude's many appeals to which He became "a man of sorrows and acquainted with grief."

His supernormal sensibility was regulated by an inflexible will. Tho He were "meek and lowly of heart," yet had He an unwavering purpose and the executive power of subordinating all things to it. No stress or strain weakened either His convictions or His will, which He regarded as being identical with God's will. He thought and spoke in the imperative mood: "I must" and "thou must" often fell from His lips. If the accidents of privation, temporary unpopularity, or the weakness of the flesh at times made conformity with His purpose difficult and perilous, He never faltered, but "set his face like a flint" in treading the path which He knew must end on Calvary. Neither suffering nor betrayal, hardship, nor the cross, altered His plans or paralyzed His faculties. He knew neither fear nor vacillation.

Whether Jesus was above or below the average stature is a subject of contradictory traditions, but His presence must have been dignified and even majestic, His general appearance being a fit expression of the kingly soul within, and especially noticeable in one of His humble origin and rank in society. He resorted to none of the cheap clap-trap of the professional agitator nor to any of the accessories of stagecraft for producing an effect upon His audiences, nor did He need to resort to such petty artifices for gaining the public ear. He spoke as one who loved God and men, so that it is not strange that "the common people heard him gladly," "came running together," "hung upon his

words," and withal were "amazed" at the self-assertion with which He spoke.

His presence must also have been magnetic, as shown by the fact that women and children trusted Him, and that when He addrest such a man as Simon Peter with such simple words as "lovest thou me," and Matthew the tax-collector with the terse utterance, "follow me," the results were disproportionate to the language employed, and clearly prove that there must have been in His manner and tone an almost irresistible kindness. In addition to such effects there were others which indicate that Jesus occasionally excited alarm, and, indeed, terror, by the expression of His countenance. As He spoke of His death soon to occur in Jerusalem, His disciples were afraid of Him; and in the garden of Gethsemane He exercised that strange power, more than once resorted to by John Wesley, of quelling a mob by a mere look. There was that in His face that charmed the needy into trust; but there was also that which forbade undue familiarity, inspired respect, and even produced fear.

Of His movements while engaged in public discourse, we know but little. "He lifted up his eyes," and "stretched forth his hand" are about the only things said of His gesture or action; but fully taking into account the fact that He had complete control of Himself at all times, and so was usually calm in delivery, so emotional a man must at times have been very energetic in His discourse and assumed postures or indulged in movements that fittingly accompanied His speech. His conduct and His silence in dealing with the woman brought to Him to be condemned was dramatic in the extreme, and far more effective than words alone could have been in such circumstances.

Jesus frequently, and for many months spoke in the open air, and therefore certainly possest a voice of great volume and compass, else He could not have endured the strain incident to such efforts. No small part of Spurgeon's popularity was due to His wonderful voice, which ranged from the highest tenor to the lowest bass, and was so penetrating that its whisper could be heard by thousands. So there must have been a charm in the voice of Jesus as well as great power. One can not imagine that it was monotonous or harsh. The transforming power of His gracious invitations and friendly appeals must have been considerably augmented by the tender tones in which they were spoken. When He spoke peace filled the heart of the abandoned and outcast; as He pronounced absolution, the midnight shadows of sin disappeared before His smile of welcoming love for the sinner, and morning breathed in the stifling souls of profligates; when He whispered Simon wept and John sobbed; and when He thundered, Lazarus came back from farthest shores and the waters lay down at the feet of the Lord.

The mind of Jesus was equal to His opportunity and the demands imposed upon Him by His unique position. This is proven by the quality, reach, and appropriateness of His sayings. His mind was comprehensive. The most superficial examination of the thought of Jesus shows that He grappled mightily with actual conditions rather than spent His strength on abstract theories. His parabolic form of teaching was peculiarly adapted to His hearers' mental qualifications, and to the purposes of popular oratory. At His death He had left unsaid many things which He desired His disciples to know but which they were then unable to bear; yet even allowing for such necessary restriction upon His teaching, He said enough to prove that His knowledge of the human heart was marvelously complete and that His mind had compassed the heights of truth, the depths of misery, and the breadths of love.

His mind was also clear as crystal. There were no shadows clouding His vision; no uncertainties, mental reservations, verbal quibbling, or rhetorical evasions are to be found in His recorded addresses. The topics of His discourse stand out as clear as the parts of a tree in the morning sun. He saw nothing "through a glass darkly," but beheld every truth "face to face," and knew it as a man knows the face of one who loves him best.

His mind was quick in its operations: memory never straggled, reason never limped, and perception never grew blind. He grasped situations immediately, and intuitively knew the wisdom of silence or of speech. He had the skilled orator's ability to perceive and the tact to take advantage of every passing thought in the minds of his hearers, and fittingly to use every occurrence coming under His observation as He spoke. He was more gifted in satire than Juvenal and wittier than Pope. There can be no keener insight into the character of Herod the Great than Jesus displayed in His short utterance con-

cerning him, "Go ye and tell that fox," nor could there be any more grotesquely ludicrous characterization of the hypocritical element among the Pharisees than His words, "Ye blind guides which strain out a gnat and swallow a camel." With these two instances of His wit may be mentioned His exaggerative utterance to self-appointed critics of human frailty, "first cast out the log from thine own eyes, and then shalt thou see clearly to pull the splinter out of thy brother's eye." One may almost hear the ripple of mirth, indeed not the shout of laughter, which followed such apt words; and these three instances prove that Jesus had a keen sense of humor and did not hesitate to employ it in even the most solemn discourse.

The mind of Jesus was full of truth and instantaneous in action, so that no emergency found Him unprepared to deal with it adequately and finally; and this mentality, together with His sensibility, presence, and voice, qualified Him for mastery of great assemblages.

III. His message. The basis of the message of Jesus to His own people and to all peoples, was the preciousness of the soul. He never sought to prove its existence any more than He sought to prove the existence of God or of immortality. He assumed these things to be verities. God as every man's Father and immortality as every man's proper hope, furnished the beginning and the ending of His estimate of a soul's worth: it was the "pearl of great price," worth not only more "than many sparrows," but more than all the world. Of the originality of His other and subordinate teachings, nothing need here be said; but in the appraisal of the soul's true values, Jesus was a pioneer; and this revolutionary view of human worth gave His addresses and conversations the charms of newness and breadth of view. The boldness, persistency, and skill with which He presented His theme demonstrated His capacity for popular oratory and for religious leadership.

Jesus, "best lover of every human soul," spoke not as the ascetic who scorns the follies of men and despises their feebleness, misanthropic denunciation never once taking the place of persuasive instruction. His defense of religion compelled Him to denounce hypocrisy, but even this was done with great sorrow of heart and was immediately followed by His pathetic lamentation over Jerusalem. He spoke as the compassionate friend of sinners and the elder brother of saints. He exhibited in His dealings with "the lower classes" the same considerate courtesy that He displayed when in the company of those in the higher walks of life; and this revolutionary democracy of spirit raised Jesus to the highest rank among teachers, statesmen, and orators, His carpenter-shop to the sanctity of a shrine, and lowly Nazareth to a higher rank than that of cultured Athens. Jesus loved men regardless of the so-called accidents of birth and breeding, because they were children of God whose will He delighted to do and whose love He rejoiced to reveal. The sincerity and sympathy of His love was never brought into question, and there was no disparity between His convictions and utterances, or contradictions between His precepts and practise.

His diction was in keeping with the substance and spirit of His message. It was simple. His aim was to lift men at once out of their lethargy of mind and littleness of thought. He sought to stir all their powers of intellect, conscience, affection, emotion, and will into healthy action, to interest men and make them hopeful. When anecdote would best accomplish this end, He used that form of address rather than abstract discussion. He was never fearful of lowering His dignity as an orator, His position as a teacher, or His prestige as a public man, by speaking so simply that even children could understand what He meant. Indeed, He occasionally went so far as to use proverbs more or less repulsive to fastidious ears, in order to vitalize His message, such things being said for the benefit of those who heard, understood, and needed them rather than for professors of rhetoric and homiletics.

His diction was direct. He never indulged in rhetorical circumlocution. He directed all His words to the one purpose of immediately reaching the conscience and will. There was the sharpness of the lightning's revealing flash in everything He said. This is especially noticeable in some of His interrogatories, such as the sweeping appeal, "What shall it profit a man if He gain the whole world and lose His own soul?"

His diction was also dramatic. He was not an actor using artificial situations, carefully rehearsed, for the purpose of creating a sensation, either to enhance his reputation or to draw a crowd; but the grim tragedies

of life, death, and the judgment thrilled His heart so that He could not if He would have avoided dramatic presentations of truth. The tragedy of the rich fool, the story of the lost son, and the picture of the last judgment, would alone have stamped Jesus as a great master of the drama. He used the dramatic element of public address in the hope of averting the greatest of all tragedies, the loss of the soul.

His diction was poetic. He loved the birds in their flight and nesting, and the lilies in their blooming; and He gave to His address the song of the one and the fragrance and color of the other. He possest both the orator's and the poet's imagination, and His chaste imagery can not be surpassed for its beauty and appropriateness. He wanted men to see the beauty of truth as well as to experience its power; and as for Himself, He could find God in the sparrow's nest and discover the providence of God in the fall of a hair. If God cared for birds and flowers, and sent the wind, the rain, and the lightning, would He not surely care for the priceless souls of His children?

Finally, His diction was persuasive. This is the final test of eloquence and the fairest measure of an orator's powers. None realized better than Jesus that men can not be driven like yoked oxen into proper paths, that they must be persuaded and led if they go at all. So, while instructing men in the nature of that kingdom which offers to man not meat nor drink, pomp nor power, but joy, peace, and righteousness, he used every legitimate appeal to fear and hope, reason and conscience, emotion and will, and His perorations usually took the form of persuasive exhortations, such as "come unto me," "follow me," "take up thy cross," and "what wilt thou that I should do unto thee?" He had the orator's enthusiasm, but He was not content with doing less than kindling the shekinah glory of obedience within the soul.

Thus in opportunity, equipment, and message, Jesus was preeminently fitted to make among the world's masters of eloquence the supreme efforts of persuasive discourse. The results of His ministry, a ministry of education through public address rather than through literature, were, first, the establishment of a democratic brotherhood which has become world-wide, surviving all the vicissitudes of national movements; second, a religion whose name is synonymous with the highest prevailing type of civilization; third, a body of literature of which He is the central theme and which His followers regard as inspired; and last, a personal influence outlasting His physical presence among men, and which lifts life to its highest levels. That His hold on men, whether as individuals or in the multitude, was so great and remains so, apart from His message and the manner of its presentation, is to be ascribed to an entire absence of self-seeking, especially of that petty selfishness which feeds its vanity upon popular applause.

PREACHING TO THE MASSES

An Interview with Charles W. Goodell, D.D., New York

The Rev. William Durban, British Editor of The Homiletic Review

"You have come among us from England," said Dr. Goodell. "I understand that in your country to a large extent institutionalism has distracted the attention of many able and earnest preachers, and that in some quarters the effort has been to make institutionalism prominent apart from the purely spiritual element. And here in America I fear that the idea has often been somewhat to hide from the people the fact that we wish to convert them. Give them good dinners and entertain them—these seem at times to be the paramount aims, but for my own part I strongly feel that we should always come forward and speak right out for Christ and righteousness. At the same time I am not disparaging such practical efforts since I believe primarily in preaching. I happen to preach in my own stated sphere to the good middle class. My large congregation is mainly constituted of people fairly well-to-do. Few are rich and few are poor. We by no means limit the work to the pulpit, for in our dispensary we treat annually ten thousand patients. We do this in the name of Christ. If a deaconess visits sick families she brings the sympathy of the Church to them and impresses on them that

we are helping them for the sake of the Master. The great necessity is to articulate institutionalism in the name of the Church for the sake of the ultimate spiritual results. Dr. Rainsford said he had no trouble to induce people to attend good-citizenship meetings, but very much trouble to persuade them to ally themselves with the Church. The average man feels contempt if he thinks you are hiding your Christian purpose behind a secular show."

I asked Dr. Goodell how far he had proved this in his own experience.

"Three years ago I spoke on one occasion to four thousand men in front of New York City Hall, and asked how many would like to take off their hats to the name of Jesus of Nazareth. I could scarcely see a hat anywhere left on a man's head in the whole of that immense throng. I have been for the past three years chairman of the committee of one hundred which is in charge of summer preaching, specially in tents and in open spaces. In two successive years we commenced that work for the season with mass-meetings in front of the City Hall, the leading Protestant ministers standing on the steps. This is a new work, only three years old. It is succeeding wonderfully. At the end of each season we hold a mass-meeting in Carnegie Hall. At least a thousand more seek to get in than can obtain entrance. Quite pentecostal demonstrations occur on such occasions. Representatives of at least half a dozen nationalities and tongues stand up and in German, Italian, etc., ask those to make confessions who have been saved during the campaign. The results are full of encouragement and are unspeakably pathetic.

"Now you would like to know something of my individual method of preparing my sermon. I have a very clear conception in my own mind as to the object of preaching. The sermon is a means and not an end. Its value depends not so much on its homiletic method as on the directness with which it seeks the result which can alone justify it. In other words, a great sermon to my mind is not one which is characterized by great rhetoric or great argument, but one which accomplishes the object for which every sermon should be preached. I find myself saying to myself as I finish my preparation for the pulpit, 'Now what is just the object you aim at with this sermon? What is the purpose of it? Have you met the obligation that rests on you as a prophet of God to declare not your own message but the message that God gives you?'

"I think I have discovered that while the teaching function is a very important part in the work of the ministry, most men know very much more than they really do, and therefore the point of attack on the part of the sermon should be the will, not the intellect pure and simple, nor emotion pure and simple. The determination should be to constrain men to surrender to the holy tides which sweep their way. The longer I preach the less I find myself satisfied with semireligious themes, or with the choice of texts suggested by matters outside the Bible. There is so much that is not only forceful in itself, but also as the authority of the Word of God, in the record which has come through all the ages, buttressing and reenforcing the Divine Word, that I find myself more and more dependent on the Bible itself as the great reservoir for the preacher. Of course collaterally with this the whole range of history opens itself, and biography is always a most fruitful field for the preacher. I have in all my ministry felt the need for an immediate appeal to persuade men to act at once on what has been presented to them, so that in all the years of my ministry I have never passed a month without receiving members."

I asked the Doctor how his method of study and preparation had developed.

"I will gladly give you an account of my special experience. My mode at first had been to write to a great extent. If, for example, what I intended to preach would cover about thirty pages, I would write from ten to fifteen. I might have some whole sentences written out, and in a general way I wrote the whole outline, so that I could easily enlarge in the pulpit. In this I gained great facility, as it were photographing the page with my eye, so that I could look off and walk about in the pulpit. But after I had been preaching fifteen years I sat one Sunday evening in my study and had a colloquy with myself: 'Have you made the proper intellectual and spiritual preparation so that you can really do your very best? And have you had a message from God and are you convinced you are ready with it? If so, is it not strange that you should need to take a crutch for your soul into the pulpit?' I laughed aloud and flung my manuscript

away. I now write my sermon quite fully but leave it in my study. It requires two or three hours of hard work to get the sermon fully into my mind and I go into the pulpit under much nervous stress. I now sacrifice much of polish and literary style, but I gain immensely in personal magnetism and force. I take not a scrap of paper into the pulpit, but stand before the people without any such help."

"What is the effect?" was the simple question at this point.

"Our church seats two thousand two hundred. It is always filled and often many hundreds go away disappointed because no room can be found for them. Ours is the largest Protestant auditorium in New York City. As far as I can judge the people appear to enjoy my preaching more since I have cultivated the plan I have just described. I have now been for about ten years preaching thus, in utter independence of any written helps in the pulpit. It would be easier for me to go back in a way to the old mode, but I feel that this new way is the better way, considering what I gain in force. I preach through the country, going often to Northfield, Winona, and great conventions, and I find that the prevailing way is to speak from manuscript. But the temper of the time is such that the people generally like best to hear impromptu talk direct from the heart. I think the average congregation grows restive under too much polish. The majority of hearers prefer rugged force expressive of a man's convictions. There are so many people without any convictions of their own that they are glad to hear what is said by a man who has thought a subject through. So many of our hearers are people who, as George Eliot says, 'entertain God and the devil both on the same floor.' So many play fast and loose even with their convictions that the preacher should above all men know what he believes and be able to voice it decidedly."

"In constructing a sermon, do you aim at making it logical?"

"I believe in making it orderly, but I do not believe it necessary that the skeleton should be obtruded. The old method was that the preacher should always announce three heads, and proceed to give his thoughts under subdivisions *a*, *b*, *c*. To my mind, tho great preachers acted thus, this is rather an indication of an inferior conception of the intellect of the audience. The people have intellect enough to detect the bones and the anatomy, so that the preacher should cover the skeleton with flesh; yet he ought so to arrange his thoughts methodically as to be able to carry the whole plan easily in his mind. I work also at my sermon with the view of making it always interesting and never dull and dry. The mere turn of a sentence, the use of an unusual and appropriate adjective, an apt historical or biographical reference may serve to rouse very great interest. And you can do little with the people unless you do succeed in rousing their interest in your message. No matter ought to be dragged in, but everything should come naturally and flow out of the theme, or the preacher may defeat his purpose by irrelevance. I receive many letters from persons asking what books I used for illustrations. My answer is that I do not use books for illustrations, but simply fall back on my own observation and experience. If you use book illustrations most likely other brethren have used the same books and the same illustrations, and the people will have heard them before. Beecher used an abundance of illustrations all his own, and this originality gave great freshness and charm to his style. The people like to hear about great men, and references to these will be of real value. Puritan literature is not so much used as in the last generation. I do not study it much nor the Patristic to any large extent. I feel that the work of the Church Fathers was concerned with their own times and with things that we regard as settled. Of course we need to know how they became settled, but the temper and spirit of this age and the conditions confronting us require so much time for their study as to leave us little leisure for the earlier literature. I make considerable use of quotations. Where I find in my reading very telling sentences I may quote them, for the taste of the people may thus be greatly uplifted. The poet lies near the heart of God, and the message of a poet is also that of a prophet. The rugged style of Browning I profoundly enjoy. We have missed much through lack of familiarity with the hymnology of the Church, for this enshrines the best theology. Almost every experience of the soul is set forth by men of the clearest vision. If the people could be induced to memorize the best hymns they would be

greatly fortified against temptation and sorrow."

"Do you, Dr. Goodell, frequently associate the Bible and the newspaper in your preaching?"

"I do not believe in so-called political preaching. It is better to refer to current events and to give compact and straightforward spiritual deliverances upon them, approaching them from the spiritual side, not the political. We thus anchor the people to Christ and the Church in a way they are not likely to forget. Some men announce the latest scandals, the latest wreck, etc., but this a most belittling method of topical preaching. On the other hand, nothing is more effective than apt allusions to such events. It has always been my purpose in preaching to lay the emphasis on the evangelistic side of my message. My custom has been to devote a month to preaching a series of evangelistic sermons every night excepting Saturday, accompanied by pastoral visitation every afternoon. This is a very heavy task, usually undertaken in January. Tho I am gifted with strong physique, this takes all my strength, but there is nothing that pays so well. I have received during the last three years as the result of these meetings an aggregate of at least a thousand souls—over three hundred each year. The effect abides during the year, and converts keep coming in every month. I do not find it needful to have a soloist tho I do something extra in the musical direction. I set more store on a large chorus of my own people. I do not find it necessary to bring in an outside evangelist.

"The ideal condition is that the individual church and the individual pastor commit themselves to the work of bringing in outsiders. A generation ago the theory was that the field of the Church was the Church, expending its energies on its own fold, but the Savior said that the field was the world, and this should be our first object. I have many letters asking me how to promote the success of the prayer-meeting. To these I reply that there is nothing I know of so enlivening to a prayer-meeting as to secure men and women seeking God and giving their hearts to the Savior. This should be one of the sure results of preaching."

CHILDREN AND THE CHURCH SERVICE

THIRD ARTICLE

HENRY SLOANE COFFIN, D.D., NEW YORK

NATURE offers an infinite variety of subjects for children's addresses. Mrs. Alfred Gatty's book, "Parables from Nature," is the classic model which the modern interpreter to children of the lessons of the natural world upon things spiritual will find himself following.

When it is possible it is best to have an object to hold up in one's hands to catch the children's attention, and this is usually not impossible even for us whose lives are pent up in cities.

Secure the end of a branch of a tree, or of a shrub in midwinter. Tell the children that we usually speak of the trees as bare during the winter months. But is this so? Look at this branch. They will notice that it has incipient buds at all its extremities. What are these buds doing here in December or January? They can not actually bud until spring. But they do not put off their coming out to the last moment; they get ready. Then the text, "Therefore be ye also ready," or Paul's "I am ready" can be given and applied to (1) promptness—the child who keeps brother and sister back when they are starting for Bible-school because he has not put on his hat and coat and rubbers, etc.; (2) to school—getting ready for manhood's work by learning one's lessons now; (3) to Bible-school—preparation for Christian service.

Another midwinter talk can be made from the pussy-willow. Take two branches into the pulpit, one upon which the catkins have not opened out, the other one full-blown. Explain that the second was taken out of the cold, and placed in water in a warm room. Then perhaps the story of Zacchaeus can be very briefly told. The men in Jericho had found him hard, like the catkins on the first branch. They did not believe that there was anything soft and tender and generous in him. Jesus found him quite different, prepared to make good whatever he had taken wrongfully, and to give generously. Why was he so different to Jesus? Because

He met him with love. It is what we bring to people that determines what we get out of them. If we bring them winter's chill atmosphere—suspicion, indifference, harshness, we shall find them all closed up and hard. If we bring the warmth of affection, appreciation, trust, we shall get at the soft heart in them and they will open up to us, as the pussy-willow in the heated room.

A piece of coal afforded a sermon on a communion Sunday. What is coal? How did it come to be? A short story was told of its origin as moss and leaves and wood, of its decay, its long burial far beneath the surface. What was it lying there for? God had looked ahead and seen the land filled with His children. They would need to be warmed, to have power to make their locomotives and steamers go, to run all kinds of machinery. Then, pointing to the communion-table, the bread and wine were explained as memorials of Jesus. Why did Jesus look ahead down the centuries and tell His friends to remember Him? They would need God's love to warm them, to give them power to be good, to be useful. It is another case of our Father's forethought. But (holding up the piece of coal) does this warm us? No! It is cold. What must be done? Paper and kindling-wood must first be lighted and brought to it. Do this bread and wine warm us with God's love? Not unless we bring to them hearts already blazing with devotion to Jesus, aflame with eagerness to carry out His purpose. Then the bread and wine burn for us, and warm us, and give us power to be better friends of Christ and more useful partners of His in making the world His own.

The emblems on the Lord's table themselves afford most suggestive parables from nature. Take the bread, for instance, and, starting with the seed sown under the dark soil, trace its growth, its drinking in sunshine and shower, its hard experiences in being reaped, threshed, ground, kneaded, baked, broken. Then the story of Jesus' life can be told, His birth in a humble home, His growth, drawing love and trust from God and man, His hard experiences in being misunderstood, unloved, ill-treated, crucified. The grain of wheat could not have fed us. The little baby, Jesus, could not have given the world sympathy in suffering, proof of the goodness to be found in God and man, inspiration to do and bear for others. He must live the perfect life of trust and love, and suffer and die for men, to do that. But He calls us to follow Him. We are to be bread to hungry people. How? We must be willing to be sown, dying to selfishness like the seed in the ground. We must grow by drawing on God and all good things in the world and people, as the seed takes in power from the air and sun and rain. We must be prepared to be badly treated, misunderstood, etc. Then we become to others the bread of sympathy, of patience, of faith in God, etc.

Or take the idea of the supper. We are here to eat what? bread and wine? No. They would not make us any better. We are here to eat Christ, to get His ideas, His love for people, His trust in God, His hope. How can that be? A friend asks us to take supper with him. What do we eat? Bread, cake, etc. Yes. But why didn't he put them in a box and send them around to our house and let us eat them there? He wanted to have our company and give us his. Next day we were telling our parents something and they asked us, "Where did you get that?" "From my friend." We had eaten not only his food, but his mind, his ideas. Christ wants our company and we want His.

Of course the children are not spoken to as communicants, but it is well for them to have the significance of the supper made plain to them as early as possible, and simple talks like these will often greatly aid the communicants themselves.

On Easter Day one can let the Rev. Dr. Lily preach, telling his own story with its well-known lessons. Or the Easter egg can furnish a parable from nature. I secured an egg once made of papier-mâché which had a small chicken attached to a spring inside. When one opened the egg the chicken would come out with a jump which seemed to afford amusement and rivet attention. One can begin with the dark and lonely life of the chick rolled up inside the egg. How cramping its world is! It has no companions. That is a picture of the selfish life. Here some concrete applications can be made. When the shell breaks how huge the world! Here are lots of other chickens to play with and eat with, etc. Christ came to raise us from the narrow and solitary selfish life into the wide, high, loving life of children of God. Here too definite applications should be made. Then the parable can be applied to death—the narrowness and loneliness of this life compared with the other beyond.

THE PASTOR

THE PROBLEM OF THE MID-WEEK SERVICE

THE REV. FREDERICK B. RICHARDS, SOUTH BOSTON, MASS.

IN seeking first-hand information upon the above subject for an address recently delivered before the Yale Divinity School a letter of inquiry was sent to a considerable number of pastors located in several eastern States. These pastors represented different denominations, and were selected about evenly from three general types of churches, those in cities, in suburbs, and in the country. Many frank and suggestive replies were received, from which I wish to draw the substance of this article. The first question which arises is concerning the real value and aim of such a service. About one-third of my correspondents are more or less positive that the "old-fashioned prayer-meeting" is a failure in many Churches. Some of their expressions are as follows: "I should say that it is hard everywhere to maintain it"; "From my observation I should say that it is generally declining"; "I should hate to let it go, but the old-fashioned prayer-meeting ought to go"; "The mid-week service limps a good deal, walks on crutches chiefly"; "It is declining in attendance and value, and something should be substituted which is alive, rather than water a dead root"; "Without exception—east and west, in city and in country—as a prayer-meeting—it is not declining, it has declined."

Many of those who think the service a practical failure have nothing to suggest to take its place. Others would make the service more distinctly educational, as "an open forum on efforts for the common good might replace it." Some would make it a time for preparing for the coming Sunday-school lesson. One reports thus: "I think of it as 'church night.' All our organizations hold quarterly rallies then. We have addresses on current topics by good speakers." In one city church there are several permanent committees on various philanthropic and practical subjects, which are expected to investigate and report on successive evenings. In several churches the mid-week service has been made the occasion of a series of addresses by the pastor on religious or social themes. Yet one pastor says with conviction: "I do not believe that an average minister can give a Friday-night lecture and do justice to his two Sunday sermons. Something calling for less original creative work is alone possible for him." Another writes: "When we use the mid-week service to develop fellowship, strengthen philanthropic purpose, educate our people upon the Bible, and the history of religion and of our own church, and then at the Lenten season turn it into such a spiritual service as the atmosphere and the modern spirit (which certainly is the Holy Spirit) determine, then something is bound to come."

While all recognize the difficulties in the way of maintaining a "prayer-meeting" which shall have genuine spiritual reality and power, yet over two-thirds of the replies are strongly in favor of continuing it, and seeking constantly to fill it with new life. Says one, "I know of nothing which can take the place of a good prayer-meeting." Another writes, "We fret ourselves because we can not realize ideal conditions, and talk about abandoning what we have because we can not get what we want. I know of nothing which has been substituted for the prayer-meeting which was believed to be any better success." "The prayer-meeting is affected by the general atmosphere, which is increasingly non-religious. It should be continued with zeal, and with wise changes in keeping with its spiritual purpose." Concerning the distinct value of such a service one pastor writes, "It is of value to the minister, as it brings him into closer touch with the people, makes him aware of their religious experiences, suggests lines of thought, nourishes his own soul. It is of value to the people who maintain it, and gives them a chance to express themselves in matters of religion; the democracy of religious experience is exemplified, and the sense of family relation in religion is developed. It is value to the church. It is a witness to the need and help of prayer, and of meditation upon great truths. It affords a quiet hour, which of itself is good. Its value is not to be determined by numbers, nor eloquence, but by its quiet ministry to devout souls." Another feels that "the amount of work put into some

so-called substitutes for the agencies of the Church to-day would fill the old organizations with life and vigor. I am confident that this would be true of the prayer-meeting." Still another says, "I do not believe in the taking over by the pastor of this laymen's meeting, and its transformation into a preaching, teaching, or lecture service. A small devotional meeting, where the inner circle of Christians pray and counsel together, is, in my experience, essential, and far more influential than a large gathering to hear a brilliant talk by the pastor."

As to attendance upon this service, it does not seem anywhere to be supported by the great majority of church-members. Through the churches reporting, only about 14 per cent. resident members regularly attend the prayer-meeting. The city churches have the smallest percentage, less than 10 per cent.; the country churches come next, with less than 12 per cent., and the suburban churches highest, with 19 per cent. Churches with 200 or less in membership have from 10 up to 40 at prayer-meeting. Churches of from 200 to 500 have meetings ranging in size from 25 up to 100, one reporting 150 with a membership of 500, and one 300 with a membership of 1,900. Taking all together, including 25 churches with membership of 400 or more, only 13 report an average of 75 and upward at this service.

One item in these reports which seems to demand serious attention is the comparatively small number of young people who habitually attend the church prayer-meeting, not over one-third of my correspondents stating that they are found there in any considerable numbers. And this, in the face of the fact that young people's societies based upon the prayer-meeting as their central feature have for nearly a generation ostensibly been training young people for readiness and efficiency in this very line of Christian activity. The evident "leakage" between the young people's meeting and that of the Church as a whole calls for earnest consideration.

As evidenced by some of the answers already quoted there is a strong feeling that, tho the prayer-meeting is not supported very generally, it may yet be of great importance in the spiritual life of the Church. The problem, then, becomes one primarily of the "quality" of such meetings. If this is usually good, the problem of "quantity" may in part at least solve itself. The first question to be asked is, what is the distinctive purpose of such a service? Is it to be conceived as a partial reproduction of the Sabbath service in form and aim? Those who are urgent for the continuance of the prayer-meeting ideal say no, and point out that Christians need not only to be passive recipients of truth, but also to be developed in its expression, and that this is in harmony with the best pedagogics. The right sort of prayer-meeting gives the needed opportunity for this. Its critics, indeed, assert that what results from this is mostly parrot-like repetitions of dead experiences by some and unedifying vagaries by others. Dr. Aked, in a recent article, refers to "the sickly prayer-meeting, that doleful and grotesque survival of the piety of past generations, with its name to live, while it is dead." Dr. Gladden, in *The Christian Pastor*, quotes such charges: "It is said that the time is apt to be monopolized by ignorant, effusive, opinionated persons, who have no wisdom to impart and no inspiration to convey; that they only succeed in gratifying their own vanity or in confirming their own delusions, while they irritate and disgust the sensible people who listen to them. Or, in other cases, the service fails of its usefulness by the aridity of its exercises; nobody has anything to say; and, after a series of long and dreary pauses, the meeting comes to a close in a shamefaced way, and brethren and sisters separate with thankfulness that one more mid-week service is at an end." Yet it is probable that wise, tactful, and earnest leadership on the part of the pastor can usually avert such dangers, and that a sincere and prayerful spirit can be developed which will yield experience worthy of expression, and that thought and desires may be turned outward into the line of aggressive Christian service. In most situations, then, the problem of problems in connection with this service is the pastor himself. If he believes in prayer, social as well as private; if he will pay the cost in time, interest, planning, and constant emphasis; if he will make this service an object of intelligent study, and if he will put himself into it with vitality and inspiration, he will usually be rewarded by a meeting which, whether large or small, shall be of dynamic value in his own and the church's life. In such planning it is well that each meeting should be a "featured" meeting, that is, have some distinct form and flavor, which shall

arouse interest and invite cooperation. The meeting should be kept out of ruts. It should not always be begun or ended in precisely the same way; it should not be carried on according to stereotyped formula. The theme should be such as is within the average experience or knowledge of those present. The leader should be suggestive, never exhaustive. He should cultivate the Socratic power of drawing out the experience of men into consciousness and objective form. Whether by previous special invitation or in other ways he should encourage the aid of an ever increasing number. He will find much help in this by giving the charge of the service occasionally into the hands of one of his organizations, his young people's society, for instance, or one of his organized Bible classes, or a mission study class.

This emphasizes responsibility, enlists new helpers, awakens new interest. He should announce his theme at least a week previously, either by the use of denominational "handbooks," or by prepared topic cards, or in his weekly calendar. If in the latter, it is well to suggest a number of subtopics, to help others in previous thought. The physical conditions, such as ventilation, arrangement of seats, having these compactly together, etc, are important. The singing should be carefully attended to, a precentor or leader being secured if possible, and general heartiness and participation in the singing being urged. It is well for variety occasionally to use a printed form of responsive service, or a service-book, which several denominations have prepared. If some do not feel able to formulate prayers they should be encouraged to bring and use prayers that they have themselves prepared, or such as are found in prayer-books and aids to devotion. Sometimes, if a stereopticon is at hand, it may be employed in missionary and educational topics. The "question-box" is of great value occasionally to give the people an opportunity to ask questions. Many will express themselves thus in writing who would not vocally. One pastor, in employing this method, has pads with attached pencils passed at the opening of the meeting. These are gathered at the end, and their questions and suggestions read. To keep thought and desire concentrated and to emphasize the prayer element, one church gives its announcement in this way: "On Wednesday evening we will meet to pray for our fresh-air work"; or, "for our men who are out of work"; or "for our Sunday-school," etc., according to the special theme before them. And it should be remembered that this service ought not to be solely for "the edification of the saints." Occasionally a "sinner" will wander in, and he, too, must be helped. The whole meeting from beginning to end must have the ring of sincerity and earnest purpose. It must be made clear to all present that it is the "King's business" which they are met to consider, and that it is worth while. Such sincerity will have the impressiveness described in 1 Cor. 14 : 23–25. We are hearing to-day a new "evangelistic note" which is full of promise. If the pastor and spiritual leaders in any church should be aroused to their own and others' spiritual needs, and should agree to give much time, prayer, and earnest endeavor to the prayer-meeting, it may become an evangelistic center which sends power through the entire church and surrounding community.

THE SELECTION OF THE SCRIPTURE LESSON

The Rev. James Elmer Russell, Chittenango, N. Y.

In those churches where there is no prescribed or suggested lectionary, the selection of the passage of Scripture to be read is a matter of very great importance in a minister's preparation for public worship. It is quite evident, however, that a large number of clergymen fail to realize this importance. They evidently look upon the Scripture lesson, not as a message from God to men, but simply as a part of those misnamed "preliminaries," which must be hurried forward and out of the way before the track is clear for the all-important sermon. Even men who give the public reading of the Scripture a high place in their thinking find themselves tempted when crowded for time to be careless in the selection of the Scripture lesson rather than in their sermon-preparation.

It is, of course, a shocking illustration of irreverence for God's Word for a minister to snatch up his Bible the last moment before he enters the pulpit, and almost at random to choose the passage he will read. It is little less than a profanation for him to con-

clude the reading of a lesson so selected by saying, "May God bless to us this reading of His holy Word." Furthermore, there is no other part of public worship, the sermon being included, to which a congregation attends more carefully than to the Scripture lesson, and no other part from which they derive more profit, provided always that the lesson is thoughtfully chosen and that it is well read. This article is concerned simply with the selection of the Scripture lesson.

Very commonly it seems to be thought that the Scripture lesson should be the verses which immediately precede and follow the text. Such a selection, indeed, is sometimes very happy, but this is not always and perhaps not usually the case. Dr. Curry in his book on the "Literary and Vocal Interpretation of the Bible," tells of a clergyman who once read to his astonished congregation the genealogy of Christ in Luke 3 : 23–38. They could think of no reason for this choice until he announced as the text the last clause of the passage, "Adam, who was the Son of God." In a multitude of other cases a contextual Scripture lesson is scarcely more in harmony with the preacher's message for the day than this genealogy, altho in itself it may be more edifying.

The first rule, then, to be followed in the selection of a Scripture lesson is to choose one in harmony with the text and sermon. A sermon on peace would not naturally be preceded by a Scripture lesson, recounting Joshua's battles in the Promised Land, nor is a selection from the wisdom sonnets of Proverbs a fitting prelude to a sermon on the love of God. If a minister is to preach on the Christian conquest of China he may very appropriately read from the account of Paul's missionary travels, and if he is to preach on immortality the story of the resurrection of Jesus is a suitable introduction. But in no way, except possibly in his prayers, is a minister's sense of harmony so revealed as in the delicate adjustment of the Scripture lesson to the occasion.

It must be evident also that not all parts of Scripture are suitable for public reading. Many of the Old-Testament writers speak with entire naïveté of matters over which we throw the veil of silence. Other passages of the Bible must be omitted from the pulpit readings because they are filled with imagery so remote from our modes of imaginative speech that their understanding would require not simply a few words of comment, which may light up an occasional obscure verse, but an address of interpretation. For a similar reason some passages in the Pauline epistles must be omitted in preparing a helpful lectionary. They refer to matters too remote from modern thought, and are, moreover, too compact and too abrupt in form to be understood without extended comment, unless read in some paraphrase. Reading with a running expository comment has its place, no doubt. Spurgeon used it effectively. But, as a rule, it would seem that the most effective reading is that in which all explanations and interpretations are suggested by the voice. The minister will, therefore, as a rule, most wisely choose those passages of Scripture for a place in public worship which lend themselves to a purely vocal interpretation.

Furthermore, the Scripture lesson should, if possible, be a unit in itself. Because of the fragmentary character of their contents many chapters in the Gospels, and in most other portions of the Bible, except the purely narrative parts, are not suitable for continuous reading. Very frequently, then, one duty in selecting the lesson will consist in omitting verses and paragraphs which mar the unity of the passage, or which make the passage as a whole too long. Sometimes it will be necessary to begin a chapter in the middle, sometimes to leave off the closing verses, at other times to choose verses from the beginning and end of a chapter, leaving out whatever comes between, and at other times still to select portions from two or more chapters. Such editing requires long and careful study.

Dr. Curry suggests that every minister should adopt some method of recording his Scripture lessons. This is not primarily to enable a man to curtail his preparation by going over his repertoire a second time, altho there is a very decided advantage when an emergency compels one to choose a lesson in a hurry to be able to turn to an index and find a suitable lesson which has been carefully studied. The chief advantage of keeping a record of Scripture lessons is, as Dr. Curry says, that "such a list will enable a preacher or reader from time to time to compare his comprehensive studies of books and passages and criticize himself upon the nature and variety of the lessons he has read."

In keeping a record of Scripture lessons I have three very simple plans: First of all,

they are written down on the sermon covers; second, they are noted in the sermon record in a column devoted to that purpose. Besides these two methods of keeping track of the Scripture lessons, I have begun a card index of Scripture lessons which will contain a record not only of passages already used, but which will have, classified under some of the larger and ever recurring themes for pulpit treatment, lessons for future study and reading. At the top of the card is the subject, and beneath it the passages selected as appropriate for reading in connection with a sermon on this subject, and opposite the passages spaces for jotting down the dates when they are used.

As an illustration of some of the themes which such an index naturally contains, together with appropriate Scripture lessons selected on the principles above stated, I subjoin the following:

BRIEF INDEX OF SCRIPTURE LESSONS

Children's Day	1 Sam. 3 : 1–20 Luke 2 : 39–52
Christian Love	1 Cor. 13 1 John 3 : 13–24; 4 : 7–21
Christmas	Matt. 2 : 1–15 Luke 2 : 1–20
Church, The	1 Cor. 12 : 4–31 Eph. 4 : 1–7, 11–16, 25–32
Church-members	Col. 3 : 5–17; 4: 2–6
Conversion	Luke 15 : 11–24 Acts 9 : 1–19
Courage	Esther 3 : 1–11; 4 Acts 4 : 1–13
Cross, The	Isa. 53 John 10 : 1–18
Divinity of Christ	John 6 : 22–59 Col. 1 : 9–23
Easter	Luke 24 : 1–35 John 20 : 1–29
Evangelistic Services	Matt. 13 : 1–9, 18–23 Matt. 22 : 1–14
Faith	Gen. 12 : 1–9; 15 : 1–6 Heb. 11 : 1–16, 32–40
Faithfulness	Matt. 25 : 14–30
Forgiveness	Psalm 32
Friendship	1 Sam. 20
Giving	2 Cor. 8 : 1–15; 9 : 6–8
God's Care	Daniel 6 Acts 12 : 1–24
Guidance	1 Sam. 28 : 3–25 Acts 15 : 36; 16:15
Heaven	Rev. 21
Holy Spirit, The	John 16 : 1–14 Acts 1 : 1–5; 2 : 1–18
Humility	John 13 : 1–17 Matt. 6 : 1–18
Immanence of God	Psalm 104
Incarnation	John 1 : 1–18
Immortality	1 Cor. 15 : 35–58
Judgment	Matt. 25 : 31–46
Manliness of Christ	John 2 : 13–25
Missions	Isa. 42 : 1–13 Luke 10 : 1–20
New Year	Deut. 11 Joshua 1
Persecution	Acts 16 : 16–40
Personal Work	John 1 : 35–51 John 4 : 1–26
Prayer	1 Kings 8 : 22–30, 37–40, 46–61 1 Chron. 29 : 1–19 Luke 11 : 1–13
Repentance	Psalm 51
Sabbath Observance	Mark 2 : 33; 3, 6
Self-sacrifice	Gen. 22 : 1–19
Service	Matt. 25 : 31–46 Luke 7 : 2–23
Sin and Its Consequence	2 Kings 17 : 1–23
Sinlessness of Jesus	John 8 : 31–59
Surrender	Mark 10 : 17–31
Temperance	1 Cor. 10 : 23–11: 1
Temptation	Luke 4 : 1–15
Thanksgiving	Deut. 8 Deut. 26 : 1–11
Trouble	Job 1; 2 : 1–10 2 Cor. 11 : 24; 12 : 10
Trust	Matt. 6 : 19–34
Wealth, Use of	Isa. 5 : 8–20 Luke 16 : 1–9, 19–31

THE PRAYER-MEETING

TOPICS FOR APRIL

April 5–10. **Christ's Last Words to Peter.**—John 21 : 15–22.
12–17. **Easter. Our New Life.**—Col. 3 : 1–4; 9–17.
19–24. **What Has Jesus Told Us About Heaven?**—John 14 : 1–11.
26–May 1. **The Sower.**—Matt. 13 : 1–9; 19–23.

These topics may be found treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by the Funk & Wagnalls Company. Price, 25 cents.

THE TEACHER

STUDIES IN THE GOSPEL OF THE KINGDOM

The New Social Consciousness

JOSIAH STRONG

THE little child is free alike from all self-consciousness and from all responsibility. Growth, health, and life itself all depend on others. With the beginnings of self-consciousness and of intelligent self-direction responsibility begins. Gradually as the child learns more of himself and of the world in which he lives, his welfare depends less on others and more on himself, until at length, when he arrives at a matured self-consciousness, he is held fully responsible for his own acts, and what is made of his life depends ultimately on his own efforts.

In like manner human society in its infancy had neither self-consciousness nor sense of responsibility for its own progress or existence. Life, whether vegetable, animal, or social, was forced upward by struggle; but society was as ignorant of the operations of the law of natural selection as were plants and animals. It enjoyed all the immunities of ignorant infancy.

But society is beginning to gain a new consciousness of itself; is beginning to perceive a common life, common interests, a common destiny. The new civilization has multiplied human relationships a thousand-fold, and hence has multiplied a thousand-fold the possibilities of common good and of common ill. Society is beginning to study these new relations together with the new rights and obligations which they involve. It is beginning to take account of tendencies, causes, and effects with a view to shaping its own development. The world has arrived at a new stage of progress in which society is being compelled to accept the responsibility of its own future.

The law of natural selection which for thousands of years has worked for the improvement of the human stock is becoming more and more limited in its application. Formerly under its operation the weaklings of the race were weeded out, and only the stronger were left to propagate the stock; but now medical science, by saving a multitude of feeble lives in infancy and childhood, enables them to attain maturity and to transmit weak constitutions to other generations.

Diseases which, like the "white plague," attack enfeebled or morbid tissues, tho enemies of the individuals who become their victims, are friends of the race because they eliminate the unfit. Statistics of the last forty years indicate that *race deterioration has already set in* as the result of progress in the control of such diseases, which has not been accompanied by a correspondingly marked increase in social consciousness and the sense of responsibility for the progress of the race.

We can not for this reason relax our efforts to stamp out tuberculosis, but if we limit the beneficent operation of natural selection through this scourge, we must consciously and intelligently remove the necessity for such a fan to winnow out the weaklings—we must stop producing them.

Again, our religious and philanthropic activities are rescuing the "unfit." I would not imply that all who profit by our many helpful and saving agencies are weaklings. Some are the victims of exceptional circumstances. Nor would I imply that any are not worth saving. That could be true of no human being. But, generally speaking, those who fail in the struggle for life lack force or some other quality which is valuable to the race; and just so far as they are rescued from the natural operation of the law of selection, nature's method of improving the stock is set aside, and in order to prevent the deterioration of the race we must consciously and intelligently remove the ignorance and the untoward conditions which result in enfeebled physical and moral constitutions.

Again, the astonishing and unprecedented increase of wealth (discust in the REVIEW for Dec., 1908) is further limiting the operation of this law of natural selection. Men who create or accumulate wealth are likely to have developed habits of activity which save them from the perils of idleness. But each succeeding generation is destined to inherit an enormous increase of accumulated wealth. Ever increasing numbers will be born free from the necessity of struggling for a livelihood; and as this necessity ceases, the stock will degenerate unless some other motive equally powerful is brought to bear.

In the perpetuation and elevation of life, two laws have operated side by side—first, the struggle for life; second, the struggle for the life of others. In all the long past, the dominant law of nature, "red in tooth and claw," has been that of the struggle for life; but in the longer future, as the spiritual gains over the physical, and as conscious and intelligent endeavor takes the place of instinctive action, the struggle for the life of others will increasingly dominate the first law.

The wealthy who rise to this second law, whose passion for humanity leads them to minister to the life of others rather than to their own life, will be saved from the corrupting and degrading power of wealth. But the rich who lack this divine passion—and how few possess it—will perpetuate a degenerating stock until it runs out.

Thus, as medical science saves the feeble, as Christian philanthropy rescues human wreckage, and as wealth supersedes the necessity of struggle for subsistence, the race will surely degenerate unless, with increasing social consciousness, we make intelligent and successful efforts to improve it.

That such efforts will be successful we have good ground for confidence. Heretofore human progress has been slow. God has had little help from man, and for two reasons, viz., lack of social consciousness, and lack of scientific knowledge.

In primitive groups the chief social bond was kinship. As the family grew into the clan, the tribe, the nation, the tie of blood became necessarily more and more attenuated. There were, of course, certain common interests such as those of property and defense, which grew out of blood relationship; but the social bond was naturally weakened with the multiplication of numbers and the dilution of blood.

The new social consciousness springs not from inheritance but from environment. It is the recognition of a solidarity derived not from a common ancestry, growing ever more remote, but from a common life, growing ever more real, more complex, more extended, and more obvious.

There was a family, tribal, and national consciousness which was different in character as well as origin from the new and rapidly growing social consciousness. The former was narrow, exclusive, and selfish in proportion to its intensity. The latter is broad, inclusive, and altruistic in proportion to its intensity.

As this new social consciousness grows stronger and more distinct, efforts to elevate the race will become more common and more comprehensive. Heretofore philanthropic endeavor has generally contemplated individuals, or classes, or at best nations. Hereafter, as we become more clearly conscious that humanity is a whole, we shall strive for the uplifting of the whole race.

Furthermore, increasing scientific knowledge will make our efforts in behalf of humanity increasingly successful. Measureless mischief has been wrought by blundering goodness. But we are now learning the laws of life. Materials are being gathered for a social biology—the science of collective living. Science reveals nature's laws; and nature's laws are God's methods. In other words, God's methods are scientific, and just so fast as we learn and apply scientific methods, we shall become efficient "colaborers with God unto his kingdom."

We hardly need to remind ourselves that by the cross-fertilization of plants and by the scientific breeding of domestic animals, man accomplishes in a few seasons what the process of natural selection could not accomplish in a thousand years, if at all. Doubtless the human stock is as capable of improvement by the application of scientific principles as is any other.

When man began consciously and intelligently to use tools for the accomplishment of his ends, the process of his bodily evolution was permanently arrested, but at that moment he entered on a career of limitless progress. The telescope and microscope have given to man a range of vision, with results of incalculable value, which no conceivable evolution of the human eye could ever have reached. The principle of the lever and the utilization of natural forces have conferred on man a power which is nothing less than godlike—one which is infinitely beyond all muscular evolution.

Is it not reasonable to anticipate a somewhat corresponding social progress when the evolution of society ceases to be simply the outcome of environment and becomes also the object of conscious and intelligent effort?

The measure of social consciousness which has been attained will determine to what extent the administration of public utilities may be safely assumed by the municipality, state, or nation.

PUBLIC UTILITIES

The Railroads

Scripture Basis for Public Utilities.—Luke 22 : 27; Matt. 10 : 24, 20 : 27 and 28. The problems in connection with public utilities, like all other social problems, spring from men's relations to each other. Jesus laid down certain fundamental principles intended to regulate all such relations, and the application of these principles solves all such problems.

It is hardly necessary to say that there is nothing in the Scriptures bearing directly on railways and the other topics of the month; but the law of service which is taught in the above references is applicable and adequate.

Obviously the proper object of all public utilities is to serve the public. It is when railways, privately owned water-works, and lighting-plants are manipulated for the enrichment of their officials or stockholders, and public interests are made secondary to private that abuses begin.

In the use of valuable public franchises, men see an opportunity not to render a great social service, but to make money; and the idea of seeking such a franchise from disinterested and patriotic motives would be incredible to all professional politicians and to many business men.

A few years ago it was equally incredible that a man should seek a public office for the public good; but the increasing number of men who assume such offices at great personal loss and obviously from disinterested motives justifies the hope that the day is not distant when men will undertake business —both public and private—with a view to social service, to whom the profits of business will be a secondary consideration as is an honorarium to a worthy teacher, preacher, and physician.

Jesus not only exemplified the law of service, but made it binding on every follower; and when men conduct public utilities and private industries of all sorts in obedience to this law, most of our social problems will find easy solution.

I. Facts.—1. Statistics alone can indicate the rapid growth of railroads in the United States. This country had 3 miles in 1828; 41 in 1830; 2,800 in 1840; 9,000 in 1850; 9,800 in 1860; 50,000 in 1870; 82,000 in 1880; 163,000 in 1890; 193,345 in 1900; 224,363 in June, 1906. The total capital stock was $2,395,647,293 in 1880 and $7,106,408,976 in 1906. The total cost of construction per mile rose from $58,624 in 1880 to $61,884 in 1900, and jumped to $71,388 in 1906. The net earnings rose from $255,557,555 in 1880 to $790,187,712 in 1906. The average receipts per passenger per mile and per ton freight per mile decreased from 2.42c. and 1.22c., respectively, in 1883, to 2.01c. and 0.77c., respectively, in 1906. The number of persons reported on the pay-rolls of the railways in the United States on June 30, 1905, was 1,382,196, an average of 637 employees per 100 miles of line. The total amount of wages and salaries paid was $839,944,680.

2. The efficiency of American railways may be shown by the following considerations. The total number of passengers was 797,946,116 in 1906; or, if each passenger had traveled only one mile, there would have been 25,167,240,831 passengers; or, in other words, the railroads carried 114,529 people one mile for every mile of line. Freight was carried to the amount of 1,631,374,219 tons in 1906, or for every mile of line 982,401 tons were carried one mile. This was accomplished at a percentage of operating-expenses to operating-income of 66.08. The increasing efficiency of American railways may be illustrated from another point of view. During the decade 1895 to 1905 the traffic increased 118.78 per cent. in ton miles, and 95.26 in passenger miles, altho the facilities increased only 29.29 per cent. in miles of track, 35.46 in locomotives, 44.76 in freight cars, and 22.96 in passenger cars. Or, traffic increased over 115 per cent., facilities only about 33 per cent. Nevertheless, the railroads lagged sadly behind the actual demand, since traffic expanded so rapidly that they could not keep pace with its development. In fact, owing to the panic of 1893, they were not prepared for such a tremendous increase. They prepared for a moderate return of prosperity, but were clearly out-classed by the unprecedented volume of the expansion in manufacture and agriculture. They were, moreover, handicapped by lack of money, since capitalists were loath to invest money in new railroad ventures owing to small returns to capital, only 4.4

in 1905 as against 15.1 per cent. in manufactures and 9.8 in agriculture. About 62.84 per cent. of the total railway stock paid no interest at all in 1905 or previously.

3. There are many advantages connected with American railroads. It has been said that the best railway service is that of the United States and Germany. While this statement would have to be modified somewhat as to the service of some American roads, it is certainly true that the Pennsylvania and the New York Central give unexcelled service for long-distance travel. On the better roads the service is, on the whole, safe, fast, and prompt, and facilities are well distributed so as to meet the requirements all along the lines. It is also true that they have opened up a vast empire in the West, and have thus tremendously increased the resources of this country. By extending a network of rails all over the country, the railroad companies have brought the different parts of the Union into close touch. All this has required not only energy and foresight, but frequenly risk of capital and endless toil. While the people are grateful for these blessings, they can not and will not forget that our roads are not all that they might be.

4. The evils of American railroads are not only grave, but numerous. Perhaps the worst evil is their neglect for the safety of employees and passengers. The list of employees, passengers, and other persons killed and injured has steadily grown. It was in 1888, killed, 5,282, injured, 25,888; 1895, 6,136 and 33,748, respectively; in 1900, 7,868 and 50,320, respectively; in 1906, 10,618 and 97,706. This is a frightful loss of human lives and limbs.

Another evil is the stock-watering, which takes place from time to time. Even the strongest partizans of the roads admit that this evil has been inimical to the interests of the country. About 200 per cent. of water, it is said, was early injected into the stock of the N. Y. Central and 177 per cent. into that of the Hudson River Railway shares in a few years, altho there was already what many would regard as a sufficient quantity of water in both roads before the hose was turned on. It is said that the water in the Vanderbilt lines between New York and Buffalo costs the American people not less than $3,000,000 annually. It may be said, however, that stock-watering and gambling are largely on the decrease—the former due to the requirement of publicity by the Interstate Commerce Commission, the latter to an educational campaign waged in several popular monthlies.

II. Subjects for Study.

1. Comparison between the railways of Great Britain, France, and Germany. ("Enc. Soc. Ref.," p. 1020 ff.)

2. The railway system of Austria-Hungary and New Zealand. ("Enc. Soc. Ref.," p. 1027 f.)

III. Topics for Discussion.

1. Are combinations of railways beneficial? ("Enc. Soc. Ref.," p. 1029.)

2. Are rate discriminations justifiable? ("Enc. Soc. Ref.," p. 1030.)

National Ownership

I. Argument for National Ownership.—1. The numerous evils which arise in connection with private ownership of railroads have brought out various plans and suggestions to remedy the situation. To some people the evils seem inherent in the very system, and they advocate national ownership as the only satisfactory solution of these and other problems. The argument for nationalizing public utilities is based on the same or similar general principles in every case, and railroads will serve as a fair illustration of what is to be said pro and contra.

2. The advocates of national ownership point out the fundamental difference between public and private ownership in this manner: the former has service to the community for its direct and primary object, and profit, if any at all, only as a secondary consideration; the latter considers profit first and foremost, service only in so far as it tends to increase profits. There is a world-wide difference between these two conceptions which can never be reconciled, no matter what improvements private companies may inaugurate. From this vantage ground the advocates of national ownership argue as follows: Public railways tend to the diffusion of wealth and power, while private roads tend to their concentration, since they absorb as far as possible competing lines and raise rates after having eliminated competition. Private railroads have always and everywhere tended to become partial in their treatment of shippers either through favor-

itism or through greed, while public railroads as naturally tend to impartiality which public interest emphatically demands. Private roads tend to confine facilities to paying routes, building up big cities, and neglecting country districts; while public systems, aiming at the ultimate benefit of society, extend their lines not only according to present but future needs. Private railroads constitute one of the chief sources of political corruption, since they want privileges of various kinds from legislative and administrative bodies, and these favors have to be paid for. History shows that private railroads tend to separate merit from success by stock-watering, political influence, and systematic favoritism; while national roads base promotion upon merit, and thus discourage the immoral tendency to get hold of other people's earnings by craft, false pretense, or other questionable methods. National ownership would enable the railroads to introduce large economies in discontinuing rival offices and officers in large cities, and by a greater systematization of traffic and coordination of trains. Private railroads tend to foster monopolies in commerce and manufacture by discrimination; while public roads have the opposite tendency. Public railroads have a better social effect than those of private corporations; since the latter—seeking profit—endeavor to concentrate traffic in large centers and to attract people from the villages to the cities; while public roads seek to relieve the congestion of large cities by making low rates for suburban traffic and by giving villages and towns the same rates proportionate to distance as to large cities. Private railroads buy labor at the lowest rates as a commodity and see only the economic aspect of the workingman; public roads lay stress chiefly on the humane side of the worker in giving him better wages, shorter hours, and better conditions to work under. Public railways endeavor to produce a high type of manhood and citizenship by enforcing law, honesty, fair dealing, and inspiring love of country. Railways are public highways and perform public functions; the exercise of these functions should be for the public benefit, not private profit. The railways have certain sovereign rights, *e.g.*, that of eminent domain, and distribution of wealth; these powers should not be handed over to a few private individuals. Railroads have a monopoly to a certain extent, which creates a right of virtual taxation; it is absurd to have people taxed without representation. He who owns the means of transportation owns the country to a large extent; it is worse than folly to bestow this power upon a few men.

The advocates of national ownership point with satisfaction at the good, and in some cases excellent, results which have been attained in Germany, France, Austria, Hungary, New Zealand, and other countries through public ownership of railroads, *e.g.*, that the rate of accidents is much smaller, and that even from the economic point they are a success, since German railroads pay 5 per cent. on the investment—0.6 more than those of the United States. These are but a few arguments of the advocates of national ownership.

II. **Arguments for Private Ownership.**—The advocates of the present condition of ownership in the United States admit that the railroads kill more people than those of, *e.g.*, Germany or Belgium. But they claim that the majority of these people were neither employees nor regular passengers, but either pedestrians walking on the track or crossings, or tramps stealing rides, and that people are more careless and independent in the United States than in Europe, where walking on the tracks is punished by a fine or imprisonment and by the forfeit of all claims against the railway in case of death or injury. They also claim that the rapid extension of the roads in this country made impossible many safeguards which European roads introduced at the beginning; such close watching of the tracks would not only have been enormously expensive in the thousands of miles of thinly populated country through which they run, but superfluous. As population increases they are gradually introducing all possible safety devices on the tracks and on the trains. As to discrimination and bribing of politicians, the railroads claim that Congress might pass stricter laws if the present ones should be insufficient to stop present abuses. In regard to stock-watering the roads assert that it was necessary in pioneer days because they could not sell stock at par; but that now it has been stopt almost completely. The roads point with satisfaction to the rapid development of this form of transportation all over the country, America having about 70,000 more

miles of railroads than the whole of Europe —and to the constant improvement in the track, rolling-stock, efficiency, and promptness of service, and the greater comfort furnished for the same amount of money than European roads, if the relative purchasing power is taken into consideration.

III. Subjects for Study.

1. Comparison of rates, safety, and service between European and American railways. ("Enc. Soc. Ref.," p. 1035 ff.)

2. Compare the railways' own statement with that of public interest. ("Enc. Soc. Ref.," p. 1043 ff.)

IV. Topics for Discussion.

1. Is public ownership of railways beneficial? ("Enc. Soc. Ref.," p. 1039 ff.)

2. Is regulation of railways possible? ("Enc. Soc. Ref.," p. 1038 f.)

The City and Monopolies

I. Facts.—1. The city has come to be the most important part of a nation's life, since it is the condensation of the ages, the aggregation of all that is best in civilization and all that is worst in the remnants of barbarism. This is due to several causes. First of all, to the marvelously rapid growth of the cities in population not only in the United States (see "Gospel of the Kingdom"; Lesson, "Civic Corruption"; Section, "The Church and the City"), but all over the civilized world. Berlin grew more rapidly than New York from 1850 to 1890; Paris and St. Petersburg are now five times as large as in 1800; Tokyo increased nearly 800,000 from 1880 to 1900; the population of Cairo, Egypt, gained over 100 per cent. from 1850 to 1900. This increase is taking place, moreover, at accelerated speed, *e.g.*, Rome has gained 50 per cent. of its population since 1890; Odessa is a thousand years old, but nineteen-twentieths of its population have been added since 1800. Bombay grew from 150,000 to 821,000 during the period of 1800 to 1890. Second, the city is bound to concentrate wealth more and more. Wealth will enable the city to dominate the country in every way. It already sways the scepter of the press, and thus makes public opinion, creates and amends constitutions, determines whether laws shall be enforced, shapes national policies both domestic and foreign. Third, this movement toward the city is permanent, and the reasons therefor are becoming more obvious. No matter how pleasant and profitable agricultural pursuits may become, the population of the city is bound to increase disproportionately to that of the country. The principal reason is the natural limit of the consumption of food by the people. As wealth increases, we may eat better food and a greater variety, but can not eat a much larger quantity. The installation of better methods for farming and the substitution of mechanical power will—with a resulting increase in the output—diminish the number of hands necessary to feed the people. On the contrary, improved machinery on the whole increases the number of hands required in manufacture, *e.g.*, one farmer may raise enough wool to keep four or five men busy before it reaches the consumer. While this implies an increased demand for the raw products of the farm and for an agricultural population, it does not keep step with the demand for factory employees. The demand for the products of manufactures, on the other hand, is unlimited, as contrasted with that for food, and the outlay for comforts and luxuries is keeping step with the increase of wealth. All attempts to diminish the growth of cities—whether by making farm life more attractive, or farming more remunerative—must fail, unless factories should prefer to go to the country—a tendency not likely to develop as long as the city offers superior facilities for transportation and a larger supply of labor. The cities offer, moreover, aside from other attractions, greater facilities by railroads, boats, and trolleys, and better hygienic conditions than formerly. All these factors make the movement toward the city permanent and universal, since economic and social conditions favor the city; and if it continues only at the rate of the decade between 1890 and 1900, the cities of the United States will harbor in 1940 about 21,000,000 more people than the area outside them.

2. These facts concerning the city will show at a glance how important public service corporations are at the present, and will become in the future. These masses of large populations congested in large cities must be fed, clothed, and housed; they must be transported at least twice a day; their houses must be lighted at night; they must be provided with water for drinking, cooking, and bathing; they must communicate with each

other by telephone; and in other ways accommodated. Their health and prosperity depend on the efficient service of the corporations. This statement applies to the laborer and manufacturer, the clerk, and the banker alike. The latter may live in a fashionable suburb, or have a country seat fifty miles from the city; he may get his drinking-water from a private corporation in air-tight bottles, but—he must breathe the air of the city because he must do his business in the city. He is as dependent for his health and prosperity upon the public-service corporations as the dweller of the slums. It is, as a matter of fact, a life-and-death struggle for the city to have cheap and efficient service.

Any corporation which has a monopoly of either transportation, gas, water, or on the supply of, *e.g.*, milk, has a tremendous power over the welfare of the city. Let us take water for an illustration. Everybody needs it; and everybody must get it from the company. Suppose it is just a little tainted with impurities. These will in the course of time produce an epidemic, and thousands upon thousands may suffer without knowing the cause. Or suppose a fire breaks out on a windy night, and the pressure is not sufficient to force the water to the height required—the damage to buildings, the loss of life, and the interruption of traffic would be frightful. All because sufficient care was not taken of the water-supply, either through greed or negligence. But any monopoly in a city has an equal opportunity to inflict suffering, loss of life and of property upon the community.

3. The helplessness in which the city finds itself owing to monopolies managed by private corporations has led to all kinds of schemes by which this evil may be remedied. Self-respecting citizens say that it is an intolerable situation to have a whole city depend on private corporations for the most essential things pertaining to health and wealth.

II. Subjects for Study.

1. The modern city is a menace to civilization. ("Challenge of the City," p. 41 ff.)

2. Municipal progress in the United States. ("Enc. Soc. Ref.," p. 795 ff.)

III. Topics for Discussion.

1. Is the lighting of Wheeling and Duluth better and cheaper than that of Richmond and Philadelphia? ("Enc. Soc. Ref.," p. 713 ff.)

2. Is the milk in large cities responsible for typhoid epidemics? ("Enc. Soc. Ref.," p. 787 f.)

Municipal Ownership

I. Argument.—1. It is urged in behalf of public ownership that a public plant does not need to pay dividends on watered stock or the actual investment; it saves the numerous expenses of lobbyists, bribery, etc., for getting favorable legislation; it does not have to advertise or solicit business; it might, especially in smaller towns, be run very economically in conjunction with some other municipal plant, as, *e.g.*, Dunkirk, N. Y., operates its electric light in conjunction with a water-plant with only one lineman as extra labor; it has as a rule no interest to pay, or, if it has, as in partial public ownership, the city is able to borrow at lower rates; it saves the expenses for insurance since cities act as their own insurers; it saves considerable money in salaries since only one or two chiefs and deputies get good salaries, and no one receives the extravagant remuneration paid by private companies; it attracts not only efficient but patriotic men who will render good service as a matter of civic pride; it has much fewer losses occasioned by costly strikes and lockouts owing to better treated and more contented labor; it has a minimum of costs and damages due to litigation; it leads to economies through the increase of patronage and the lessening of waste due to the people's feeling of proprietorship in a public plant; it would save large sums by making superfluous numerous regulative commissions and legislative investigations into the secrets of private organizations; it would enable legislatures, whose time is now largely occupied with the conflicts, antagonisms, and corruption of private corporations, to devote their time to constructive instead of preventive work. All these arguments tend, according to the advocates of municipal ownership, to reduce rates to the community. To substantiate this claim, the example of Glasgow is cited where rates have been reduced over 50 per cent. on an average on the street cars. The following table shows that similar reductions can be made in the United States in electric lighting:

Cities.	Before Municipalization.	After Municipalization.
Aurora, Ill.	$325	$72
Elgin, Ill.	228	62
Fairfield, Ia.	375	95
Marshalltown, Ia.	125	40
Bay City, Mich.	100	67
Detroit, Mich.	132	83
Allegheny, Pa.	180	86
Bangor, Me.	150	58
Lewiston, Me.	182	58
Peabody, Mass.	185	73

The advocates of municipal ownership further say that private corporations build and operate only lines which will pay, and are averse to extending their lines beyond that point, while municipal street-car lines, for instance, are willing to build into new sections to create larger facilities for suburban residents. Better treatment of labor is another argument for municipal ownership, *e.g.*, the Brooklyn Bridge records $2.75 wages to trainmen for 8 hours under public control as against $1.50 to $2.30 for 10 hours under the present private management. The chief objection, however, to private ownership of public services is the vast corruption of our State and municipal governments, which is charged to private corporations.

2. The advocates of private ownership admit that corporations have to bribe bosses and city fathers, but deny that they enjoy doing it; they would much rather deal with honest men, pay for the privileges enjoyed, and be secure in their rights instead of being subjected to the constant cajoleries and chicaneries of corrupt aldermen and assemblymen; *e.g.*, the Metropolitan Street Car Co. of New York was compelled to carry 200 heelers of Tammany Hall on its pay lists at $100 a month each for several years. This company got an ample quid pro quo, tho, since it was enabled through the connivance of that political organization not only to get valuable franchises for nothing, but to overcapitalize its lines very heavily, and then to inject at least $200,000,000 "water" into the capital in order to float it. Private companies are more enterprising, *e.g.*, it is pointed out that in 1902 there were 2 cities in Great Britain of more than 100,000 population, 7 with between 50,000 and 100,000, and 39 with from 25,000 to 50,000 without any street railways, while in the United States there was no city with 25,000 inhabitants without traction service. From 1890 to 1902 the length of tramway line (not track) in the United Kingdom increased 536 miles, or from 948 to 1,484 miles; that of the United States, 10,755 miles, or from 5,783 to 16,538 miles. It is also claimed that private corporations in the United States furnish better service, *e.g.*, that an American car carries on an average 93,585 passengers against 182,463 of a British car per year, and that while a Briton pays on an average only 2.26c. against the 3.76c.—including transfers—of an American, the former's facilities for travel are only 12 to 15 per cent. those of the latter. Private ownership brings into the treasury large sums in the forms of taxes—if the administration is honest and efficient.

II. Subjects for Study.

1. Public ownership of electric lighting plants. ("Enc. Soc. Ref.," p. 711 f.)

2. Movement toward municipal ownership. ("Enc. Soc. Ref.," p. 788 f.)

III. Topics for Discussion.

1. Does public ownership decrease or shift expenses by lowering rates? ("Enc. Soc. Ref.," p. 1001 and 1004.)

2. Is public ownership feasible in American cities in view of our civic corruption?

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THE BOOK

THE RISE OF THE GENTILE CHURCH

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The Conversion of Paul. In working out the plan of his treatise it was in order for Luke, next after narrating the martyrdom of Stephen and the consequent dispersion of the earliest Christians into the regions adjacent to Jerusalem, to speak of the preaching of the Gospel in these regions. Strictly carried out, therefore, this plan required that the story of Philip's labors in Samaria and on the way to Gaza, and that of Peter's miracles at Joppa and Lydda be followed up by the same apostle's mission to Cornelius. Instead of this, however, Luke inserts between the two parts of his story of Peter's work the account of the conversion of Paul. The motive for this change of order is not far to seek. Both chronologically and in point of genetic connection the transformation of the great apostle from a persecutor of the Church to a humble disciple of Jesus and sharer of the Christian's experiences and labors is a sequel to the martyrdom of Stephen; and Luke was simply following the true historian's instinct in setting aside a too mechanically topical treatment for the chronological arrangement of his material at this point.

Apart, however, from any question of the arrangement of Acts, the conversion of Saul possesses a manifold significance in the history of primitive Christianity. It was a pivotal event destined from the moment of its occurrence to give a new turn to the stream of the Church's life. For future generations, too, its evidential value to the supernatural element in Christianity was destined to be second only to that of the resurrection of Jesus Christ. That its immense significance was realized from the beginning is made clear by the frequent recurrence to it of the author of Acts, not to speak of the apostle's own allusions to it in his letters. Besides the circumstantial narration of the event in its proper setting, Luke twice weaves accounts of it into the reports of Paul's defenses before the Sanhedrin and before Agrippa (Acts 22 : 1–21 and 26 : 10–18). Evidently he had reason to believe the account of prime importance not merely to Paul personally, but also to the Church as a whole. If these three accounts develop slight differences from one another, it is certainly carrying literary criticism into a region where it can not be used successfully to find in these differences evidences of secondary sources or media. If the second part of Acts is to be taken as at least approximately good history—and this is now conceded by almost all those who are entitled to speak as experts —there is nothing incongruous in the assumption that Paul frequently reverted to the circumstances of his conversion and told the story, shifting the emphasis from some of its details to others from time to time according to the exigencies of the situation. Both by their agreements and disagreements, the three reports given by Luke show that they are based on the testimony of Paul himself as received directly by the historian in the course of his association with him. It may be therefore asserted of the manner of Paul's conversion as it has been asserted of the fact of the resurrection of Jesus, that it is one of the best attested events in all human history.

As to the relation of the supernatural to the natural element in that conversion, the most recent critical thought tends to remove whatever difficulties may have been experienced by scholars in the middle years of the nineteenth century. The antithesis which was drawn between the suddenness of the event on one side, and any possible causal connection with antecedents on the other, does not appear justified before the bar of a sound philosophy. Psychologically it is quite possible that a train of reasoning may have wrought the conviction in Paul's mind that the calmness and confidence of Stephen, whose martyrdom he witnessed, were due to something more than fanatic adherence to a false cause. Stephen's attitude and conduct may have haunted him until he was forced to accept the truth of Jesus' spiritual Messiahship as their only explanation. At all events, such confidence in view of impending death combined with such self-forgetfulness in behalf of others could not but deeply impress Paul's sensitive soul. But whatever the psychological steps may have been that

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preceded the transformation of Saul the persecutor to Paul the Christian, the change itself was so unexpected, so radical and violent even from his own point of view, that Paul could never look upon it as anything other than the result of a divine interference in his life. That he was right in believing in such interference only he will care to deny who has abandoned faith in a personal God. The method of the interference may be conceived to have been subconscious in Paul's experience without any violence to the natural and reasonable interpretation of his language in speaking of it. At least upon this basis his whole subsequent career, and very much of his theology, are more clearly understood than upon the assumption that the story of Luke is a second or third hand reproduction of a legendary transaction. Whatever other factors may have had a share in the total result so vividly pictured in Acts, as, for instance, a predisposition on Paul's part to a neurotic condition, a sudden dazzling thunder and lightning storm, etc., can easily be regarded as concommitants which found a secondary place in the full report of the event.

The Conversion of Cornelius. The case of Cornelius shows how easily critical problems of secondary importance may be multiplied through the effort at an exhaustive scrutiny of the historical aspect of any narrative. The designation, for instance, in the Book of Acts of the company of Cornelius the centurion as the "Italian band" raises the question of the historian's accuracy at this point. The location of a company of Roman soldiers in Cæsarea as late as 60 A.D. is attested by Josephus in his "Antiquities" (XX. 8 : 7). According to the same historian, however, this was not an Italian but a Cæsarean company. Technically in Roman military phrase an "Italian band" would be a company of soldiers raised anywhere and consisting of men of any nationality or race with an experience of warfare in Italy. Was there such an "Italian" band at Cæsarea as early as before 40 A.D.? It is likely that there was a Cæsarean band—a predecessor to that of which Josephus speaks—and if so, an apparent difference in the two statements made respectively by him and by Luke on this matter would be established. But does Luke use the title in its strict technical sense? and, is the band to which he refers one constituted of the same class of men as that of Josephus's day? These two questions answered with precision and accuracy would furnish the materials for the understanding of the nature of the discrepancy. But precise answers to them are not forthcoming, and critical opinion is accordingly very much at sea as to the facts. One eminent New-Testament scholar, for example, holds that a cohort of Italians may have come to Cæsarea under Vespasian (*i.e.*, in Luke's own time). That there was such a cohort somewhere in Syria at that time is put beyond doubt by an inscription. It is supposable that the author of Acts, or of the source from which he drew, knew of this circumstance and transferred it to the time of Peter.

Dr. Ramsay, on the other side, adduces another inscription which, in terms similar to those of the one just cited, attests the existence in Syria of a *cohors Italica* in 69 A.D. and argues that such a cohort may have been maintained there as early as 40–45 A.D. As to the residence of the centurion of such a cohort in Cæsarea he explains that this was probably a temporary arrangement on some "detached service."

But how far into the background of the whole narrative the facts in debate recede when the eye is fixt on the author's main object of telling the story of the conversion of Cornelius. That object required a close and faithful narration of the events as far as they furnished an illustration of the transition from preaching to the Jews alone to preaching to the Gentiles pure and simple. The transition involved the intermediary stage of preaching to the "proselytes of the gate," and Cornelius was the first to be reached in this class.

But even thus defined, the credibility of the account is challenged as an anachronism. The baptism of a Gentile like Cornelius, it is said, is conceivable only as coming after the Council of Jerusalem (Acts 15), in which the decision was reached to require no preliminary conversion to Judaism before admitting a Gentile into the Christian Church. Conversely, it is alleged, the Council could never have been necessary and the Judaizing Christians in it could never have stood out for the obligation of the Gentiles to observe the whole Mosaic law if they had already come to see and to acknowledge in the case of Cornelius that such demands were contrary to the divine will. It is furthermore

alleged that Paul in his encounter with Peter at Antioch (Gal. 2 : 11–21) could not have failed to use the case of Cornelius as an effective weapon, but he appears to betray no knowledge of it.

In all this there is much that is worthy of consideration, and some suggestions toward a more precisely detailed conception of the affair. But it is scarcely convincing as an argument for setting aside either its historicity or its correct placing in point of order in the narrative of Acts. To begin with, the last link in the argument, *i.e.*, that Paul makes no mention of the case in his controversy with Peter, is true only formally. In essence his argument includes Peter's committal to the new and broader basis for the admission of the Gentiles into the Church without the obligation to keep the whole law. For the rest, the case of Cornelius, as Professor Ramsay points out, was just such an exceptional anticipation of the ultimate development of the idea as at the same time was calculated to serve the purpose of preparing the way for it.

In itself the blossoming of a system of thought, which was rooted in Judaism and appeared as a phase of Judaism, into a world-embracing mission enterprise could not take place without the severest struggles. To the typical devout Jewish mind the abandonment of the law as a fundamental religious principle meant the surrender of the distinctive of true religion for which the heroes and martyrs of the Maccabean age had contended and sacrificed. It meant the sudden and wholesale Hellenizing of the national faith, than which no blacker treachery could be imagined. It was to be expected that much more should be required than a single instance, even if this instance were understood by Peter and the other leaders, to establish the divine sanction for the new departure. That it was not so understood is plain from the tenor of the sequel to the affair as given in 11 : 1–18. It is true, we are told here, that "the brethren that were in Judea," on hearing Peter's explanation of the circumstances, "held their peace and glorified God," because "to the Gentiles also God granted repentance unto life"; but this state of mind can not be supposed to have been either universal or permanent. The company which spoke these words collectively must have been a very exceptional one indeed if there were not many in it who apprehended the meaning of the affair but imperfectly and did not consider themselves committed to the new movement, but must be persuaded by much discussion of its far-reaching bearings. Instead of being incongruous and incredible as an event before the Council of Jerusalem, the case of Cornelius rather throws light on and renders the discussion and decision of that Council easier to understand.

This case, however, appears to have been reenforced by the accession of others independently at Antioch. Here, if we follow the best manuscript reading, "the men of Cyprus and Cyrene" that were scattered by the martyrdom of Stephen "spake unto the *Greeks* (*Hellenas*) also preaching the Lord Jesus" (11 : 20). To be sure, this reading is not uncontested, some first-class manuscripts reading *Grecians* (*Hellenistas*) instead of Greeks, but the contrast with "Jews" (vs. 19) leaves very little room for doubt that pure Gentiles were meant. Naturally such Gentiles can not be conceived to have been totally unrelated to Judaism; but there is nothing in the way of supposing that they were "God-fearing" adherents of the synagog.

The Deliverance of Peter.—Two miraculous deliverances are portrayed in the Book of Acts (5 : 19 and 12 : 6–17) the relation of which to one another has given rise to critical questionings. One conjecture in answer to these questionings is that they are both accounts of but one occurrence which in the course of time came to be told in different ways.

The two accounts resemble each other to the extent that in both "an angel of the Lord" is the liberating agent and the liberation takes place "by night." But in all other particulars the circumstances are different beyond the possibility of being blended into a single affair or explained as variants of the same account. Moreover, the vividness and circumstantiality of the second account are such that the denial of a historical basis for it would be contrary to all acknowledged historical criticism. Accordingly even the most radical criticism (as for instance that of Schmiedel) admits the reality of the imprisonment and liberation and even that the liberation appeared very wonderful alike to Peter and to all the other persons mentioned. So also thinks an older critic (Adolph Hausrath), who in addition furnishes the explanation that the angel who brought Peter forth from the prison was the "death-angel of Herod

Agrippa," since with the death of a ruler the prison-doors often opened for those whom he perchance had locked up more out of caprice than in any supposed interests of justice.

The difference between such views and the old-time uncritical acceptance of the account as it stands concerns not the fact of the miraculous deliverance, but the manner of it, and also the type of history we have to deal with, whether, that is to say, it is a precise chronicle of facts, or a narrative freely drawn up in accordance with the historical methods of the day. Needless to say that this difference may be left among the secondary questions for study, and that no vital issue is affected by one's taking one or the other side in the controversy.

PATIENCE: THE NEW-TESTAMENT USE OF THE WORD

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It is difficult to see how the average reader of the New Testament, without any knowledge of Greek to help him, can apprehend the real significance of the word *ὑπομονή*, or to distinguish its use when translated "patience" from the use of some form of *μακροθύμησον* when translated by the same word, as for example in Matt. 18 : 26, 29, *μακροθυμέω ἐπ' ἐμοὶ*; "Have patience with me." Moreover, the popular value of the word "patience" is liable to mislead; for while we have appropriated it directly from the Latin *patientia*, yet in the process of its history it has lost the verve of its primal meaning, *viz.*, endurance which is brave and hopeful; and has absorbed into itself the idea of *tolerantia*, *viz.*, endurance which is passive and resistless. In the popular esteem patience is little other than resignation. It is the doctrine of the downcast eyes and the clasped hands, a kind of pious acquiescence. And there is a danger that this false idea may insinuate itself, almost unconsciously to us, into our conception of patience, leaving it wofully impoverished. In proportion as this happens the word becomes unpopular; a prejudice grows up against it, and it is disliked because misunderstood.

But patience has a much nobler meaning, as our inquiry will reveal. It is true that, in keeping with other characteristic words of the New Testament, as "faith" and "hope," the special color of the word may vary somewhat when used by different writers; or, again, the same author may employ it in sightly different ways according to the viewpoint he is taking, yet the variations are slight and the word generally tends to express the idea of unflinchingness. Literally it implies "abiding up to" a thing; *ὑπό* embodies "the temper which does not easily succumb under suffering," and *μένειν*, "to endure." Tho there is no "root affinity" between patience, constancy, and stedfastness, they belong to the same cycle of ideas. Patience is a somber word; its environment is undeniably that of opposition; there is a suggestion of unrelieved pressure in it, a tacit acknowledgment of trial and conflict; the Christian who possesses patience does not swerve under testing, but

"Breasts the blows of circumstance."

This is not to deny that there is a tinge of passivity in it; but, existing therein, it is subdued and merged in the stronger element of stability. Hence the proper meaning is that of a brave, strong, resistful, yet not aggressive, endurance. It is because *ὑπομονή* has this noble meaning that it deserves its true classification. But where? Scarcely among such outstanding words of New-Testament terminology as *πίστις*, *ἀγάπη*, and *ἐλπίς* (faith, love, hope), nor even with *εἰρήνη*, *χάρις*, and *ἀλήθεια* (peace, grace, truth), but rather with *χάρα*, *πραΰτης*, and *ἐλεημοσύνη* (joy, meekness, mercy), and the like: words which transfigure the pages of Holy Writ.

Can *ὑπομονή*, then, allowing for the shades of meaning which must inevitably enter, be translated "endurance"? The results of a survey of the associations of the word favor this rendering. For example, would not the substitution of "endurance" for "patience" in the following passages restore the more strenuous meaning of the word without violating the principles of translation? Instead of straining a derivation, would it not emphasize the meaning primarily intended? The remarkable words of our Lord, as quoted by St. Luke (21 : 19), "In your patience" —suffering without giving way—"ye shall

possess (κτήσεσθε, to acquire for enjoyment) your souls," imply that a man who has not this quality of endurance has not yet won his real life. Akin to this, and inspired by the same fact of conflict, is St. James's conception of the design of patience: it is the outcome of testing and leads to the perfecting of character: "The proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." (James 1: 3, 4.) Even if St. James means by "the proof of your faith" simply physical evils, it is scarcely in keeping with the virility of his Epistle to contend that perfection of character comes through resistless submission to them. It is the capacity to resist which matures into perfection. St. Paul also acknowledges the contribution patience makes to character, and traces the evolution of Christian boldness by means of it back to tribulation; but again it is the patience which is robust endurance! "Tribulation worketh patience; and patience, probation; and probation, hope; and hope putteth not to shame." (Rom. 5 : 3–5.) In each of the foregoing discipline unswervingly endured has led to the enrichment of the soul. The man who, when trials are thick upon him, refuses to allow them to crush his spirit is the better for his conflict. "It is for education that ye endure." (Heb. 12 : 7.) Moreover, the association of hope with patience helps to confirm this rendering. "Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope." (Rom. 15 : 4.) Paul remembers the Thessalonians because of their "patience of hope." (1 Thess. 1 : 3.) Those who "run with patience" are inspired with the hope of victory; their endurance fosters expectation. (Heb. 12 : 1.)

Finally, patience becomes a kind of title-deed of heavenly heritage. "Show the same diligence unto the fulness of hope . . . be imitators of them who through faith and patience inherit the promises." (Heb. 6 : 11, 12.) This endurance finds its supreme example in the Passion of our Lord. He "endured (ὑπέμεινεν) the cross." (Heb. 12 : 2.) Surely herein is a profounder meaning than that He passively submitted to crucifixion! Rather is it that on the cross He bore the shame of the world's sin without flinching from the dread burden.

Looking far off, as if on other skies,
He saw the hill of crucifixion rise,
And knew the horror, but would not refrain.

Therefore on these grounds may not the rendering of ὑπομονή by "endurance" rather than "patience" (because of the popular interpretation of the latter) be justified ?

A Study of the Forty-second Psalm

The Rev. G. B. M. Clouser, Philadelphia, Pa.

The authorship of this psalm is quite uncertain, as are also the place and conditions which gave birth to such an unusual experience. Because of certain inner features, it is easy to believe that one is listening to the words and experience of David in this personal psalm which marks the beginning of the second book of Psalms.

But these are not important, for here is sounded a universal note in human experience, in which despair and hope, doubt and faith, are strangely blended. The Psalmist describes his present condition, contrasts it with the past, and then wisely turns to the future where life to him is still radiant with hope, rich with love, and full of undying interest.

Theme—A retrospective, introspective, and prospective view of life.

I. The Psalmist's former condition, vs. 4. 1. He was popular with his fellows. "Had gone with the multitude." 2. He had sweet fellowship with them. "Went with them to the house of God." 3. He was full of joy, vs. 4.

II. His present condition, vs. 1–3, 5–7. 1. He is cast down, vs. 5. 2. Disquieted, vs. 5. 3. Punished by God, vs. 7. 4. Persecuted by men, vs. 3, 9, 10. 5. Bathed in tears as the result, vs. 3. 6. But still a hunger for God, vs. 1, 2.

III. His hopeful outlook, vs. 5, 8–11. 1. He will yet praise Him (vs. 5), for out of death comes life! vs. 7. 2. God's favor will return, the spirit of prayer will be given, and the night filled with songs, vs. 8. 3. He will talk to God about his troubles, and seek their true meaning from Him, vs. 9. 4. He will hope in God who will restore health to the soul, and joy to the face, vs. 5, 11.

SERMONIC LITERATURE

THE RESURRECTION OF CHRIST OUR LORD

MORGAN DIX, D.D.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?—1 Cor. 15 : 12.

WHATEVER doubt there be on any other matter, there can be none as to what the apostles and evangelists meant when they preached or wrote of the resurrection of Christ from the dead. They were thinking and speaking of a fact. It was a real and true resurrection; that of a body coming forth from burial in a grave. And on that fact they did not hesitate to stake the truth of the religion which they preached. They said, that if He had not risen, and was not then alive again, what they were stating was a fable, and their work was vain. Hear how Paul puts it: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15 : 12–19). There is no ground for doubt as to his meaning. He was making an issue with certain unbelievers in the church at Corinth; he is not speaking to the outside world. When he preaches elsewhere, as at Athens, of the resurrection, he uses other terms. But there at Corinth, where a church had been founded and was in existence, he takes the course indicated in his bold and masterly address. At Corinth there were people, probably Grecian converts, who in embracing the Gospel retained some philosophical opinions of their own; they were strongly prejudiced against the idea of a resurrection of the body; that was a thing which they deemed impossible and refused to believe. To these the great master addresses himself. He brings it squarely to an issue between philosophical prepossessions and conjectures, and the new religion which he preached. If the philosophers were right, the apostles were wrong. There was no middle ground, no halfway house. If the dead can not come back, Christ had not come back. If the body of Christ was still in the grave and there moldering to dust, the apostles were false witnesses and gross deceivers, and nothing could come of their talk but cruel disappointment, disgrace, and shame; the people who had listened and believed had been cheated, and the dead who had departed building hopes on that idle tale were perished. Thus clearly does he put the case. And he did it to show the doubters the logical consequence of denying the resurrection of the Lord, and its corollary, the general resurrection of those who die in Him.

The time has come—nay, it has always been the time—to make the same issue with doubt and unbelief as to that article of the creed. There were skeptics then; there are such now; there will be such to the end of the world. Just now there seems to be a fresh outbreak of that spirit. We must choose between the old Catholic faith and the current denials thereof. We have a simple choice: to believe with Paul, or to side with some who reject what he taught, or try to explain it away. When it comes to that, I would side, and I trust you would side, with Paul against all the rationalists that ever lived. Nor is this the attitude of credulity, but that of respect for unimpeachable witnesses and for the kind of testimony on which the assurance of men in general on points affecting their welfare is built.

What is the testimony on which the fact of the resurrection rests? It is not that of a hysterical woman or two, nor of men led astray by imagination and inventing a story to cheer themselves in their grief for the loss of a beloved Master. It is the testimony of persons in their right minds and in full possession of their faculties, who at first refused to believe that this had occurred, and only gave up when convinced by evidence over-

whelmingly and irresistibly conclusive. It is the testimony of men who had seen and talked with the Lord; who had touched Him, and eaten and drunk with Him, and could not help but recognize Him again. It was the testimony of very large numbers; several years afterward Paul said that not less than five hundred had seen Him, of whom the greater part were still alive, witnessing to the fact (1 Cor. 15 : 6). All this was within two months after His death. That His body was not to be found in the tomb, and that He had been frequently seen by hundreds of persons after He left it, is attested as well as any other fact in the history of the world. On that fact rested the religion which bore and still bears His name; by the preaching of that fact it sped from land to land; in acceptance of that fact, and faith in what it meant to them, men were converted by thousands and ten thousand times ten thousand and came up out of the graves of their sins and sorrows to joy and hope and newness of life.

But it is still denied; yes; and it will be denied so long as human nature remains what it is. Such denial is no novelty, it is as old as the faith, and it is based on the same grounds wherever we encounter it. In Corinth they doubted on the strength of their admiration for the old Greek philosophy; to-day and here they doubt through addiction to modern philosophical opinions; to notions widely prevalent about a process of evolution which accounts on natural principles for everything which has happened since the world began or shall happen while it lasts; to a theory that inflexible natural laws, with which no power can interfere, bring about results in a stern, hard, unvarying way; and finally they doubt, because unwilling to accept the conclusion that on belief in the fact should follow a new and better life. There are two kingdoms here: that of Christ and that of Antichrist. Of the former its Founder says: "My kingdom is not of this world" (John 18 : 36). Of the latter its ruler says: "My kingdom is of this world only." And his faith in the resurrection or his denial thereof shows where each man stands. How can he surrender to the heavenly King who thinks that He is dead and long since turned to dust?

But why does Christianity depend on belief in the resurrection? Why must we hold the argument of Paul to be conclusive, that the vast system built on the statement that Christ did truly rise from death is built on a fact and not on a falsehood? Is it possible that the spiritual movement which changed the face of the world owed its origin to a mistake made by a few weak, timid, ignorant, and deluded men? There are many religions in the world. Christianity stands or falls with the fact of the rising from the dead, not as a religion but as the religion; the only one to meet the deep needs of mankind. Without that fact, the living Christ vanishes and nothing is left in His place but a man like one of us. Nay more, to touch a vital point, if that Man were not God, or, as Paul puts it, was not "declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead" (Rom. 1 : 4), respect for His character might well come to an end. A dead Christ is not a living Christ, and if Christ is a dead Christ, He was not a person to admire or trust. Some two years ago, a very powerful, a very thrilling novel appeared, entitled "When It Was Dark." The author supposed the discovery of an ancient tablet in Judea proving that Christ did not rise from His grave, a fraud having been committed in relation to His burial, and he shows how the whole civilized world was shaken by the consequent overthrow of the Christian religion. It was well put and the conclusion was correct. There are two things which could not survive the disproval of the resurrection. First, the work of Christ as our divine Redeemer; secondly, the moral character of Christ considered simply as a man. If He did not rise from death, He is not alive to-day in any other sense than that in which Moses, or Judas Maccabæus, or Charlemagne is now alive. To say that He lives in the memory, or in an influence exerted by His example, or in the effect produced by some of His teachings, and to call that a resurrection, is a subterfuge invented to conceal conscious or unconscious disbelief. It brings Him down to the level of ordinary sages and philosophers, of Socrates, Confucius, Gotama, Mohammed. The history as rewritten by the skeptic is this: that He died and was buried and was never seen again on earth, whatever may have become of the spirit and the soul. All who have believed in Him, trusted Him, worshiped Him, must then have been misled. The religion called by His name is then a stupendous delusion based on a fable

or a wanton falsehood. It were best to dismiss Him into the limbo of the dead and gone. But may we not still regard Him as a great and good man, a pattern, a model for admiring imitation? I doubt it. This is perilous ground, and God forgive us if we tread it rashly; but is there not another side to this question about respect and admiration for the character of a merely human Christ? What shall be thought of His claim, if He were not what we believe Him, true and very God? Do vast pretensions generally attract to him who makes them? Does extravagant boasting inspire respect? Let me put a case. Suppose you were to meet to-morrow one who, accosting you, should say, "I am the Way, the Truth, the Life. He that seeth me hath seen the Father. I came out from God. I and my Father, God, are one. I am here to save the world. He that seeth me seeth Him that sent me. I lived a long time before Abraham. Not to believe in me is condemnation. The Father hath given all things into my hand. I shall rise again the third day after my death. I shall ascend into heaven. Some day I shall return to raise the dead and judge the world" (John 14 : 6, 9; 16 : 27; 8 : 58; 20 : 17; Matt. 26 : 32; 25 : 31; 20 : 28.) Now this is but a hurried gleaning from the sayings of Christ about Himself. What would you think of any one who should talk like that to you, one of us, a figure in the passing crowd, a mortal man, and no more? Would such language inspire respect and affection? Could you even dream that millions untold would give up all they have, and stake their lives and their immortal souls on such an enthusiast, posing as God, and then going out of the world with not a vestige of proof that these statements about himself were true? Yet must not that be the conclusion if the fact of the resurrection is given up? It was the general claim of the Apostles that God had proved the truth of every word and every act of Jesus Christ by raising Him up from the dead. On that grand event depends our confidence in Him; on it depends the correctness of our estimate of the perfection of the example and the teachings of the Lord. It is true that large numbers, while rejecting the doctrine of the Scriptures and the Church and everything written or said by apostle and evangelist, do yet retain, and no doubt sincerely, admiration for His character; but that must be because they are indirectly influenced by the stanch, strong, unshaken faith of His people concerning Him; a faith not based on surmise, or speculative reasoning, or any similar sand-shoal, but on their belief in the Word of God about Him, and His word about Himself. If that word should ever be disproved, which we are sure it can not be, the Church must topple into the gulf in which edifices built by human hands are lost in the vortex of perpetual change, and Christianity, as we have received it from the fathers, must forever pass away.*

No, no, dear brethren in Christ; there is not a more delusive dream than that of keeping our religion while denying the facts of the creed. The Lord was indeed an ensample of godly life; imitation of Him should be our constant study. But statements concerning Him as a model of conduct and a type of morality are not to be compared for importance with those which involve His person and the history of His sojourn among us. The eternal Son of God, incarnate of the Virgin Mother, dying, a sacrifice for sin, rising from His grave, ascending to the Father, and now as ever the living Christ: these are the vertebræ of the spinal column of His body the Church; to every word of Holy Scripture concerning them we hold, we cling for our lives. Withdraw that glorious Figure from the scene; put in its place a man whose dust now blows about the hills of Palestine, and Christianity fades like a vision of the troubled night. Something indeed might be left; some homage to what was once a power; some faint echoes of a voice now silenced forever; some admiration like that of the traveler for walls of old temples or abbeys or basilicas now in ruins swept by the wind and wasted by the storm; some fine compliments might still be paid to the apostles, evangelists, and martyrs, tho, poor things! they lived in error and died the unsuspecting victims of their credulity; but the strength and power and glory must be regarded as not of the present but of a past long since departed and never to return.

But may it not be said that, altho Christ's body saw corruption in the grave, He lives on in the favorable judgment of the world concerning Him, and in an influence exerted by His name? There are some who deny

* On this point of *Christ's self-assertion, viewed in its bearing on His Human Character*, see Dr. Liddon's Bampton Lectures on "The Divinity of our Lord and Saviour Jesus Christ," preached in 1866, and published by the Rivingtons, London, Oxford and Cambridge, 1867. (Lecture No. iv., iii.)

the resurrection point blank; there are others who try a compromise by admitting it in what they call, ambiguously, a spiritual sense; their idea seems to be this, that to live on after death, in the memory of the world, may be considered as tantamount to rising from the dead. It may be said of some great men that they live on, meaning that they are still admired, honored, and loved; but for all that, we know that they are dead and have been this many a year. It may be said of Abraham Lincoln, the martyr president, that he lives on, a power in the nation; but no sane person would call that the same thing as having risen from the dead shortly after his assassination. Such a claim would be laughed at as ridiculous. Not less absurd were it to interpret the statements of Paul and the rest in a sense—call it spiritual or whatever you will—which would make a posthumous renown and power the same thing as a rising again. Men live on in memory; Christ lives on, as He lived here, One in Person, uniting in that Person the divine and human natures, inseparable from the first, and never divided. A Christ who died but never rose from death is not the Christ of the Scriptures, of the Church, of history; but a product of the imagination, the invention of men whose faith in the Lord has been exchanged for absolute and undoubting faith in themselves.

What do we owe to the risen and living Christ? So much, that without Him we are of all men most miserable. We owe to Him the knowledge that we were created to glorify God and enjoy Him forever. We owe to Him the only assurance of immortal life that ever has dwelt securely in the soul. We owe to Him the joyful news that sin, the fatal source of all our trouble, has been taken away through His atonement on the cross for the sins of the whole world. We owe to Him strength and grace for the present running on the highway toward a heavenly city beyond this world. We owe to Him the certain knowledge that men do rise from death and that we shall rise with Him. We owe to Him a true conception of the treacherous and deceitful quality of the kingdom of this world, and the value of the Kingdom of God. Such gifts never came and never could have come from sage, philosopher, teacher, however learned, acute, or sincere; from none of the mighty dead of the past, of any place, of any age, great tho their services may have been to the ages in which they flourished and to succeeding times; but we are on different ground when we speak of Christ. To Him we come as did the first of His redeemed, in the garden of the burial, in the upper room, through the light of the tranquil afternoon near Emmaus, on the Sea of Galilee, where they saw Him standing and Peter said, "It is the Lord"; on the mountain whence He passed from sight, saying, "I ascend to my Father and your Father, and to my God and your God." Away, impugners of the faith, and ye who confuse fact and opinion and say, "It is impossible and I know it is so from my studies in material science and natural law." Away to your darkness, which may Christ enlighten. From those who talk thus on the strength of their own judgments, we turn relieved and joyful to the apostle who had seen Him on the way, in glory and brightness above that of the sun and bore witness in those words of triumph, "Now is Christ risen from the dead and become the firstfruits of them that slept."

THE EMPTY TOMB OF JESUS

Robert Stuart MacArthur, New York

Come, see the place where the Lord lay.—Matt. 28 : 6.

Easter is the most joyful festival of the Christian Church. We regret the heathen associations of the name Easter, but the name must remain, and we can fill it with sublime thoughts of Christ's glorious victory. Without doubt the name is derived from that of the Teutonic goddess of spring, Ostera, or Eostre, this festival occurring about the time of the year that Easter is celebrated. Both in the Churches of the East and the West, profound significance was seen in the Easter commemoration, as suggesting the death and the resurrection of Jesus Christ as the Lamb of God who taketh away the sin of the world. Christ was the true Paschal Lamb, slain on the very day observed by the Jews in celebration of their Passover. Easter was, therefore, often called by the French, the Pâques; the Dutch, Paschen; the Danes, Paaske; and the Swedes, Pask. The Apostle Paul calls Christ "our Pasch."

We can all sympathize with the practise

of the Russian Church, whose members on Easter greet one another with the jubilant salutation, "The Lord is risen"; and those addrest make the joyful response, "He is truly risen." The kiss of holy brotherhood seals this new bond of Christian faith and love. It is not surprizing that, in the early history of the Church, many Christians and even pagans, on the night preceding Easter, bore into the churches waving lights, and there watched for the dawn of the resurrection morning. It is not surprizing that cities were splendidly illuminated, and the vicinity of the churches was transfigured into a sea of fire. Neither is it surprizing that many in the early Church expected that on Easter night Christ would come again, receiving His people unto Himself, and then ascending His throne to pass judgment on His foes.

We can not actually accept the invitation of the angel and visit the place where the Lord lay. The hand of time, and the hands alike of superstition and infidelity have made it impossible for us to know, with exactness, the place of Christ's sepulcher. We can, however, in spirit visit that tomb to-day and rejoice in the great lessons which it so emphatically teaches. As we stand beside this tomb, we are reminded that Jesus Christ was literally dead. No child of humanity was ever more truly dead than was Jesus Christ, the Lord of life and the King of glory. There is absolutely no room for doubt on this point. We know that a Mosaic statute forbade that the corpses of criminals should remain unburied after sunset. As the day of Christ's crucifixion was nearing its close, permission was begged of Pilate to have the legs of the convicts broken, that thus their death should be hastened, and their burial completed before sunset. Pilate granted this request. Soldiers, therefore, broke the legs of the robbers crucified with Jesus. When they came to him, however, they found that he was already dead. These soldiers were ignorant of the fact that a Scripture, fifteen hundred years old, had said, "A bone of him shall not be broken." The speedy death of Christ caused great surprize to friends and foes alike. We recognize the influence of the sufferings which He had endured in hastening His death; but His death came more quickly than we could have expected, even after making due allowance for His sorrowful Passover, His sleepless night, His shameful arrest, the traitor's kiss, and the bloody sweat. It seems well-nigh certain that Dr. Stroud is entirely correct in His instructive treatise, "On the Physical Cause of the Death of Christ." He maintains, by numerous and apparently conclusive arguments, that Christ's death was not due merely to His crucifixion, but that all its symptoms show that there was a literal rupture of the walls of the heart. In the strictest physiological, as well as in the deepest moral sense, Christ died of a broken heart. This conclusion is in harmony with ancient prophecy, as well as with modern medical science.

The soldiers, however, are determined to make assurance doubly sure; they therefore rudely thrust their great spear into His side, and forthwith there flowed blood and water. The beloved John, years afterward, said, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." We thus have a striking fulfilment of the prophecy of Zechariah, regarding the fountain that was opened to the house of David for sin and uncleanness.

We are thus absolutely certain that Jesus died; that His was not a case of syncope. The words of the Apostle Paul are literally true, when he says, "Christ died for our sins according to the Scriptures." His death was an expiatory offering on account of our sins. He did not die merely as a martyr, but as a vicarious sacrifice. This truth the Apostle Paul taught as one of the great and fundamental truths on which the church at Corinth, and the church throughout the world, has been founded. No doctrine is more certain and significant than that Jesus Christ died for our sins according to the Scriptures. His burial was attended by every circumstance of affection and honor. Joseph of Arimathea and Nicodemus, both of whom were members of the Sanhedrin, assisted in removing his body from the cross and preparing it for burial. We can well imagine that woman's tender hand assisted in this sacred service. There is no bier on which the body may be borne, but the hands of love gently bear it to the new tomb awaiting its reception. Let us lay the regal head, with those closed eyes, on the breast of the beloved John as the body is carried to its temporary tomb. In silence and sorrow it is laid on its clean, cold, rocky bed; the loving disciples reverently withdraw, and the great stone is rolled to the mouth of the sepulcher. Pilate furnished the guard, and these soldiers stretched a cord across the

great stone and stamped the ends, where they were fastened, with the imperial seal of the great Cæsar. Was there ever so solemn a burial as this? There lies the Lord of life and glory, motionless, shrouded, entombed, while the Roman sentries, spear in hand, march to and fro before the tomb, preserving inviolate the seal of the mighty Cæsar.

Having accepted the invitation of the angel, and having come to the place where the Lord lay, we discover that the tomb is in a garden. This is a strange place in which to find a tomb; men do not usually adorn gardens with tombs. We are, however, distinctly informed that "in the place where he was crucified there was a garden, and in that garden a sepulcher." In that sepulcher the sacred body of the holy Savior was laid. We are silent with amazement as we reflect upon the environment of this tomb. There do not seem to have been other tombs in this garden; this tomb alone is observable. We have here a strange mingling of opposites; gardens stand for life, for beauty; but tombs for corruption, decay, and death. Beautiful lessons, however, are taught by this commingling of apparent opposites. Every garden has its grave; this is true of the garden of the church, of the home, and of the heart. Every path in life, if pursued sufficiently long, leads us to a tomb. This is the sad side of life; this fact introduces the element of solemnity, and sometimes of tragedy, into every home and heart. There is, however, another side to this sad thought; while it is true that in every garden there is a tomb, it is also true that around every tomb there may be a garden. This thought is inexpressibly sweet. The tomb of every true believer is in the garden of faith, of hope, of light, of love, of life. Around that tomb, flowers of indescribable fragrance and unspeakable beauty bloom. Around that tomb, birds of paradise sing their sweetest song, and angels of heaven sit, filling the tomb and the garden with the splendor of their presence, and making the garden of the tomb prophetic of the paradise of God. Upon the stone rolled to the mouth of the sepulcher of every believer, we may engrave the triumphant words of the Apostle Paul, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ." The grave is now beautiful, because in it once lay Jesus Christ. He has robbed it of its terrors; He has sweetened it with the perfumes of paradise; He has illumined it with the light of heaven.

It is observable, as we stand beside this tomb, that it was a beautiful and costly tomb. This fact greatly surprizes us, when we remember that Jesus said, with infinite sadness, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." How came it to pass that this houseless, homeless, and often friendless man was buried in a costly tomb? The question is full of interest, and its answer abounds in instruction. Seven hundred years before His death, Isaiah, the evangelical prophet, foretold that death and this burial. His words are profoundly significant:

> "He made his grave with the wicked,
> And with the rich in his death."

Nothing could be more unlikely than that this ancient prophecy could be fulfilled. Jesus died on the cross as a felon. At the time of His death Judea was a Roman province. We would expect that the Roman criminal code would prevail, and that His body would remain on the cross until it was consumed by ravenous creatures or wasted by decomposition. If this custom had prevailed, the body of Jesus would never have received burial. Observe how marvelously the ancient prophecy came to be fulfilled. Moses ordained that the corpses of criminals should be buried on the day of their execution; this Mosaic requirement the Roman government permitted to prevail in the case of Jesus. It is to be observed, also, that the Jews, in this special case, would naturally desire that the body of Jesus should receive a shameful burial. But the day after the crucifixion was the Jewish Sabbath, and this particular Sabbath was the great Passover Sabbath, one of the most sacred days of the Hebrew year. It thus came to pass that the Jews desired to hasten the ignominious burial before sunset, because at that hour their Sabbath began. Christ's death did not take place until three o'clock in the afternoon; the time, therefore, was extremely limited before the hour of sunset. We see on what a minute pivot the fulfilment of prophecy, uttered hundreds of years before, was delicately balanced. When the soldiers came to hasten the death of Jesus by breaking His legs, as we have already seen, they found that Jesus was even then dead. The further proof of His

death was found by the thrust of the spear, and the flowing forth of blood and water. Jesus is, therefore, actually dead. Shall He not now be placed in a malefactor's grave? This result seemed almost inevitable. Doubtless, His enemies were even then preparing to take down His body and to bury it with the robbers with whom He had been crucified. This burial would have utterly contradicted the ancient prophecy of Isaiah. Then came the visit of Joseph and Nicodemus; then was granted their request by Pilate; then came the tender burial of Jesus by His loving friends, who placed Him in Joseph's new and costly tomb.

Suppose that Joseph had not made this request of Pilate; suppose that Pilate had not granted this request of Joseph; suppose that either the request or the consent of Pilate had been a few minutes later. The ancient prophecy would not have been fulfilled, and Jesus would have been buried in the grave of a criminal. How marvelous are these events in the ordering of God's providence! It thus came to pass that God's crucified and beloved Son, notwithstanding the designs of His foes, received most honorable burial. Indeed, His honors began the moment He died, the atoning sacrifice for human sin. If He is to be buried, honorable members of the Sanhedrin shall be among His bearers; if He is to be buried, costly spices will enwrap Him with His shroud; if He is to be buried, He will be laid in the costly tomb of the honorable Joseph. When He bowed His head in death, He paid the last debt due to the justice of God, as the vicarious sacrifice for human guilt. Immediately His honors began and continued until He lay in august repose in His superb tomb. He who was the Rock of Ages lay in the tomb of rock until He came forth in triumph in His resurrection. In the wonderful description given by the Apostle Paul, in the second chapter of Philippians, of the humiliation of Christ, we follow that humiliation from Christ's conscious equality with God, as it comes down step by step, until we see Christ obedient in death, even the death of the cross. With that death, Christ's humiliation reached its lowest point. Immediately His glorious ascent began. We follow Him upward as God highly exalted Him, until we see Him enthroned, with the Name that is above every name, and at that Name all things in heaven, and earth, and under the earth, bow in perfect submission. Fitting, then, was it that Christ's tomb should be beautiful, costly, and honorable in the highest possible degree.

We observe that the grave clothes with which Joseph and Nicodemus had swathed the body were carefully wrapt up and not lying in a disorderly heap. The napkin which Mary herself may have helped to bind around the thorn-marked brow, was folded in a place by itself. Who folded these cerements of the tomb? Was this a work of love by the hands of angels? It is more likely that the hands of Jesus Himself arranged these garments. Rising in glory and majesty, He would not leave the tomb in disorder. If the tomb had been rifled by His foes, the grave-clothes would not have been carefully adjusted by them in their necessary haste. If His friends had carried away the body to be buried elsewhere, they would have required the grave-clothes for that burial. It is certain that Christ slept until the appointed hour dawned, and then rose in divine dignity and sublime majesty, and went forth as conqueror of death and the grave. He was never again to need the garments of the dead. With the utmost deliberation He left the tomb. The effect of this orderly grave on the beloved John was most marked —"He saw and believed." What did He believe? Simply that the tomb was empty? That fact was sufficiently obvious; it needed no additional certification. He believed that Jesus was risen from the dead. His nature, quieter, and deeper than that of the apostle Peter, the more readily laid hold of this sublime truth. While Peter, in his impulsiveness, was the first to enter the tomb, John, in his thoughtfulness, was the first to believe in the resurrection. He was really the first person in the whole world fully to believe in this glorious truth. His faith was stronger than that of Peter, and his loving nature enabled him to lay hold of this sublime truth with the utmost tenacity and simplicity of faith. We too may, with the apostle John, behold this orderly tomb, and see, and believe.

It is especially to be emphasized that it is an empty tomb. We saw the Roman soldiers marching with their spears to and fro to preserve Cæsar's seal. The solemn hours pass; perhaps the morning is now dawning. Congress recently issued a special edition of Thomas Jefferson's Bible. It will be remem-

bered that he made selections from the Bible, omitting all that he deemed supernatural; he confines himself simply to the moral teaching of Jesus. His Bible ends with the words, "There laid they Jesus and rolled a great stone to the door of the sepulcher, and departed."

The Bible of the evangelists, however, does not end the history of Jesus Christ with those words. We shall see that the stone has been rolled away forever, that His tomb is empty, and that He is to-day a living Savior, triumphant at the right hand of God, and ruler over millions of joyous and trustful men and women. Behold, an angel of the Lord, with appearance like lightning, and raiment white as snow, rolls away the stone and seats himself thereon. Cæsar's seal is broken; the Roman guard stands aghast; their spears are ready to drop from their nerveless hands. No mortal actually saw Christ in the act of rising; God performs His divinest things in silence and beyond the sight of men. Soon the women approach the tomb; they learn from the angels that Jesus is not there but is risen, and they hear the angelic invitation, "Come, see the place where the Lord lay." We have accepted the invitation, we have studied some of the characteristics of that tomb; now we are especially rejoiced to find that it is empty.

In the empty grave of Jesus, the cornerstone of the Christian Church is laid. The resurrection of Jesus, changing the figure, is the keystone of the arch of divine revelation. This empty grave gives us assurance that Christ's work of redemption was completed. Not alone on Pilate's cross, but in Joseph's tomb, did that work receive its divine certification, as to its completion and acceptance. When Jesus Christ came forth in triumph from the grave, angels, men, and devils were taught that His work was finished, and that His triumph was complete. He had Himself staked all on His resurrection. He had affirmed that He had power to lay down His life and to take it again. In the most solemn manner did His resurrection ratify that affirmation, and fulfil this prophecy. It gives uniqueness to the Christian religion. There are founders of other religions, Confucius, Zoroaster, Mohammed—these founders all died, but did ever one of them rise from the dead? Christianity stands alone in that respect among the religions of the race. The resurrection is the absolutely unique fact of Christianity; the resurrection is the majestic assurance of the reality of our Christian faith and hope.

The resurrection of Christ assures us that we now have a living Savior; the permanently dead Savior is unwelcome in art and utterly undesirable and untruthful in religion. The Roman Church has erred in exalting the dead Christ at the expense of the living Christ. We desire no Pieta, no statue of the dead Christ, with the Virgin or sorrowing women or angels. We prefer to hear the angels say, "He is not here, for he is risen." We need the atoning work of Christ's historic death; but we need, also, the sanctifying influence of Christ's risen and glorified life. We need more than a divine statue; we must have the inspiration of a risen, exalted, and living Christ as Friend and Savior. Ours is not the church of the entombment; ours is the church of the resurrection; ours is not the church alone of the atoning death; ours is also the church of the heavenly life. To-day we hail the divine Man, who marches forth in exultant might, as the first-born from the dead; to-day we utter no *Miserere* for an embalmed Galilean, but we sing a *Te Deum* for the risen, enthroned, and crowned Immanuel.

We also have a personal interest in this glorious resurrection. We see that the apostles made the resurrection one of the important themes of their preaching, the Apostle Paul declaring that "If Christ be not risen, then is our preaching vain, and your faith is also vain." The resurrection is the crowning miracle of Christianity to-day. If this event be true, then all other facts in Christ's life are credible, for no fact can be greater than His resurrection from the dead. In that resurrection we have a prophecy of our own victory over death and the grave. Death has been the grim and inexorable tyrant, whom tears never softened and wealth never bribed. Only two of the many millions of humanity in the olden time passed into the spirit world without tasting death. But in the case both of Enoch and Elijah, death was not really mastered, because they were withdrawn from the conflict before they grappled with this fierce foe. Christ alone entered the dreary prison-house of death's domain and came forth in triumph, leading death captive in His train. When He arose on that first Easter morning He bade adieu to the grave forevermore.

THE NATURE OF THE GLORIFIED BODY

E. C. Murray, D.D., Graham, N. C.

But some one will say, How are the dead raised up? and with what manner of body do they come?—1 Cor. 15 : 35.—A. R. V.

There are three views as to the state of man after death: The first is that this life and death are the be-all and end-all of existence; that man is merely a being composed of material elements acted on by natural forces according to natural laws, and that death, being the dissolution of these elements, is the annihilation of the man. Again, there is a general belief in the immortality of the soul and the final dissolution of the body (Acts 17 : 32). It is an old idea that good inheres in spirit and evil in body, and that the death of the body is the emancipation of the soul.

The doctrine of the resurrection and immortality of the body is peculiar to the Christian religion, tho shadowed forth in many heathen superstitions. Our distinctive conception is that of the unity of man's complex personality; that our two natures are not antagonistic but complementary; that our complete redemption consists in the glorified immortality of soul and body. This was the dream of the prophets (Dan. 12 : 2; Isa. 26 : 19); this is the lively hope of the Christian. In 1 Cor. 15 we find, first, proofs of the fact of this resurrection; second, illustrations of its nature. We shall consider only the latter.

I. The same body that died will rise again. As to this the terms used in the Scriptures are conclusive: it is a "resurrection," "all that are in the graves shall come forth," "he shall quicken your mortal bodies," "our vile body" shall be glorified, "this corruptible must put on incorruption, and this mortal must put on immortality." Death is but a sleep and the resurrection an awakening. "Now is Christ risen from the dead, and become the firstfruits of them that slept"; and it was His very same earthly body that rose again.

But now another distinct question arises: In what respect will the body of the resurrection be the same as this present one? Wherein will the identity consist? And as to this we can assert nothing. Identity in different cases depends on different conditions. To illustrate from inorganic matter: Take water, a liquid, and convert it into steam, a vapor, or into ice, a solid, and, tho these differ in their appearance and properties, they are essentially the same. But now resolve your water into its gaseous elements, and it is no longer water in any form. Identity here consists in having the same material elements combined in certain definite proportions. Take a work of art—Raphael's "Transfiguration." A certain identity subsists between the original and every true copy, an identity not of material elements—the same piece of canvas or daubs of paint—but of idea, form, and expression. The Venus of Milo is not a block of marble, but a sculptor's conception. Now take a crystal, and note that its identity consists not in material nor in form, but in both combined. A lump of pure carbon is not a diamond, tho of the same material; nor is a piece of quartz, tho of the same crystalline form.

In living organisms identity is neither of material, nor of form, nor of both combined. As the acorn develops into a sprout, a bush, an oak; as the baby grows into boyhood, youth, manhood; you have the same plant or the same human being through all changes of material elements, structure, appearance, and properties. Identity here means the continuity of the vital principle.

To retain its identity, therefore, through all the changes of death and the resurrection, the body need not preserve the same material substance or organic structure. Objections to the doctrine of the resurrection based on the decomposition of the body, and on the impossibility of organisms like ours subsisting under entirely different conditions, all arise from our ignorance of the real nature of the body and of the changes through which it may pass without losing its identity. The apostle answers them by pointing to the analogy of an annual miracle of nature. "Thou fool, that which thou sowest is not quickened, except it die: and thou sowest not that body that shall be . . . but God giveth it a body as it hath pleased him, and to every seed his own body." Here we have decomposition, transformation, and continuous identity. The death of the body, like that of the seed, is not annihilation, but merely disorganization in order to reorganization. As that apparently dead and de-

caying seed contains a living germ filled with wondrous potentialities for the new life to be, so there may be resident in the perishable body of man an immortal embryo which will lie quiescent till the resurrection morn, when "he which raised up Christ from the dead shall also quicken our mortal bodies by his spirit which dwelleth in us."

II. This body will be gloriously changed. As there are various kinds of flesh, and celestial bodies and bodies terrestrial, and various degrees of glory, "so also is the resurrection of the dead. . . . Behold, I show you a mystery; we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

Many illustrations of such transformation may be found in nature. Here are a lump of charcoal and a diamond, of clay and a sapphire, of silica and a jasper: can you imagine those earthy substances converted into those sparkling gems? A certain degree of heat and pressure—and the miracle is wrought! That slimy, crawling thing, and that exquisitely colored, velvety winged creature—what a contrast! Yet the butterfly is but the worm transformed and glorified. In human life, too, we see how the sanctified soul transfigures the countenance brutalized by sinful passions till the face of the reformed ruffian shines with the beauty of holiness. Two photographs of a woman were once exhibited, one showing her face as it had been marred by sin, the other those same features beautified by grace, and underneath was written, "What the gospel can do for a human countenance." Such is the marvelous renewing process possible even to this gross body of corruption, in spite of the decrepitude of age, the ravages of disease, and the brutalizing effects of a vicious life. The Scriptures also, in the transfiguration scene, when our Lord's careworn, sorrow-marred countenance "did shine as the sun," give us a glimpse of what we shall be when "he has changed our vile body that it may be fashioned like unto his glorious body."

III. The nature of this change. 1. "It is sown in corruption; it is raised in incorruption"—nevermore subject to decay. "This mortal shall put on immortality." Like its heavenly inheritance, it will be incorruptible in its substance, undefiled in its purity, unfading in its beauty.

2. "It is sown in dishonor; it is raised in glory." Buried a lump of decaying matter, despoiled of life, beauty, and activity; it is raised a resplendent being, full of vigorous life, exciting wonder, admiration, and delight. "We shall be like him." "He shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory."

3. It is sown in weakness; it is raised in power." Negatively, it will be free from all infirmities, its senses no longer dulled, nor its powers subject to decay. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain . . . and there shall be no more curse." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopt: then shall the lame man leap as an hart, and the tongue of the dumb shall sing."

Positively, the new body will be instinct with energy, and endowed perhaps with magnified and multiplied faculties. We see here in the sight of the hawk, the scent of the dog, the speed of the stag, the acute senses of touch and hearing in the blind, and the many remarkable results of special training, the indefinite possibilities of physical development. And we may then be endowed with new faculties, as inconceivable to us now as ours are to the jelly-fish. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "We know not what we shall be." Moses and Elijah traversed the space between heaven and earth to converse with Christ on the Mount; and the dream of the poet may yet be realized:

> "Go wing thy flight from star to star,
> From world to luminous world, as far
> As the universe rears its flaming walls:
> Take all the pleasures of all the spheres,
> And multiply each thro' endless years."

4. "It is sown a natural body; it is raised a spiritual body." The natural (ψυχικόν) body is one adapted to the animal life which is now the dominant principle of our being; the spiritual is one adapted to our divine nature and the heavenly life of the soul. The former is earthy, gross, lustful, weak, and perishable; the former is refined, vigorous, and incorruptible.

How then, can these two bodies be essentially the same? Here nature gives us a very significant hint. God does not destroy the worm and create a butterfly; there is em-

bodied in that worm a twofold organic structure, a butterfly form enveloped in the grub, and each of these organisms is adapted to its intended environment. Hear then a parable from nature: An ugly beetle-like grub crawls in the slime of the bottom at a pond; in nature it is fierce and voracious; it revels in darkness and mud and rotting matter. One day it feels an irresistible impulse to climb, as it has wonderingly seen others do, to that mysterious world above. As it crawls up the slender stalk, it is gradually overpowered by a strange drowsiness, till, reaching the surface, it lapses into unconsciousness. Then by and by it awakes and feels through every fiber of its being the thrill of a new energy. It struggles itself free from its encasing shell, sloughs it off, and leaves it to perish with the old life which it tabernacled. The new fairy-like creature expands its gossamer wings, flashes their iridescent hues in the sunlight, and soars aloft a gorgeous dragon-fly. Its environment is no longer darkness and slime beneath the green scum of the stagnant pond, but greensward and blue sky, emerald leaf and golden flower, sweet air and gladsome sunshine.

"So also is the resurrection of the dead." So will the "spiritual body" emerge from its long sleep, and with the glorified soul rise into the sphere of the higher life. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

But our parable may have a different conclusion and teach another lesson. There is a parasite which eats into the grub and destroys the butterfly form. When the larval envelop perishes, nothing remains to live. There is a parasite called sin; worldliness and sensuality destroy the divine part of our nature, and bring to naught all our glorious possibilities and prospects of a heavenly life. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him. And every man that hath this hope in him purifieth himself, even as he is pure."

HUMANNESS PLUS PRAYER*

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Elias was a man subject to like passions as we are, and he prayed.—James 5 : 17.

When one turns to the story of this man, remembering the place that he holds in the thought of the religious world, he comes so suddenly that he would seem to be a myth or an apparition rather than a real historical character. He bursts in upon us suddenly as the prophet of God, and soon he is before us in all his ruggedness of person, with that rude robe of his. He stands very straight, and he stands very tall, and there is a look in his eye that indicates the consciousness of eminence and responsibility. And this word —if we are tempted to think that he is not a real character—corrects that idea and brings him before us as a man. We do not need to have very much argument to prove that most of us are men, and that most of us are subject to infirmity; but I want that God shall help us to see that this mighty prophet of olden time was, after all, only a man. I do not know the record of his early days; there is no picture of his childhood or youth in this word; but upon the basis of what is declared one sees that the early years must have been exceeding like the early years of those with whom we are best acquainted. At the beginning it is only an infant crying in the night; an infant crying for the light, and with no language but the cry. There must be the same sort of process of physical development with him as with those whom your arms have cradled, mother. There must be the same sort of intellectual development as in the case of that lad into whose heart, father, you have poured the treasures of your hope. Knowledge does not come to him by intuition. Knowledge does not come to him immediately. There must be the waking up of the heart, and the reaching out of the mind to the great truths that lie about him in this, God's great world. Little by little he will learn the processes of thought just as you learned the processes of thought. Little by little the great laws that touched your life will touch this life of ours. Not only those laws which make for our development, but also those principles which make for our moral and religious character must be sought and recognized in the great process of development.

*Stenographically reported for The Homiletic Review.

Since the introduction of evil into the world, there is the power of evil upon the human soul and the consciousness of this power to draw us down from the heights of life; just the same in the case of this man Elias as in your case, my brother; and the tides of the world in which he lived no more bore him to high place, no more bore him into the balance of power than do the tides of life bear in one of us to the high places and to the springs of power. Elijah must have his battle; Elijah must have the guards stationed at the portal; Elijah must guard the avenues through which impression comes into the sensitive soul, and must guard the conduct and volition, as in that secret place of individuality the processes of will are found and the battles of life are fought, and the great influences of life are accepted. He must stand on guard. The world is no more a friend to grace with him than the world is a friend to grace in you. Elias is a man; a man whose footsteps will sometimes lag, for the feet are weary; whose hands shall hang down; whose eye shall sometimes be dim; whose ear shall sometimes be heavy, and whose heart is, in a certain measure, responsive to the influences about him just as yours is responsive to the influences about you. "He is a man subject to like passions as we are"; and for one, my friends, I am glad that we have the demonstration of it in the Book. You remember that song—that song that led us back to the hill where the prophets of Baal are standing imploring their deity to give the answer that should recognize them and their message, and how through the long day no answer comes; and then how Elijah comes before us down that summit of the hill and prepares the altar and the sacrifice, and speaks but a few words of petition; but, having poured the water upon the sacrifice and the altar until the trenches about the altar are likewise filled with the water, how Elijah lifts up his cry to Almighty God. And then you heard, too, in the song—and it sounded so sweetly across all these centuries—how Elijah, that mighty man of God, called the fire down, and the sacrifice was consumed, "and it licked up all the water, every stone upon the altar, when the fire came down." And then, having accomplished that masterful exploit upon the summit, he sends word to Ahab, that king who exceeds all his predecessors in unrighteousness, in ungodliness—defiant of all laws that touch earth or heaven. He sends word to Ahab that as the windows of heaven have been locked up for awhile he is going to open them now, and he had better get home. And so Ahab starts in his chariot while Elijah and his servant go upon the summit of the hill, and Elijah tells his servant that he is to go and see when the cloud comes up. Elijah has no doubt about the answer, for he knows that the Lord will open the windows of heaven and send down the rain. And he sends his servant to go and return seven times, and, when he comes back with the message that a cloud about the size of a man's hand appears above the background of the blue, Elijah and his servant start down to the land of Jezebel, and they outdistance the king in his chariot. But the storm catches up with them before they reach here. And then Jezebel, who can even outdo her wicked husband in wickedness, declares her wrath against Elijah. I am glad this story is written just as it is written; but I should have said—if I knew anything at all about human life—that when that man comes down from the summit of that mountain after such an experience in the demonstration of God's care of His people, "Nothing can move that man." I think I would have said that. But the fact is that when Jezebel rises up and points her finger at Elijah he runs away. I am glad of this, however, that when Elijah does run away he runs to God. Out there in the desert he lies down under the juniper-tree, and he tells God about the consciousness of failure and defeat and wickedness that is within him, and how he thinks it is about time for him to be gathered to his fathers. I am glad to read that bit of story and to know that the great psychological and spiritual laws that touch me touched Elijah; for I have learned that the greatest temptations that come to us come upon the very heels of our greatest victories.

When Elijah had poured out his heart in this despairing sort of cry, this cry in the minor, this cry of conscious weakness, and of failure—I think that some angel of God must have sung a lullaby to Elijah and he falls asleep. Then, if you will take a peep across the centuries, you will see how the angels of God are coming out of the heavens to make a little picnic for Elijah; and how —as he sleeps—the touch of an angel's wing arouses Elijah from his slumber, and he sees what has been done, and he rises and eats of

it. And then the second time the lullaby has been sung, and the second time this weary man lies down to sleep. And the angel of the Lord comes a second time and touches him, and bids him rise and eat, because he has a long journey before him. And then again Elijah rises and eats, and in the strength of that meat he goes "forty days and forty nights unto Horeb the mount of God."

When you come to think of the out-workings of the life of Elijah then you have the glory of the setting. This man faces kings. This man goes absolutely where God wants him to go. It is not a question with him whether it is by the murmuring brook, or in the lowly home of the poor widow, or whether it be to face the king. Wherever God wants him to go he goes. That is not a new hymn that we have been singing here, "I'll go where you want me to go, dear Lord, I'll be what you want me to be." Elijah sang that hymn as a solo when there were no murmuring brooks to accompany him.

Up on that hill you see him turning the key in the lock of the skies, and then you see him in that other great day when he takes the last walk with Elisha. And as they walk together the two are reminded again and again of how the elder is to be taken from the younger that very day. And Elisha keeps close to Elijah; and then Elijah says, "Well, Elisha, whatever do you want of me?" And Elisha says, "I pray thee, let a double portion of thy spirit be upon me." And Elijah says, "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." And so they walk on from town to town, and on to the river, and across the river; and there they stood talking as friend with friend, when, lo! "The chariot of Israel, and the horsemen thereof appeared, and Elijah went up by the whirlwind into heaven." God has the schedule. He knows just what time the train will arrive, and what time His servants, His prophets, are due, for they are coming according to divine program; and away they go over the pathway of light, and the windows of heaven are filled with the spirits of just men made perfect, and the gates are open wide enough for the chariot to sweep through.

What is the secret of his life? "Elias was a man subject to like passions as we are, and he prayed." This man goes from conquering unto conquest because he prays. Humanness plus prayer is equal to mighty achievement. That is a great law that you can put down and reckon on. It is the secret of success; it is the secret of victory; it is the secret of glory here, and it is the secret of everlasting glory after a while. He prayed. Well, there is such a thing as saying a prayer, and then there is another such thing as praying; and praying is something more than merely saying a prayer. Praying is getting hold on God; taking some promise that He has given and laying it before Him as tho you wanted to remind Him of His own covenant made with you, and believing it, and believing that you will receive it.

Oh, it means so much! There is that young fellow, Tom Brown, at Rugby. You have read the story of how he goes down from his home away back in the country to attend school, and how the first night that he is there he gets down beside his bed in the dormitory and prays, and how the boys jeer at him, and they toss a lot of things at him; but no matter, he prays. He is not a very big fellow, but he is big enough to reach up and touch God. And so the next night it is the same thing, and for a number of nights, but he keeps right on praying, until by and by the prayers of this young fellow become the leaven of the leavening of the whole lump. Oh, my boy! To-day do not forget to pray! It will help you over many a rough place in life.

Prayer with Elijah becomes not only an act, but it becomes an attitude; and yet you are not to despise prayer when prayer is only an act.

There is a big streak of that meanness in Jacob. Most of us have had it demonstrated in ourselves. He belongs to our crowd, anyhow. But when Jacob goes back to the land of Laban, and begins to think of his meanness to Esau in the olden days, he says to his servants and loved ones, "You go back. I want to stop here and think." And then, as thought finds expression, and leads up to prayer, he begins to think of God and the meaning of it all; and then out of the shadow comes that divine wrestler of whom Charles Wesley sings:

> "With thee all night I mean to stay,
> And wrestle till the break of day."

I don't know how much Jacob might have measured in the beginning, but I know, as that shadowy wrestler endeavors to prevail against him, that he only wraps the arms

of his faith and his purpose about him and continues to wrestle with him; and Jacob never was so tall as he was in that moment. He never seemed to be half so majestic in his personality before; and when finally the angel said, "Let me go, for the day breaketh," Jacob says, "Let thee go! Let thee go!" and he takes a fresh grip, and he says, "I will not let thee go, except thou bless me." And then there comes the word, "Well, you have been Jacob all your life; but you shall be called no more Jacob, but Israel; for as a prince hast thou prevailed." And when the light comes up, and the bells of heaven ring out the new day, there is a new prince born who has power with God as well as with man.

I like prayer as an act, and I don't want to forget the significance of it. Just a little prayer thrown up by that man as he walks along the street past the open saloon and smells of that which is inside, and feels the awful craving sensation of yesterday upon him, and he is almost drawn that way until he lifts his heart up to God in prayer and gets strength to pass by.

Prayer counts when it is but an act, but when prayer becomes the attitude of the soul then the glory comes in, and the possibilities of life begin to open as they have never opened before. It is not a question of what he is called to do, or what he is called to say; in the secret moments of his life he is forging and fixing that strength of character that is to stand him in such good stead when the time of trial and testing comes, as it will come to each and every one of us.

The Battle of Waterloo was won at Eaton and Rugby, and in the universities of old England. Where are the battles of God's saints really won? The effectual part of them are out there on the field where all the world and heaven is looking on. But the battle was fought when the heart reached up and grasped God, and took God to be the Savior truly and entirely, and kissed the hand of God, and owned Him as Monarch, Lord, and King.

"A man subject to like passions as we are, but he prayed." He prayed. That is the thing. I was traveling through northern New York not long ago; and as the train swept along I looked down in the valley and saw a long line of trolley poles—I think they were—with about three or four great wires stretched from one to the other. Just a little bit of common copper wire strung out along the line; but I will tell you what it was: That dull, commonplace-looking copper wire strung there was the conductor of power; and that principle of power affected the entire length of cables; brought something to pass; invisible, it is true, but none the less potent for results. And so with the man who prays—he moves the arm of God. And so when Elias prayed the Lord manifested His power. Only a man like ourselves, but prayer bound him to God; and through his life the sign and power of God helped him on and on over the rough places. You have the song, how those men down at Jerusalem prayed until they were endued with power from on high. They tarried there until they received the fulness of the Holy Spirit. They had time to do business with the King. And what came of it? Why, the power came down. Power is what we need.

Wesley was a little bit of a man, coming about to my shoulder, according to the measurement of the flesh; but I am sure the most of us would have to stand at our full height to lace his shoes. But the power came to John Wesley's heart. He never weighed more than one hundred and twenty pounds, but if you will keep very quiet for a minute you will feel the tremor of the spiritual world, because a long time ago John Wesley caught hold on God and opened for the world a new chapter in its spiritual history. That is the secret of it.

What you and I need is to get hold on God, then something will happen. These brothers of mine of the holy ministry—it is not eloquence, it is not learning, but the great thing that is essential is the secret of the text: A man subject to like passions with other men, but praying. John Knox praying, Asbury praying, Luther praying, the missionaries of Christ praying—that is the secret of it.

I like to think about Hadley, away up there in the city of New York, how one night he stood before the bar of a saloon with a glass of whisky in his hand, and there came upon him a tremor like the tremor of death; and he said, "Boys, I am going to die, but I don't like to die drunk!" He left his companions and went to the police station and asked to be permitted to remain over night. The next morning when he came out he was all trembling in body and nerve, and somebody said to him, "If you will go down to Jerry McCauley's Mission they will give you a night's lodging and a breakfast ticket."

But when he got down there, and Jerry began to talk with him as a sinner, there was something that made him forget his night's lodging and the breakfast ticket. One after another in that room prayed, until they came to Hadley, who had long forgotten how to pray. But Jerry said, "Now you must pray." And he looked up and said, "Oh, Jesus, I am in an awful hole. Help me out!" You would not find that in the Prayer Book, but it was a prayer all the same. Well, what happened? When he called out to Jesus that he was in an awful hole and wanted to be lifted out, then Jesus reached away down His everlasting arm and lifted him up, and lifted him out; and it seemed to me that Hadley never touched the sides of that pit as he was lifted out. And then Hadley went out, and went up, and went down; but when up he was looking for somebody to introduce to Jesus, and when he went down it was to lift up some soul that needed Christ.

I am going to give you something better even than Elijah's mantle. I am going to give you the secret of God's likeness. "And he prayed"; the secret of mastery, the secret of victory, the secret of Pentecost, the secret of power, the secret of that great revival that is to be, is prayer—prayer that will take no denial, prayer that will wrap the arms of faith about Jesus and linger until the heavens smile above us, and the Holy Ghost is poured out upon us.

PAUL AN EXAMPLE FOR THE MINISTERS OF TO-DAY

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For I determined not to know anything among you, save Jesus Christ, and him crucified. —1 Cor. 2 : 2.

CORINTH was the capital city of Greece or Achaia, the seat of civil government, and a center of commerce and of political and many other forms of busy life. Being well fortified, it was of great military importance. Situated on the great route between the city of Rome and the eastern countries, and thronged with travelers, it was a central and strategic point for a new and important movement of thought and belief to spread from. It was to such points that the first Christian missionaries went with the Gospel message; it is to such places that the Church of Christ ought now to send her ministers.

The city had been the originator, in Greek history, of great fleets and commercial enterprises, and the mother-city of many colonies along the Mediterranean sea. It was destroyed by the Romans in the year 146 B.C.; but in the year 46 B.C. it was rebuilt, and became the richest and most prominent city of Greece, a literary and educational center, and of great religious importance, with its monuments, temples, and statues, of heathen worship. Romans, Greeks, Jews, and people of other nations made up the population of Corinth; and the converts to the Christian faith seem to have been, for the greater part, tho not wholly, from the non-Jews. For when the Jews opposed themselves and blasphemed, Paul shook out his raiment and said unto them, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles." And he departed thence, and went into the house of a certain man named Titus Justus, one that worshiped God, that is, evidently, as the descriptive phrase denotes, a Roman proselyte from paganism to the doctrine and worship of Jehovah God. And the twelfth chapter of First Corinthians opens with these words: Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols.

Corinthian society was most impure. The city had always been, says Professor Ramsey, a great seat of the worship of Aphrodite; and that heathen goddess kept there much of the abominable character of the Asian and especially Phenician religion from which she sprang, particularly the system of temple slaves, who lived a life of vice as a part of the religious ceremonial of the goddess. Hence the social corruption of Corinth was proverbial throughout the Roman world. Out of such social conditions the Corinthian Christian community had to rise. And how hard it must have been for the converts to get free from the influence of early and long association with immoral customs and surroundings, and to keep from falling back into the mire. It is no wonder that Paul wrote to the Corinthian disciples that if they were to separate themselves altogether from

the fornicators of this world, or the covetous and extortioners, or idolaters, they must needs go out of the world. But, he taught, that persons of such character were not to be kept in the actual fellowship of Christians and the Church.

In the months that Paul preached in Corinth he was evidently understood by the people (writes Professor Ramsey) to be one of those lecturers on philosophy and morals so common in the Greek world, who often traveled from place to place, settling in new cities where there seemed to be a good opening for a teacher. And scornful remarks were made, contrasting the high fees charged by teachers of established reputation with the free lectures of this new aspirant for fame and money; and an impression was common that he, like other beginners in philosophy, was working to secure a reputation and position such as would warrant him, after a time, to begin to charge fees and make a livelihood by his brains instead of by his hands.

This was the city and these the people of Corinth; what of the missionary, the new preacher, the teacher of strange doctrines, so strange to his hearers? Let him tell us himself. He was a Jew, he says, born in Tarsus of Cilicia, a citizen of no mean city. Tarsus was a great commercial and political metropolis, and one of the three great university cities of the Mediterranean world. He was "brought up" in Jerusalem at the feet of Gamaliel, one of the most famous of the Jewish rabbis, and instructed according to the strict manner of the law of the fathers. Being conscientiously zealous for God and religion, as he then knew God and religion, and as a leading Jew, he persecuted those of the Christian way unto the death, binding and delivering into prison both men and women. Again, he says of himself: If any other man thinketh to have confidence in the flesh—in the externals of religion—I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the Church; as touching the righteousness which is in the letter of the law, found blameless.

How then, Paul, did it happen that you went to preach a crucified Savior to Jews and Gentiles? The Jews ask for signs, such as miraculous evidences of the presence and power of God in their midst; and Greeks seek after wisdom, caring more for rhetoric and human philosophy than for a message of redemption from sin and blindness. And the preaching of salvation through the Christ who hung on the cross is a stumbling-block to Jews and foolishness to Greeks.

Yes, yes, answers the apostle; but what seems like folly to the Greek and weakness to the Jew—the revelation of God's redeeming love in the sacrificial life and death of His Son—is infinitely wiser and stronger than the wisest and strongest of men. I know from personal experience that unto them that are called out of darkness into light, Christ is the power of God and the wisdom of God. I was once seeking after righteousness and peace, but seeking in vain, because trusting in my own strength and wisdom. At last I found myself brought into captivity under the law of sin which is in my members, and I cried, "Wretched man that I am! Who shall deliver me out of the body of this death?" A happy deliverance came, I thank God, through Jesus Christ our Lord. What things therefore were once gain to me, those have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, one with Him in a living union, having a righteousness which is through faith in Christ, that I may know him and the power of his resurrection, and the fellowship of his sufferings. I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth. Why then should I regret what it has cost me to be a Christian and an apostle? Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often; in perils of rivers, of robbers, from my own countrymen, from the Gentiles, in the city, in the wilderness, in the sea, and among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily —anxiety for all the churches.

O Paul, is it then worth while to become a Christian and a minister of the Gospel? Yes, oh, yes. For I reckon that the suffer-

ings of this present time are not worthy to be compared with the glory that shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God, when it shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.

Tell us again, Paul, why you went to the city of Corinth as a Christian missionary. Because God appointed me to be a witness unto all men of what he did for me, as his chosen vessel to bear the name of the Lord before Gentiles and kings, and the children of Israel; and to suffer many things for his name's sake. The Corinthian heathen were worshipers of idols, the work of men's hands, that could neither hear, nor speak, nor help; I went to tell them of the true and living God, Maker of heaven and earth, who had revealed himself as the universal Father, in Jesus of Nazareth. The Corinthian Jews were looking for a Messianic king of worldly power and glory, a temporal deliverer. I went to tell them that the meek and lowly man from Galilee, approved of God unto the people by mighty works and wonders and signs which God did by Him in their midst; delivered up by the determinate counsel and foreknowledge of God, and by the hands of lawless men crucified and slain—that God had made him both Lord and Christ; and that this Jesus whom the Jews had crucified was their real because their spiritual King, who came to rule in the hearts and over the lives of men.

Again, Paul, why did you go to Corinth with the Gospel message? Oh, it was a city of great unrighteousness; men and women were idolatrous and impure; thieves, the covetous, drunkards, revilers, extortioners, were there—men who could not inherit the kingdom of God. And I could not be disobedient to the heavenly vision when the Lord Jesus whom I had persecuted appeared to me and said, Arise, and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen in me, and of the things wherein I shall appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

The Corinthians were deep in sin, held in moral and spiritual bondage, without hope and without God in the world; and I believed, with Peter, that in Jesus the crucified and risen One, and in none other, is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved. In the wisdom of God the world through its wisdom knew not God. Men had been seeking after their Maker in their own wisdom and strength, that they might come to know how foolish and weak human wisdom and power are, with God left out. Plato, Socrates, Aristotle —Greek thinkers, poets, and philosophers, of surpassing greatness in the wisdom of this world—had sometimes almost seemed to find Him; but mere human reason, darkened and weakened by sin and selfishness, tho climbing high, could not climb high enough to bring the holy, merciful, and redeeming God down to ignorant, sinning, degraded, and helpless men and women, His wandering and lost children.

The divine wrath, in the course of human experience and history, had been revealed from heaven against all ungodliness and unrighteousness of men, in the consequences of things believed and practised; and in the fruits of godliness and righteousness, the divine approval had been made known. That which is known of God is manifested in men; for God manifested it unto them. For the invisible things of Him are clearly seen, being perceived through the things that are made, even His everlasting power and divinity, that men and women may be without excuse for their vain reasonings, senseless hearts, idolworship, and moral uncleanness. And even the Gentiles who do not have the law—a supernatural revelation of the character and will of God—do by nature the things with which the law is concerned, these not having the law, are the law unto themselves, in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them. And to the people at Corinth, without reasonable excuse for their ungodliness and unrighteousness, I, an apostle of my Redeemer and Lord, wanted to go and tell the glad news that it was the good pleasure of their God and mine, through the foolishness of the preaching of

the cross, as they thought it to be, to save all them that believe, Jew or Gentile.

And not only did the world in its wisdom know not God, but, at Corinth, in the divine providence, not many wise after the flesh, not many mighty, not many noble, were called to the Christian faith. Not that human wisdom, might, and rank shut men out from the kingdom of God; but by the divine election, salvation came to those thought by the worldly to be foolish and weak, and to the base and the despised; and things that appeared as nothing in the sight of men, and those that were esteemed to be of the highest importance, were made to more than change places, that no flesh should glory before God.

A prominent missionary and his wife, when they first went out to labor among the heathen, said to themselves that the best results would be gained in the long run, and the saving power of Christ most magnified, if they could win to the Gospel first of all the people of high caste. But the providence of God taught them their great mistake. And it was not until the Christian religion began to manifest its power in the redemption and elevation of the low caste, that men of culture and rank commenced to wonder at the saving grace of God. And Paul yearned to have the Corinthians know that God had made foolish the wisdom of this world; that Christ Jesus had been made unto us wisdom from God and righteousness and sanctification and redemption, that, as it is written, He that glorieth, let him glory in the Lord. Kings, if redeemed, must lay down their crowns before the cross of Christ. The rich must own their poverty, the great their littleness, the strong their weakness, the learned their ignorance, before the infinite love of God, His pardoning mercy, and His saving grace, revealed from heaven through Jesus Christ the Savior of sinners.

Still again, Paul, you knew well how fond the Greeks were of rhetoric, philosophy, and speculation; and you were educated in language and literature, in law, religion, and philosophy; why, then, did you not lecture on cosmology and the sources of the universe; the being and attributes of Deity; the soul and its destiny; the origin of evil, and the nature of the true, the beautiful, and the good? You knew Hebrew history and the Greek and Hebrew Scriptures, and understood the Jewish and Christian religions: why, then, did you not discourse upon the philosophy of history and religion, and the splendid literature of the Hebrew Bible; or reason on immortality and the mysteries of the Trinity; or lecture on theories of the atonement; or explain the connection between free-will and divine sovereignty; or show the harmony between religion and science; or discuss the double authorship of Isaiah, the composite character of the Pentateuch, the date of Daniel, and the relation of the literary form of the opening chapters of Genesis and the book of Jonah to their sacred contents? Why, Paul, did you go to Corinth determined to know nothing among the people but Jesus Christ and Him crucified?

These are my reasons: 1. The Corinthians needed changed hearts and the consolation of the Gospel, more than trained intellects and the knowledge of criticism, science, and philosophy.

For example: No minister has a right to be ignorant of the spirit, processes, and results of science and the scientific method; or of the testimony that geography, history, archeology, philology, and criticism seem to bear to the writing of Isaiah, chapters 40–66, during the captivity; but to make such things as these the burden of one's message to the great congregation, is not to preach Jesus the Christ. Rather, in the power of deep intellectual and religious experience, proclaim that in the beginning God created the heavens and the earth; and in the might of the ever present Comforter, declare to those in captivity to sin, suffering, and sorrow, the divine message, Comfort ye, comfort ye, my people, saith your God.

Subjects relating to geography, history, antiquities, science, philosophy, art, and scholarly criticism, are full of interest, often of greatest importance, and ought always to have culturing and edifying power; but mere intellectual inquiry, even into lofty themes, has no power to change the works of the flesh which are fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like, which shut men out of the kingdom of God—no wisdom of this world can change these into the fruit of the Spirit which is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control—moral excellences that make the kingdom of God and righteousness.

2. My second reason is that they who would crucify the flesh with the passions and lusts thereof, must be of Christ Jesus, and be able to say, I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me. It is not philosophy or learning, or creed, or opinion, or theory, or ceremony, that saves one from sin; but a vital, character-transforming fellowship with a divine Person, Jesus the Christ, crucified and risen; not a doctrine of the atonement, but an atoning and living Savior. And it was my earnest desire and purpose to preach the cross at Corinth so that the unregenerate would be brought to conviction and repentance. I tried to preach Jesus Christ, in His holy life, crucifixion, and resurrection, so that unbelievers would come to a glad saving and faith in Him.

But let it not be thought for one moment, Paul would say, that the God of all love, knowledge, and power, who created, sustains, and rules the universe, and in whom we live, move, and have our being, places any premium on ignorance in man, the image and likeness of His Maker. The plainest story of God's redeeming love manifested in Jesus Christ is for all men, and is enough for salvation; but in salvation is the beginning, possibility, and assurance of the mind and heart's unceasing growth.

Not less science, but more communion with nature's God; not less philosophy, but more likeness to Jesus, reason's safest Guide; not less scholarship, but less pride and more meekness; not less critical research, but more hunger and thirst after righteousness; not less theology, but more spiritual-mindedness; not less of the Church, but more of the Christ—this is the word from the cross.

Selected Prayers

O thou who art painted not only in the gallery of the world but in the gallery of my heart, help me to follow thee. Inspire me with thy power to descend the ladder of human experiences. Let me come after thee in the downward steps of sacrifice. Deeper and deeper let me wend my way toward the valley where the millions meet. Help me, not only to believe in thy name, but to believe in the way by which thou hast made thy name. Reveal to me the power of self-forgetfulness. Teach me that the burial of self is the road to resurrection. Let me learn that only in sympathy with the lowest can I have sympathy with all mankind. Give me communion with the vale, that I may have fellowship with the mountain and the plain. I shall only attain thy crown when I have reached thy cross.—*George Matheson.*

Lord, we thank thee that we are sublime and eternal. We are not like the fire-fly that dances through the summer evening; but we are eternal past the stars. Our life is fitted in its mechanism to run on forever with the life of God. Great Son of God, thrill us with the majesty of the meaning of ourselves, we pray thee; fill us with the moment of our powers. May it seem a great thing to have a chance to live; may it seem a perilous thing to us to have to live forever. May it seem to us an amazing thing to keep fellowship with God forever. Help us, we pray thee, to start right, so that we shall not have to take anything back. Help us, we pray thee, to fall in with the right people and to fall in the right way, lest we be found fighting an unavailing fight against tremendous odds.

Great Master, help us to fall in with thyself, so that as we journey we shall have the sun; so that as we journey we shall have the sky; so that as we journey we shall have the privacy of prayer; so that as we journey we shall have the wholesome mountain air, the love of God; so that as we journey we shall have the warm, divine heart; so that as we journey we shall have the sensitive conscience; so that as we journey we shall have a light growing in our faces, a light that shines more and more unto the perfect day.

Give us, we pray thee, O Lord, daylight in our faces forever. May there be no darkness, no sunset, no moaning of the harbor bar, only the light glowing and the daylight growing. May we pass out of the daylight into better, broader light. Great Head of the Church, qualify us for celestial matters, and may terrestrial matters take place in their lesser order, because we belong to the larger order, because we belong to thee. And may they who walk with God every day know it is noontime. If there be such here as have had special perils, God harbor them in the harbor of His great rest. Touch the hearts of life and may everybody feel that God has come to him; and if anybody has somehow felt that God has left him out of His thought, let that misnotion be corrected now. We are all very tired and we can not get along without thy help. O Christ, help us to get the mastery of ourselves so that at eternity we shall have thee for star and sun and we shall have thee for our Christ and our King forever and ever, we pray for Christ's sake. Amen.—*William A. Quayle.*

OUTLINES

The Rev. S. B. Dunn, New York

A Knell that becomes a Chime

(*Good Friday*)

For God hath not appointed us to wrath, &c. —1 Thess. 5 : 9–10.

The Gospel is essentially a merry peal rung out from the campanile of Calvary.

I. One bell in the chime rings out a general message: "God hath not appointed us to wrath, but to obtain salvation." What a relief from fear—what an assurance of hope.

II. A second bell announces a particular method, "Through our Lord Jesus Christ who died for us." God's way of saving a world. Saving power centers in the Savior's death.

III. A third bell affirms the motive for the chiming work: "That whether we wake or sleep we should live together with Him." What is sought for man is life in—for—with Christ.

A Transcendent Death

(*Good Friday*)

For I delivered unto you, first of all, &c.—1 Cor. 15 : 3.

A day of death—Jesus, Judas, malefactors. The death of Jesus transcends them all:

I. In its unique character. Person—life —mission of Jesus.

II. In Paul's estimate of it. "First of all" among the foremost points. Paul's historic Gospel a few facts: His essential creed, short and simple, and his apostolic tools are "handy" indeed.

III. In the dynamics of it. "He died for our sins." By sin—for sin—against sin, the death of Christ to effect the death of sin.

IV. In its transmission. The message to be delivered, received, wrought out in its import to results in experience and conduct.

The Triumphant Entry

(*Palm Sunday*)

And they brought the colt to Jesus, &c.—Mark 11 : 7–11.

Creation week outshone by Passion week. Record of its events fill large part of sacred story. Broken by silent day. Ushered in by triumphal entry as hint of final victory.

I. The Rider, a Royal Christ, a King in disguise. Kingship shines through.

II. The ride carries rapture with it. Brings peace—awakens acclaim—concerns all classes, young and old.

III. The rendezvous is the temple. To cleanse it—to welcome "certain Greeks"—to claim it as His court.

IV. The augury of it. (Ps. 24 : 7–10. That Christ shall reign.

The Mecca of Easter Morning

Come, see the place where the Lord lay.—Matt. 28 : 6.

A myriad feet make a devout pilgrimage to the empty tomb:

I. To find it aromatic with sweet associations. Not Bible more than tomb "the perfumed bottle of Christianity."

II. To find it pictorial of the Christ who "lay" there. Contracted, comprest, "the power of His resurrection."

III. To find it resonant with echoes of exultancy. "He is not here—risen." Life and death have been in battle, and life has won.

IV. To find it prophetic. Every tomb shall one day be empty too. Lent ends in Easter. Calvary leads to resurrection.

An Easter Evening Walk

And behold two of them, &c.—Luke 24 : 13.

It is a walk from Jerusalem and back. The day has been a duel between hope and despair, of wavering fortunes. The evening walk is the day in miniature.

I. It begins as a walk from Christ. Jesus is left behind. Consequence, a great sorsow, unrelieved by nature's charms on that Emmaus road. Marked by meditations full of promise, for they concern Jesus.

II. It becomes a walk with Christ. Unrecognized at first, sensed by a burning heart. Identified at last by communion.

III. It blossoms into a walk for Christ. They go back to a right beginning. Carry a glad message to their fellows. Bear a personal testimony to the risen Christ.

So Christianity is a life—a journey—an education—a work.

The Rev. Claud R. Shaver, Indianapolis, Indiana

The Real Lenten Question

What; could ye not watch with me one hour? Matt. 26 : 40.

The joy of the first Easter, as to-day, was preceded by a season of serious meditation, of which our present Lenten custom may be a wholesome echo. The Master's question sounded the true note.

I. Designed to awaken sympathy for the real issues so near the Savior's heart.

"It is the secret sympathy,
The silver link, the silken tie,
Which, heart to heart and mind to mind,
In body and in soul can bind."

II. It sought harmony of earthly and heavenly forces. The divine nearness is assured at such times.

III. It implied a select privilege; an opportunity to look into the depths of a great life; and to catch an inspiration for heroic service. Neglecting this there was denial and cowardice, failure and humiliation.

IV. It was not an unreasonable request; being within the capabilities of all, and the least that could be expected under the pressure of present circumstances. A personal question involving personal responsibility.

Immortal Life Unfolded

The appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.—2 Tim. 1 : 10.

"To be a Christian is not to get somewhere, but to be something, to be recreated in the image of the Father, the living God, after the pattern Christ Jesus . . . a true son of God, of immortality."

Once in the history of the human race do two great concepts, "life and immortality," find truthful expression in one being—when "our Savior Christ Jesus" appeared.

I. There the physical functions performed at their best; appetites, tastes, desires were above sharpest criticism. Spiritual faculties were on the pinnacle of nobility; forgiveness, sympathy, love, faith throbbed as in no other creature. This majesty of living brought encouragement to the race in the assurance—"because I live ye shall live also."

II. To only such could be attributed the "power of an endless life." It was "endless" because material could not retain it. The corn of wheat "falls" and "dies," yet its best does not die but transcends the earthly. Thus blooms the flower of immortality.

Fullest Joy

These things have I spoken unto you, that my joy may be in you and that your joy may be made full.—John 15 : 11 (A. R.).

This great life specialist offered His followers a brimming cup of happiness. Not a diluted potion of mere pleasure, or the sparkle and bubble of worldly amusements, but a rich, overflowing, refreshing draft of fullest joy. It was

I. The joy of a fixt purpose. He who came from God and went to God offers the derelict soul the same peaceful harbor. Carlyle says, "Blest is the man who has found his work." This beatitude is daily emphasized in both temporal and eternal destinies.

II. The joy of heaven's favor. Jesus brought the joyful announcement that God loved men. There is a peculiar bliss in the knowledge that one is loved. Even obscure lives may taste it. In "Pippa Passes," the factory girl sang, "God's in His heaven, All's right with the world."

The Gospel lands have given the world the most joyous songs and choruses. Unbelief could not have inspired a "Hallelujah Chorus." Blind Fanny Crosby writes:

"O the joy when I awake
Within the palace of the King;
And I shall see Him face to face,
And tell the story 'Saved by grace.'"

III. The joy of living a helpful life. The Master's joy was in ministry—being helpful to others. True happiness is a bubbling spring, not a cup drunk in selfishness.

"This is peace, to lose the lonely note of self
In love's celestial strain;
And this is joy to find oneself again
In service, mercy, and self-sacrifice."

Such is the Master's peculiar joy which He offers to every believer.

Foretokens of Risen Life

If ye then be risen with Christ, seek those things which are above.—Col. 3 : 1.

"There is no more unfailing sign of the nearness of Christ than the growth of loving beyond the provincialism of the family. . . . A living Christ is to-day, more than ever on earth, an aggressively unifying force."

An old hymn says,

"The flowers of deathless bloom,
The Savior gives us, not beyond the tomb,
But here and now, on earth some glimpse is given
Of joys which wait us through the gates of heaven."

But these foretokens are conditioned:

I. There must be a death to passion, evil desire, covetousness, and a putting on of the new man "that is being renewed unto knowledge after the image of Him that created him; where there can not be Greek and Jew . . . but Christ is all and in all" (vs. 8–11).

II. There must be a continual renewal by the word of Christ indwelling "richly" (vs. 16). With actions in accord with one "Name" (vs. 17).

III. Thus life will be bound to the "things that are above" by an inspired resolution (vs. 2), thereby leaving no room for the "muck-raker," whose crown is clearly visible.

Free Indeed

If therefore the Son shall make you free, ye shall be free indeed.—John 8 : 36.

"The real yoke of Christ is not a burden; it has wings."

"Free indeed" implies the existence of a spurious freedom, a liberty which is not liberty. Remembering that true liberty means unrestricted ability to choose for one's best interest, we note first:

I. The Savior's help. (1) By showing life's true perspective. (2) Its weakness and tendency to err. (3) Its relationship to material things. (4) Its extended vision—"He hath set my feet in a large room," saith the Psalmist.

II. With this help one is able to take his stand with the best. Peter, following the Master up Hermon, found himself in the presence of the old heroes, Moses and Elias; and before the transfigured countenance of one he regarded as Lord.

III. The advantages of this choice are: (1) Salvation from the lower. (2) Justification in sight of the Higher. Following the Son after Calvary, sets life on the ideal plane reached by repentance and trust, where the soul rests in the spirit of sonship; thereby, (3) United spiritually to the divine plan and encouraged to cry, "Abba Father," until awakened in the heavenly home.

THEMES AND TEXTS

EASTER SERIES

The Rev. J. P. Gerrie, Stratford

With the Heroic. (Preview.)—Mark 10 : 32–34.

With the Joyful. (Palm Sunday.)—Matt. 21 : 8 and 9, 15 and 16.

With the Victorious. (Easter.)—Luke 24 : 5–7.

In the Heights. (Ascension.)—Luke 24 : 51; Acts 1 : 11.

The Rev. S. B. Dunn, New York

A Righteous Indignation. "Be ye angry, and sin not."—Eph. 4 : 26.

The Optimism of Christ. "I beheld Satan as lightning fall from heaven."—Luke 10 : 18.

The Bane and the Antidote. "And it came to pass as they were eating of the pottage, that they cried out and said, O thou man of God, there is death in the pot. And they could not eat thereof, &c."—2 Kings 4 : 40–41.

The Watcher at the Altar Fire. "And when the fowls came down upon the carcases, Abram drove them away."—Gen. 15 : 11.

How a Great Jew Became a Great Christian. "And he trembling and astonished said, Lord, what wilt thou have me to do?"—Acts 9 : 6.

The Vital Force of Faith. "This is the victory that overcometh the world, even our faith."—1 John 5 : 4.

Self-control. "But I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. 9 : 27.

The Secret of Perpetual Youth. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—Isa. 40 : 31.

Every Man's Question. "Sirs, what must I do to be saved?"—Acts 16 : 30.

Measuring the Church. "I lifted up mine eyes again, and behold a man with a measuring line in his hand."—Zech. 2 : 1.

The Golden Rule in Modern Life. "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets."—Matt. 7 : 12.

The Finding of a Fortune. "The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. 13 : 44.

The Gospel of a Merry Heart. "He that is of a merry heart hath a continual feast."—Prov. 15 : 15.

A Sane Religion. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6 : 8.

The Cords and Stakes of Zion. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes."—Isa. 54 : 2.

ILLUSTRATIONS

Easter.—This song by Susan Coolidge puts the saddest and gladdest day in all history as but one day apart:

A song of sunshine through the rain,
Of Spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing wo.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day,
Earth's saddest day and gladdest day
Were just one day apart!

With shudder of despair and loss
The world's deep heart was wrung.
As, lifted high upon His cross,
The Lord of Glory hung.
When rocks were rent and ghostly forms
Stole forth in street and mart—
But Calvary and Easter Day,
Earth's blackest day and whitest day,
Were just one day apart!

No hint or whisper stirred the air
To tell what joy should be;
The sad disciple grieving there
Nor help nor hope could see.
Yet all the while, the glad near sun
Made ready its swift dart,
And Calvary and Easter Day,
The darkest day and brightest day,
Were just one day apart!

Oh, when the strife of tongues is loud,
And the heart of hope beats low,
When the prophets prophesy of ill,
And the mourners come and go,
In this sure thought let us abide,
And keep and stay our heart,
That Calvary and Easter Day,
Earth's heaviest day and happiest day,
Were but one day apart.

The Future Life.—Victor Hugo's great soul found utterance in his later years for these thoughts, which will find an echo in many hearts:

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets, and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.

"For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode, and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others, 'I have finished my day's work.' But I can not say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn."

Undying Elements.—Heaven and earth may pass away, but loving and living will endure for ay. That is the thought embodied in this stanza. The author is unknown:

The stars shine over the earth,
The stars shine over the sea,
The stars look up to God above,
The stars look down on me.
The stars shall shine for a thousand years,
A thousand years and a day,
But God and I will love and live
When the stars are passed away.

The Creator's Wisdom.—Two beautiful birds had built their nests in the vines that clustered about our Southern home. In due time the young were hatched, and it aroused our interest and concern to watch their growth and their feeble efforts to imitate the flight of their elders. In a moment of ill-advised sympathy we gave them a little aid, but our well-meant endeavors only served to arouse the apprehension of the little creatures and, abandoning the shelter of the vines, they soon fell a prey to the cats and wild boys of the neighborhood. It is well to learn that the Creator's wisdom is infinitely above ours, and that true human wisdom consists in not interfering with divine plans.

Nature's Ceaseless Work.—The shores of England consist mainly of clay, chalk, or friable rock, which is gradually consumed by the waves of the ocean, or the storm-currents and tides of the coast.

As a result, long lines of shore have been worn away and are ceaselessly crumbling, and thus the shore is constantly receding with each succeeding year.

It is a solemn thought that in life spiritual and moral changes are constantly taking place, sometimes with our knowledge and consent, sometimes all unknown to us.

If we are building the soul on sand, when the storms arise and the floods come, all that we have been years in building will be swept away. But if we have built on the Rock of Ages, no tempest or torrent can harm us.

The Upward Look.—The story is related of two boys who were permitted by the engineer to ride across Niagara in a cage suspended on a wire which was to be used in constructing a bridge. No sooner had they entered the cage and started than they began to realize the danger of their undertaking and regretted their hasty consent. The roar of the Falls was deafening, the spectacle of the falling waters caused a giddiness, and when they reached the other side it was found that one of them had fainted and lay in a swoon in the cage. As they must cross back to the other side they prepared themselves for the return journey, and one of them, remembering that his fears decreased when he kept his eyes upward to the sky, urged his mate to imitate this example. They followed this course, and this upward look preserved their minds from repeating the former experience. In moral achievement the upward look toward the heavenly realities induces calmness of spirit and restfulness of faith in Him who controls this world. When moral dangers surround us to look up removes our fear.

Hollow Character.—Not far from the Dead Sea grows a vine that bears fruit known as "Grapes of Gall." In outward appearance it is very beautiful, being of a golden yellow in hue. Upon opening it, it is found to be not much more than a puff-ball, extremely unwholesome to the taste, and fit only to be cast away.

Not far from this vine is the fruit known as "apples of Sodom," which, on being seen from a distance, is very tempting to the eye. Upon biting into it, the appearance is found to be as ashes.

How much like this worthless fruit is that man whose inner life has not been renewed with the divine life from above. The world may admire his dash, glitter, and tinsel bauble, but in the searching light of eternity he will have brought no fruit to perfection.

Robbed of His Scepter.—The Egyptian king was buried with a scepter of gold in his hands. When the mummy of Menephta was uncovered the scepter was gone. The golden symbol of royalty and power had been stolen. The ungodly so live that death robs them of their scepter, as vandals had rifled the Pharoah of the oppression.

Variety in God's Methods.—We pitched our tent near a beautiful, limpid mountain-stream. At a convenient spot we threw a little dam across, and had an abundant water-supply. One evening, however, I was surprized to find that the water had ceased flowing, but next morning I was once more greeted with the music of the running brook. In the evening it had ceased again, and our pond was perceptibly lower. Along that stream grew tall, succulent weeds and grasses, and all through the scorching heat of those August days the plants had been quenching their thirst from the little stream until they had actually drained it dry. But with night came copious dew, and the plants were refreshed from another source. As I watched the waxing and waning brook I thought of the infinite goodness of God and the infinite variety in His methods. Brooks may fail, but showers will fall, and dews will silently distil for the refreshment of thirsty souls.

The Immanence of God.—We are apt to think at times of God as far off and inaccessible. That is not the view that the Scriptures teach. They insist that "in Him we live and move and have our being." We are to understand that all forms of life and power are expressions of that greater purpose and power that appears in all creation. Something of a sense of this is illustrated by the way the Californians felt in regard to the Government at the time of their great need and destitution, after the earthquake had nearly overwhelmed them. Said one of them:

To us "the Government" has always been a far-away thing—it was there, of course, and it meant law and order. We needed it, of course, but it was away off there in Washington, hazy and intangible.

Now, "the Government" is something living, alive, real, strong. It is here to take care of us with great protecting arms. We are its far-away western children—all the more dearly loved because we are so helpless, so far away. It is "the Government" that we see in these great piles of flour. It is "the Government" that is represented by these stacks of bread. These long trains, loaded with provisions bringing comfort to us, mean "the Government."

These soldiers in blue, everywhere among us, mean for us a real, tangible Government. We are far away from all the rest of the world; a great calamity has fallen upon us; we are for the most part houseless and homeless, but we go to sleep in peace, for we are children of "the Government."

Confession.—A French prince visiting the arsenal at Toulon was asked by the commandant to release any prisoner he desired (a custom with those of high rank). All with whom he conversed had some tale of grievance, but at last there was a man who said, "Sir, I have been a bad man, guilty of all, more than I am charged with. It's a mercy I have not been broken on the wheel!" "Here is the man to release," said the prince.

"If we confess our sins, God is faithful and just to forgive."—1 John 1 : 9.

Death Turned Back.—In a newspaper account of a battle in one of Britain's far-off colonies, an officer who, owing to a mysterious affliction, was on furlough, was examined by physicians and told he must die. A battle being expected, the soldier determined to return to the army, and die gloriously on the field rather than ingloriously on leave of absence, as die he must anyway. In the engagement, the article goes on to say, the soldier was struck by a bullet which opened a hidden abscess in his breast. This eventuated in his restoration to health, after having been given over to die.

Sorrow Useful.—Wilberforce, who had suffered severe pecuniary losses, wrote in his diary: "I sometimes understand why my life has been spared so long—to prove that I can be just as happy without as with my fortune. Sailors drink to friends astern till they get half across the sea, and then to friends ahead, the rest of the voyage."

Some flowers do not express their sweetness till trampled upon. The "bark of the sandal-tree when riven, perfumes the ax that lays it low." So the Christian rejoices in tribulation, and learns even "to kiss the hand that smites."

Fight Evil.—One good point about birds is that they destroy grub-worms. Even in the egg they make war on all sorts of pests, and are particularly valorous against insects, otherwise it were utterly impossible to raise fruits of any kind. Birds are openly and wholly opposed to any and everything that destroys plant-life. Blest is the man who is thus entirely inimical to evil in every one of its manifold forms and subtle manifestations. "Men mourn for the evil that sin brings, but seldom for the sin that brings the evil."

My Thoughts Are My Company

A CHAMELEON may vary its color with circumstance, but not its character.

The world is not God's machine, but His workshop.

"When I am asked if I have a soul, I say, No, I am a soul: I have a body."—*Picton.*

Better lead a little child than lasso a lost man. To do both, however, is best.

The fact of death is less important than the act of life.

All truth is not in one dictum.

It is vital to know what the "Fathers" have said; but no less vital to know what our sons are doing.

"Many think of being happy with God in heaven; but the being happy with God on earth never enters into their thoughts."—*John Wesley.*

Memory is the annalist and imagination the artist of mind.

A mystic, literally, is one who goes outside of himself to see.

"Faith, on its human side, is the product of the scientific use of the imagination."

How much of our goodness may be due to lack of temptation.

"Suffering becomes beautiful when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind."—*Aristotle.*

The purest gold is the most ductile and malleable.

Michelangelo was wont to say of the chippings that fell from his mallet to the floor of his studio, "While the marble wastes the image grows."

Plato thanked the gods: that he was a man; that he was a Greek; that he was an Athenian; and that he was born in the age of Socrates.

The Christian life is less an attainment than a process of becoming.

No man is quite a man until he is more than a man.

"Valor is still value."—*Carlyle.*

PREACHERS EXCHANGING VIEWS

Church Union

Editor of The Homiletic Review:

Your editorial in the March number of the Review on the subject of "Church Union" touches several vital points. Would it not be well for all of us who are so impatient for the coming of Church union, to remember what seems to be the inexorable historic process in all great movements? To the impatient cries, "What is your program?" "Give us a program!" reformers are tempted to reply, "Do just this or that," "Go here or there, and the thing is done." We must learn to say bravely, We have no program. Programs, like poets, are not made. They grow. The fruit on the tree of history must bide the natural process, first the blossom, then the green fruit, then the ripe, then they fall into the hand of the world-need. Do not recent abortive attempts at Church union prove that that particular fruit is still green, or, at most, only half ripe on the tree of history? The natural process seems to have been something like this. First, a dawning incertitude as to the validity of the denominational system. Then a positive moral discomfort at sight of the divisions of the Church. Then a growing conviction as to the loss of spiritual power and the waste of men and money in conducting so divided and, too often, a competitive Church life. Then the settled and vigorous conviction that this condition is intolerable, if not immoral. Then tentative efforts at practical cooperation. I believe we are just now in this half-ripe condition. We are no farther on in the inevitable process than federation.

Is not the evolution of denominationalism precisely analogous to the growth of our national life? First the colonies stood apart in sharp and jealous isolation. Their unquestioned creed, their practical relations, admitted nothing but the complete detachment, the perfect autonomy of the individual colony. But the growth of common interests, the multiplication of common perils, compelled them to see the need and advantages of a closer community of life. So, by degrees, they grew up to federation. Federation to them implied nothing more than a moving more closely to each other's side for greater convenience of cooperation. It implied no thought of more intimate fusion, and least of all, of union. But the practise of federation, then as always, was not only its own justification, but was suggestive and prophetic. Men in federation can hardly resist the question, "If we can so profitably and agreeably work together in a few things, why not in more?" So bare and simple federation slowly grew into federal union, and federal union has grown into the consolidated and homogeneous national life which we now know. As definite and certain a law of osmose holds in human institutions as in liquids. Place them side by side in practical contact and there sets in at once that hidden process of creeping together, which inevitably modifies both, and ends in their complete union. This I hold is a perfect, scientific account of the evolutionary process in denominationalism.

We are now, denominationally, in the advanced stages of federation. When thirty denominations, with an eighteen-million constituency, can get together, as in Philadelphia, and vote unanimously, enthusiastically for such important measures, federation is pretty nearly ripe on the boughs of history. Is it at all surprizing that men are beginning to think and talk of union? How could they help it? Is it not certain that some will get impatient and attempt to pluck the half-ripe fruit of union? "The collapse last year of the proposed union of Congregationalists with two other Christian denominations" was only the hurry of the boys to get at the reddening cherries or the yellowing apples. The very fact that such attempts are made shows that the season is well advanced. So far from discouragement at the failure, ought we not rather to rejoice that we are far enough along to make such attempts in good faith? To change the figure, was not that attempt at union simply a reconnaissance in force which has disclosed the location of the enemy, his numbers, the character of his forces, his chief weapons of offense? Now we know what we are about. The beginning of the end is in sight.

As to the "Episcopal rector who will not grant a letter of transfer," "the Smithville Baptist church, refusing a sprinkled Methodist, and over-churched Backfields," we offer no program-panacea, nor union by resolution, at either the "top" or the bottom. We deal with them all patiently, serenely,

knowing that they are in the stream of tendency, from which they can no more escape than their meeting-houses can escape the weather. Even the Lambeth Quadrilateral which (innocent of the humor of it) calmly proposes to make sound Episcopalians of all the rest of us, may be accepted in good nature as one of the signs of the times, that the halo which once shone with undimmed complacency, and fitted to the nicety of a thought, is now in somewhat of a state of lack-luster and sets just a bit awry. All of which is hopefully prophetic. Mohammed was in a much more promising state when he proposed to go to the mountain, than if he had proposed to stay where he was; not that the mountain would have been greatly disturbed in either case. But movement is always better than the *status quo*.

The men who are now working federation for all it is worth, are thereby proving not only its worth, but its inherent weakness and inadequacy, and so preparing the way for union. The men who are crying "union," and attempting union, are simply early birds shouting "light" at 3 A.M., when as yet the East is hardly gray. They need neither doubt the earth on its axis, nor distrust their own prophetic souls. Morning is on its way.

FLUSHING, NEW YORK. JAMES H. ECOB.

Lincoln's Religion

Editor of THE HOMILETIC REVIEW:

Since the publication of my article on "The Religion of Abraham Lincoln," I am in receipt of a number of letters expressing appreciation and also asking questions particularly as to this paragraph:

"When I was first inaugurated, I did not love my Savior, but when God took my son I was greatly imprest but still I did not love Him, but when I stood on the battlefield of Gettysburg, I gave my heart to Christ, and I can now say I do love my Savior."

The above sentiment has been quite widely printed in various papers as having appeared in many newspapers during Mr. Lincoln's administration and never denied.

The Chicago *Tribune's* great Lincoln Centennial supplement of Sunday, the 7th, reprints this as above and refers to it as having appeared in newspapers during Lincoln's lifetime.

As far as my own investigation is concerned, I trace it back to a little volume entitled, "Six Months at the White House with Abraham Lincoln," by Frank B. Carpenter, the artist who painted a portrait of Lincoln and who set forth in a volume his personal study of the great War President during that period. This volume, which is in our public library here and, I take it, in many other libraries, was published in 1867 by Hurd & Houghton, New York City. There is an entire chapter devoted to Lincoln's religious life; on pages 187 and 188 occurs the paragraph which I take it is another version of the same confession. As there may be some difficulty on the part of some in obtaining a copy of this book, I send the paragraph in question:

"The Rev. Mr. Willets, of Brooklyn, gave me an account of a conversation with Mr. Lincoln, on the part of a lady of his acquaintance connected with *The Christian Commission*, who, in the prosecution of her duties, had several interviews with him. The President, it seems, had been much imprest with the devotion and earnestness of purpose manifested by the lady, and on one occasion, after she had discharged the object of her visit, he said to her: 'Mrs. ——, I have formed a high opinion of your Christian character, and now, as we are alone, I have a mind to ask you to give me, in brief, your idea of what constitutes a true religious experience.' The lady replied at some length, stating that in her judgment it consisted of a conviction of one's own sinfulness and weakness, and personal need of a Savior for strength and support; that views of mere doctrine might and would differ, but when one was really brought to feel his need of divine help, and to seek the aid of the Holy Spirit for strength and guidance, it was satisfactory evidence of his having been born again. This was the substance of her reply. When she had concluded, Mr. Lincoln was very thoughtful for a few moments. He at length said, very earnestly: 'If what you have told me is really a correct view of this great subject, I think I can say with sincerity that I hope I am a Christian. I had lived,' he continued, 'until my boy Willie died, without realizing fully these things. That blow overwhelmed me. It showed me my weakness as I had never felt it before, and if I can take what you have stated as a test, I think I can safely say that I know something of that change of which you speak; and I will further add that it has been my

intention for some time, at a suitable opportunity, to make a public religious profession.'"

Permit me to say that in my articles and addresses on the subject of Lincoln's religion, it has not been my purpose to stress this aspect of his faith, but rather the exceeding fruitfulness of his Christian living.

I note that in the publication of my sermon on "The Religion of Abraham Lincoln," your proof-reader failed to get one of the corrections I sent in—the one to the effect that Lincoln's *stepmother* was a Disciple and his father and mother were Baptists.

Bloomington, Ill. Edgar DeWitt Jones.

The Failure of the Church to Produce Moral Character

Editor of The Homiletic Review:

It seems to be a fad in these days to belittle or find fault with the Church, because she has not accomplished, or is not accomplishing what some choose to think is her special work.

A man or a number of men will start a hobby, and, because the Church does not at once enlist under them, or furnish them with money, they condemn the Church as dead, or as held in the mercenary grip of the rich.

I have known temperance reformers berate the Church because she does not go with them, or contribute bountifully to their work. They forget that the temperance work originated in the Church, and has had its main support from Christians.

The same is true with moralists, social workers, etc.; these have all come through the influence of the Church, which gave the intellectual stimulus for the development of science, and the elevated conception of human society. None of these reformers, or philanthropists, have arisen outside the direct or indirect influence of the Church.

To hear these judge and condemn the Church, for not meeting their conception of her duty, as a failure, as dead, or against progress, always seems like a young man rising up and kicking the breasts that nourished him.

Professor Dawson's definition of moral character (human fitness to live and be a member of society in this world), comes into the category of the Church's aim, purpose, or work, only as a correlative or side issue.

Yet, even with his definition, it would seem to me that the Church has been wonderfully successful considering the material she has had to work upon.

Professor Dawson's science and democracy had a very clear and fair field to show its power for producing moral character in ancient Greece, but they did not fit men to live and be members of society in his sense. They could accomplish virtually nothing in that sense, because they did not have the Church back of them or underneath them.

In Mexico the result is, when men are brought to Christ for salvation and converted (in what the Professor calls the mystical sense) they immediately begin to rise in the moral and social scale, "to live and become members of society," and in a short time free themselves from the bondage of peonage.

The same in mission-work in New York City. I have known men labored with, helped, but not converted to Christ, and after a long time they were lower than at the beginning; while others with no better natural abilities, but who were converted to Christ, in a few days needed no more material assistance, and some of them to-day, after thirty years, have their own homes, and their daughters have pianos.

Look at the influence of the Church of Christ in India at the time of the great famine a few years ago, even the Hindus (as reported) said, "Let the Christians have the distribution of the relief funds, then the people will get the help, for these Christians are honest and they have sympathy."

Thus in the sense of his own definition of moral character, it seems that the Professor ought not to charge the Church with failure.

The aim and mission of the Church of Jesus Christ in the world was, and is, to present to men the knowledge of a nobler and better life than this in the flesh; a spiritual life, the gaining of which must be by a spiritual birth, but in the living of which the life of this world would be ennobled and purified. Hence the Church can not justly be called a failure for not accomplishing what was not her legitimate mission to the world. A. J. P.

Leonard Bridge, Conn.

Recent Books

A NEW BIBLE DICTIONARY

Prof. John E. McFadyen, Knox College, Toronto

A Standard Bible Dictionary. Designed as a comprehensive guide to the Scriptures, embracing their languages, literature, history, biography, manners and customs, and their theology. Edited by Melancthon W. Jacobus, D.D., Edward E. Nourse, D.D., and Andrew C. Zenos, D.D., in association with American, British, and German scholars; embellished with new and original illustrations and maps. 920 pp. Funk & Wagnalls Company, New York and London. $6.

There must be many to whom this dictionary will prove a veritable boon. The scale and expense of the two great Bible dictionaries which hold the field just now, left room for just such a volume as this. In the larger dictionaries, articles are apt to be too exhaustive: the articles in this new dictionary are written with admirable terseness, and so that the really vital and salient features of a subject can be grasped with the minimum of trouble. And the names of the contributors are a guaranty for the quality of the work: among the contributors are numbered many of the strongest and most reliable Biblical scholars in America, England, and Germany, and each man writes on topics of which he is an acknowledged master. We have articles, *e.g.*, from Prof. McCurdy on Assyria, Babylonia, Egypt, the history of Israel, and Semitic Religion; from Prof. Driver on Chronicles, Jeremiah and Numbers; from Prof. Kirsopp Lake on the New Testament Canon; from Prof. Sandey on Miracles; and from Prof. Denney, on the Church, Paul, and Jesus Christ—the last a long and unusually valuable article. Professor Nowack has written on archeological subjects—a field which he has made peculiarly his own—*e.g.*, on burial customs, dress and ornaments, etc.

The mere mention of these names shows that the work is in the very ablest of hands; and, in the best sense, it is up to date—even the very recent excavations in Gezer have been noticed. The public has a right to demand that in such as book as this there be no obscurantism. We can not suppose that the earnest and indefatigable work of the last century and a half has been in vain, and while the area of debatable ground is still large enough, we may without dogmatism speak of certain assured results. These results are here recorded. There is neither radicalism nor obscurantism, but there is happily a perfectly candid recognition of the enormous

THRESHING WITH A SLEDGE ON MŌRAG.
From "A Standard Bible Dictionary."

value of recent critical work upon the Bible, and, in general, of its main results. It is a book scholarly, progressive, and sane, which reflects the method and registers the results of a well-equipped and cautious Biblical scholarship.

The editors have done well, we think, to incorporate a few articles dealing with themes of a theological kind, *e.g.*, on atonement, election, predestination, regeneration—especially as many of these have been placed in the competent hands of President Mackenzie. There are many welcome articles on somewhat unexpected subjects, *e.g.*, artizan life, books and writing, disease and medicine,

THRESHING WITH A WAGON ON AGĀLĀH.
From "A Standard Bible Dictionary."

education, Greek and Roman idolatry, Hellenistic Greek, magic, etc. Special attention should be called to the long, very useful, and illustrated articles on Jerusalem and Palestine.

There are several good colored maps, and the volume is profusely illustrated with illustrations that are really fresh and unhackneyed. There is a most charming and vivid series of photographic illustrations of agricultural implements, pottery, household utensils, musical instruments, etc. The editing has been singularly well done. Contributors have not been allowed to transgress reasonable limits, and a just proportion has always been observed between the articles. The volume is substantially bound and beautifully printed.

Science and Immortality. By SIR OLIVER LODGE. Moffat, Yard & Co. $2 net.

The subject of this book only indicates one aspect of the writer's discussion. Perhaps a better title would have been that of the first section of the book, "Science and Faith."

The author begins by showing that the modern spirit of scientific inquiry has, on the whole, exerted a wholesome influence upon theology, relieving it of many encumbrances, freeing it from slavery, and reducing the incredible in it to a comparatively small area.

Sir Oliver believes that it is entirely possible for a thorough-going scientist to accept also the creeds of the Church, using the latter term of the fundamentals of those creeds. He shows us very clearly that modern science is limited and can not of itself enter the sphere of religion and has no business to do so. At the same time, they may be complementary. Theology fails when it attempts to dictate to science. Science equally fails when it attempts to explain religion. Each is out of its sphere. Science and faith deal with two different parts, or aspects, of the universe, but these can not permanently and really be discordant. It is the saint and the prophet, rather than the theologian, whom humanity would prefer to trust, and while he does not say so in so many words, the author evidently thinks that humanity had better trust the saint and

prophet rather than the modern scientist. When the man of faith and the man of science each sees the whole, both will find that the region of the true religion and the region of a completer science are one.

In his treatment of miracles, the author would seem at first sight to be iconoclastic, yet he is really not so, for he shows us that there are other and stronger foundations upon which to rest Christian faith than upon an empty tomb or any other plain physical or historical fact. He says that miracles lie all around us, only they are not miraculous. Special providences envelop us, only they are not special. Prayer is a means of communication as natural and as simple as is speech.

Sir Oliver Lodge does not believe that people are indifferent to religion, although they are indifferent to ecclesiasticism. Artificial boundaries must be broken down and the domain covered by the national church must be broadened until it includes all aspiring workers who are casting out devils in the one name. Some suggestions are offered toward the carrying-out of this reform.

The discussion of the immortality of the soul is exceedingly interesting. Sir Oliver Lodge is a splendid example of the modern scientist who has succeeded in avoiding the dominating materialism of the modern scientist. Personality is permanent. Our struggle is the struggle of the universe itself and God Himself finds fulfilment through our upward-striving souls. The writer believes that there is something in telepathy. The existence of our subliminal faculty shows us that we do not yet know ourselves.

Christian doctrine needs reinterpretation in the light of science. Indeed, science calls, not for the destruction of Christian doctrine, but for its reinterpretation. Sir Oliver Lodge either falls short, or does not make himself clear, in his treatment of human sin. He does not sufficiently realize its reality, altho, undoubtedly, he is right in affirming that positive efforts to do good are better than worriment about sin and punishment.

In his conception of the atonement, the author makes a fine and valid distinction between vicarious suffering and vicarious punishment. He admits the former but denies the latter.

His contention can not be denied, that the spread of skepticism has been largely due to the attempted maintenance of incredible and materialistic dogmas to the comparative neglect of the essential, the spiritual, and the practical. He has himself done a great service in making the proper distinctions and in showing forth the essential, the spiritual, and the practical.

It is a splendid thing, in these days, when we see so much of a supercilious so-called science on the one hand and a blind, defiant so-called faith on the other, to have men like Sir Oliver Lodge, who are at the same time men of science and men of faith. Here is a man in whom knowledge has grown from more to more and in whom, at the same time, more of reverence dwells.

The Psychological Phenomena of Christianity. By GEORGE BARTON CUTTEN. 12mo, 497 pp. Charles Scribner's Sons, New York, 1908. $2.50 net.

The author of this book is already favorably known to all those who have read his thoroughly able work on "The Psychology of Alcoholism." In both command of facts and style of composition he is well fitted for the popular exposition of scientific truth as it affects morality and religion. Some of the chapters of this book are the strongest that have yet been written on the psychology of religion. A more searching analysis of certain extreme forms of mysticism than is found in the chapter on mysticism it would be hard to find. Take, for example, the following observation: "This type of character which allies itself to mysticism is passive, sensuous, and essentially feminine, while the independent, masculine, and ethically vigorous persons find it difficult or impossible to experience these things if they wish, and they are not liable to deserve them." But notwithstanding the strength, and interesting presentation, of many individual chapters, the work lacks unity. Note the headings of chapters and their order: Through the Human Mold, The Religious Faculty, Mysticism, Ecstasy, Glossolalia, Visions, Dreams, Stigmatization, Witchcraft, Demoniacal Possession, Monasticism and Asceticism, Religious Epidemics, Contagious Phenomena, Revivals, Faith Cure, Christian Science, The Miracles, Conversion, Age, Sex, Intellect, Knowledge, Imagination, Inspiration, Will, Emotions, Worship, Prayer, Sexuality, Denominationalism, Immortality and Preaching. Now this is an attractive list of topics and the chapters treating them are all well written. But they are not closely articulated, and there is lacking

an underlying conception that unifies and gives coherence to the series. In the judgment of the reviewer, this is due to the fact that the author has undertaken too much. Like some of his predecessors, whom he himself criticizes in his preface, he has written under a title that is "far too comprehensive." The fact is, that while Dr. Cutten strikes ever and anon the psychological strata of experience, he does not lay bare the ultimate sources of religious life as they would be conceived by a thoroughly scientific psychology. He is more of the philosopher and theologian. However, one should not be captious in reading such a work. It is a good exposition of certain broad scientific truths as they bear upon religion, and it is a most hopeful augury when American pulpits can produce such a book.

The Christian Method of Ethics. By HENRY W. CLARK. Cloth, 12mo, 254 pp. Fleming H. Revell Co. $1.25 net.

That a great disparity exists in many lives between the religious and the ethical side of life is apparent. According to the author this would not be so if the right spiritual adjustments were made, to wit: an all-inclusive spiritual ideal which would cover all practical ideals; and when this is accomplished practical problems will become automatic and unconscious. This spiritual ideal presupposes an abiding condition within the individual and this will insure the perfect regulation of all external programs in a natural way—this is the ultimate Christian ideal. This condition of the inner nature is precisely what the Christian religion seeks to do for man. On this theory life works itself out unfettered and authority confirms what life is. The *modus operandi* is "by the identification of man's personality through faith, with the life of God as brought near in the personality of Jesus Christ," and this in turn is achieved by spiritual culture.

What is to be the Christian's attitude to material interests and to material gain? The author presents this formula: "the divine life is to manifest itself through, dictate to, and feed itself upon all the activities of every hour." It is not thrusting aside material interests but yielding them "their just place and when all their pretension to more important place is rigidly denied."

The Christian is to surmount "his ethical problems by calling up the living presence of the living Christ and submitting himself to its spell." The deep spiritual insight of the author, the clear and masterly way in which he has handled the whole subject stamps the book as an able and most helpful production.

Jesus of Nazareth. By S. C. BRADLEY. Cloth, 12mo, 575 pp. Sherman, French & Co., Boston. $2 net.

This is neither a life nor a romance, but a hybrid composition, rather inartistically combining the two. The writer seems to have imagined a great deal of his material. Some of it might harmonize broadly with what we have in the New Testament and with what we know of the times and places in which Jesus had His career; but most of it does not. There is no portrayal of a consistent or probable figure, where the known history is abandoned, while many of the imaginary scenes violate all the probabilities created by our historic sources. If the author had anything upon which to base his scenes, for example, the riot in the temple, or the final appearance of Jesus in the desert, he does not give any hint where it is to be found. We suspect that the critical reader of this work will regard it as nearly grotesque, tho it has a certain interest in parts.

Bishop Hannington and the Story of the Uganda Mission. By W. GRINTON BERRY. 16mo, 208 pp. Fleming H. Revell Co. $1.

The story of the work of Hannington and his adventures in East Africa, ending with his martyrdom on the shores of the Victoria Nyanza, is so full of color, vigor, and pathos that it is one of the most fascinating in missionary annals. The compiler of this volume has made good use of previously published material, and about one-third of the book is from the journals of the Bishop himself, who was not only a missionary, but an author, picturesque and humorous in his descriptive sketches of his work. A good portrait, a poor map, and two very clever sketches by Hannington help to make the story interesting. The style is not always felicitous, but the book, in spite of some careless sentences, will hold the attention of young and old and bring them face to face with one of the most thrilling campaigns of the soldiers of the Cross in darkest Africa. It should find a place without delay in every Sunday-school library.

REV. WILLIAM BOOTH, D.C.L. (OXON.)

GENERAL AND COMMANDER-IN-CHIEF OF THE SALVATION ARMY.

General Booth was born in Nottingham, April 10, 1829; was educated at Nottingham, by a private theological tutor of the Methodist New Connection Church, London, and was converted at 15. He entered the ministry in 1852, and was appointed by the Conference of Methodist New Connection Church, and was required to settle to their ordinary Circuit work. In 1861, resigned in order to again give himself to evangelistic labor. He came to London and was struck by the destitute condition of the eastern portion of its population, and commenced, in 1865, special efforts in their behalf. This effort developed in 1878 into the Salvation Army, which has grown until in 1908 it had 8,224 corps, circles, and societies, established in 54 countries and colonies, with 21,186 officers and employees. In connection with this he has organized a great system for the benefit of the submerged, starving, vicious, and criminal classes, which has now 840 social institutions, with 2,450 officers and cadets employed in social work. Beds supplied during twelve months were 5,702,416, and meals supplied during the same period were 9,867,509. He is the author of "Darkest England and the Way Out" and other books. He has five times visited the United States and Canada, three times Australia, twice India and South Africa, once Japan, and several times almost every country in Europe.—"WHO'S WHO" (British).

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

THERE is apparently no degree of blindness and absurdity to which the spirit of militarism does not lead. England laid down the keel of her first *Dreadnought,* mapped out a program for others, and chuckled that she had thus made her naval supremacy secure for all time.

The "Dreadnought" Folly

Germany instantly saw that this *Dreadnought* had rendered the rest of England's great fleet practically obsolete, and at once threw the strength of her naval construction into the building of *Dreadnoughts.* So rapidly has she been gaining on Great Britain that the latter has been thrown into a panic through fear of invasion such as she has not known since the days of Napoleon. The other night in the House of Commons Mr. Balfour related in lugubrious tones what he had learned, or thought he had learned, from Berlin, and urged that if they did not wish to be equaled or outstripped by Germany in five or six years, they must order eight new *Dreadnoughts* at once. Prime-Minister Asquith was almost as gloomy, and the whole island experienced shivers of dread lest the country should be invaded by Germany and found wholly unprepared. And this is the miserable outcome of England's effort to render her territory and her commerce secure through a great navy!

There is no doubt that the whole competitive arming of the world is soon to narrow itself down to a wild race between three or four of the great maritime powers for supremacy in *Dreadnoughts.* The outcome of the rivalry in this new form will be just as foolish and ineffective, after the consuming of hundreds of millions of dollars, as the rivalry in armaments in other directions has so far been. After that, the race will probably be carried into the air—who knows?

How can the stupendous folly and wickedness of this rivalry be arrested before it results in some monstrous cataclysm that will shake the world? Mr. Lewis Nixon, the ship-builder, in a recent letter in the New York *Times,* says that he expects to see within five years between England and Germany the most terrific war in the world's history. A man who is bent upon making money by ship-building may make such a prophecy without pain; nobody else can make it or hear it without anguish. It is of course possible that such may be the terrible outcome of the present Anglo-German rivalry. The cost has become so terrific, with ten-million-dollar *Dreadnoughts,* that it can not be borne much longer. One or the other of the two governments, having come to its last extremity, may, rather than repent of its folly and back down, deliberately bring on war, with the hope of worsting its adversary and thus of saving appearances.

But if such an unspeakable calamity as this shall occur, the Christian public of the world will be guilty of the worst sin of omission known to Christianity. What can be done? First, the Christian ministry can make its protest, in season and out of season, against the colossal wickedness of the current rivalry of armaments. Second, the strong and growing party in our national Congress, who are opposed to further increase of our naval establish-

ment, can be supported by the clergy and Christian laymen, through letters and well-signed remonstrances from all parts of the nation, when Congress opens again next December. Third, the government can be urged by ministers, individually and in associations, to take the initiative without delay in an effort to secure international agreement for the arrest and reduction of armaments. Fourth, the clergy of the country can do an incomparable service in helping to stir up and enlighten public sentiment on this subject and bring it to bear at the third Hague Conference in favor of a general agreement among all the powers of the world for putting an end to the present competitive arming, which is costing the world to-day, directly and indirectly, not less than four thousand millions of dollars per year.

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Present Status of the Emmanuel Movement

This movement, which aims at an alliance between the physician, the psychologically trained clergyman, and the expert social worker, with a view to the remedy of moral and nervous disorders, and which was founded by the Reverend Doctor Worcester and the Reverend Doctor McComb of Boston, has now been before the church and the world for the past three years. It has been criticized severely, from very different points of view, by the Christian Scientist and the old-school physician, as well as by conservative divines. Much of the criticism appears to us to have been irrelevant, as it has attributed to the founders of this work principles and methods with which, as a matter of fact, they have indicated no sympathy.

The movement has developed along sane and conservative lines. At the present time, there is an advisory medical board, which has general control of the work in Boston. Four distinguished Boston physicians have recently published a statement in which they say:

> "We believe the Emmanuel Movement is sound in its fundamental principle—namely, that the effective cooperation of physician and minister is of value to many sick persons. Since character is an important factor in the cure of many diseased conditions, especially of the nervous system, we believe that any one who can help to guide, strengthen, and enlighten the patient by the influence of moral and religious teaching will be of genuine assistance to the patient and to the physician in charge of the case."

Some criticism has been directed against the movement on the ground of its employment of hypnotism. As to the use of this therapeutic agent, there are two great schools. The Boston school of neurology believes in its use in certain cases; whereas what may be called the Philadelphia school declines to recognize it in any shape or form. The Emmanuel leaders have wisely refused to use it except in a very limited group of cases, and then only by medical advice and under medical supervision.

This movement has clearly established two or three facts of vital importance to the ministry. It has shown, in the first place, that the better psychologist a clergyman is, the richer will his ministry be in blessing to the people committed to his charge. It has proved that religion is a helpful and healing power, especially in nervous troubles. This has indeed been admitted by the great masters of psychotherapy, such as Dubois of Berne, Putnam of Harvard, Tuckey of London; but the Emmanuel Movement has now shown it in actual practise to be a reality. Further, it is clear that something of the nature of this work is sorely needed to-day. Were it not for this need, the rise of great unscientific healing-cults would have no *raison d'être*. It is significant that not only from all over this country but indeed from almost the whole of the English-speaking world, applications have

poured into the church in Boston for permission to receive its ministrations.

There are dangers in a movement of this kind. There are also dangers in stagnation. The value, it seems to us, of this remarkable effort for the church and for the world will lie in the wisdom and tact with which it is guided. Meantime the following rules have recently been adopted by the Boston Church:

"(1) No person shall be received for treatment unless with the approval of and having been thoroughly examined by his family physician, whose report of the examination shall be filed with the church clinic records.

"(2) No patient shall be referred for diagnosis or treatment to any specialist or assistant save with the advice and consent of the patient's own physician.

"(3) All patients who are not under the care of a physician must choose one and put themselves in his care before they can receive treatment at Emmanuel Church."

Is it not clear that every effort has been put forth by the Emmanuel leaders to make their work sound, sensible, and scientific, without at the same time losing sight of the great religious aim that underlies their mission?

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The Seminary Curriculum and Missions

In one of his recent books Dr. Henry Van Dyke says: "No thinking minister can stand up before a company of young men without a strong wish to be plain-spoken and to come straight to the point. They have a fine impatience of all mere formalities and roundabout modes of speech. For this reason I have tried to write these sermons not in theological dialect, but in the English language." The protest at Princeton Seminary recently and the agitation now in progress were not in the interest of a liberal theology, but for improvement in methods of instruction. The students desire the material which the professors offer in more up-to-date form, and claim that there should be added to the curriculum that which will equip them for social service directly at home and abroad.

There is no doubt that the curriculum in many of our seminaries needs revision so as to stand abreast of present-day needs and opportunities on the world-wide horizon of social service and evangelization. There are signs that this need is recognized, and efforts to meet it are to be seen, as in the new studies at Yale and Chicago. In many of our theological seminaries, however, the courses of study are specially adapted only for those who enter the pastorate at home, and include branches that are only incidentally useful for foreign service. There are very few seminaries that make a specialty of training missionaries on such broad lines as are indicated, for example, in Dr. Brown's book, "The Foreign Missionary," and yet our seminaries are the only training-ground for the large army of recruits needed in the forward policy of missions. It is more important that a seminary graduate shall know present-day Buddhism than the gnosticism of the fourth century, and present-day pantheism in India is a more vital problem than the hair-splitting philosophies of the Middle Ages. The curriculum at West Point is adapted to the latest demands of modern warfare, and the church militant can well imitate the same up-to-date character in its training-institutions.

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The Spirit of Islam Not Dead

Only about fifty years since so wide an observer and so deep a thinker as Ranke observed that the contact with Christendom had at every point so overpowered and subdued the Mohammedan consciousness that Islam as a vital force in the world was exhausted. To-day no fact is more evident than the recrudescence of the old spirit of Islam in many parts of the world. Politically the religion of Mohammed has lost its power. It is very doubtful whether even the new constitutional governments in Persia

and Turkey will be able to outlive the stage of experiment unless they cease to be Mohammedan governments. At this writing, indeed, the dispatches from Constantinople describe a bloody uprising of the troops in an attempt to expel the "Young Turk" group from the new parliament. Socially and religiously Islam is very much alive in every part of the world.

There is a degree of solidarity between the several portions of the Mohammedan world which is hardly appreciated in the West. From the three great capitals, Mecca, Cairo, and Constantinople, at the center, the throb of the heart of Islam is felt. The importance of the Dervish orders as the tentacles of the Pan-Islamic movement becomes evident from the present activity of the antichristian press in Egypt and India.

The new era in Turkey is not altogether an era of toleration; witness the rebellion to authority on the part of the Moslem students in the Protestant College at Beirut and the practical absence of Christian representation in the new parliament. A Moslem remains a Moslem whatever the cut of his coat or the color of his flag, until changed by the love of Christ. A missionary worker in Jamaica, West Indies, writes:

> "We have encountered much Mohammedan opposition on some of the estates, and it is by far the most difficult thing to meet. Many Hindus will be getting interested, and often converted, when some Indian Mohammedan or several of them will form a plot of persecution or rival teaching and lead them astray. It seems to me that Mohammedan work is really the keystone of the arch at the present day of mission work."

It is the keystone of difficulty in every great mission land to-day. It is the old hostility whether in East India or West India. What men call the Moslem peril in Africa has not lost its power in Asia. The spirit of Islam is antichristian, and the Church has not yet seen the end of the conflict.

Tariff Injustice

The attention of the country is now centered with an interest born of hope long deferred on the present struggle at Washington between the beneficiaries and the burden-bearers of high import-duties. The long promised relief of the latter, now in process of delivery, gives sinister and shameful omens of disappointment to the opponents of special privilege. The clash of selfish interests, long privileged and now resisting the curb demanded by the many who have been taxed to foster them, resounds through the land. Meanwhile the most numerous party in interest, the Forgotten Man and his wife, view with wrath the increased import duties put on various articles of popular consumption in lessening hope that the necessary cost of living will be perceptibly lightened. The country has grown rich since 1861, when a high tariff came in to replenish the war chest. Great fortunes have accrued to protected manufacturers, but the slums festering in manufacturing centers and the dire struggle of unprotected masses with overburdened poverty show the battered side of the shield. The State, of course, must have revenues. How to raise them is not primarily an economic but a moral question. The burden must be equitably distributed. To tax any necessary of life—as sugar—is inequitable to the poor, whose means are mostly expended on bare necessaries, but these figure small in the expenditure of the rich. To tax the many for the benefit of the few is inequitable. But a heavy duty on watch-movements favors two or three wealthy companies at the cost of a multitude of railway employees. The injustice of taxing the laundress' shawl 86 per cent., while the prima donna's shawl is taxed but 40 per cent., is an injustice. Revenue must be raised, but not in this immoral way, proportioning exactions inversely to individual ability, and favoring the few at the cost of the many.

How Was the Bible Made?

A POPULAR lecturer of Chicago recently propounded to his audience the question, How was the Bible Invented? and undertook to answer it. His intention may have been good, but he made a failure of his answer by taking at the outset a wrong point of view. The Bible was never invented, and is not an invention in any legitimate sense of the word. It is a growth. And like every other growth it is the result of a living force underlying it. The question of the exact nature of this force lies beyond the region where historical and critical investigations can reach. The Christian consciousness has universally called the force "inspiration." But whatever name may be applied to it, the mind of God is its ultimate source, and that is all that the sincere and devout soul needs to be assured of in using the Bible. A different question altogether is that of the growth of the book as a whole, a question, moreover, that admits of no simple and short answer. There are portions of the Bible which originally appeared as fragments independent of one another, and were put together into larger unities at a later time. Such are, for instance, confessedly, the books of Psalms and Proverbs. Such may be, also, the books of the Pentateuch. There are other portions of the Bible which from the beginning were designed and published as we have them now. Such are the book of Acts and the epistles of Paul. A third class of books are those which, tho originally independent, may have been fused together for one reason or another. Instances of this class are Isaiah and Zechariah. Evidently the questions that are raised by this state of things open a legitimate field for historical and literary research, and their settlement one way or the other is a great desideratum from the point of view of the devout lover of the word of God.

A Legalized Sunday Saloon

THE well-intentioned advocates of reform in excise laws for New York City are slow to learn the sentiment of the churches and the clergy on this subject. It has been shown in the past whenever this question has been before the Legislature that the clergy of the State and city will not stand for and can not be induced to support any measure that legalizes the sale of liquor on Sunday, or that extends the privileges of such selling by law. Yet we have just now seen a self-constituted "committee of fourteen," among whom Rev. Dr. John P. Peters seems to be the leading spirit, again making this useless attempt. The bill that was proposed was hammered to death by the active opposition of the religious forces, and did not get reported out of committee. It had some excellent features. It provided for licensing the place instead of the saloon-keeper, so that when a license should be revoked the saloon itself would close, instead of merely changing its sign and the name of the licensee. It required the Raines-law hotel to have twenty-five rooms instead of the ten now required. It provided for a gradual reduction of licenses by a process of withholding new licenses in place of those revoked until the number equals only one to each one thousand inhabitants.

With such excellent provisions in a bill, why should Dr. Peters and his colleagues have ruined all prospect of support for the bill by the religious people of the State by proposing, for an extra fee, to license saloons to open for ten hours (one to eleven P.M.) on Sunday? The reason given is the same old naive, stupid, and immoral fallacy that has become so stale and flat that it would seem as if every man of good sense should be through with it. As the saloons are all open anyhow in violation of the law, and (Dr. Peters says) there is no hope of closing them, there-

fore make a law to conform to the law-breakers, and sanction their defiance of the law and the infamous complaisance of a Tammany city government that fattens on the blackmail of saloons. Theodore Roosevelt once for all stamped out that lie by closing the saloons of New York on Sunday. Mr. Jerome, who denies that Mr. Roosevelt did this, nevertheless declares that he can close the saloons on Sunday if he can have the aid of twenty State detectives. Why, then, should we have this plea revived and revamped every year before the Legislature? It is true that, in the face of the illegally open saloon, the mayor and the police of New York are perjured. It is true they do not intend to close the saloons on Sunday. But it will be a far cry before the clergy and churches of New York will sanction their procedures. If New York saloons are open on Sunday it will not be by the choice of Christian men, but by the wicked malfeasance in office of the men who should close them.

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Uniform Alphabet for Pronunciation

Inquiries which we have made in some hundreds of public schools throughout the country show that in more than three-fourths phonetics are taught, and that, in the judgment of the superintendents, this training gives greater mastery in pronunciation. This exercise is so conducted as to train pupils to detect the sounds that make a word and to reproduce these sounds on the blackboard or slate. We are quite ready to believe that this exercise tends to educate to quick and keen analysis—to close observation and thought. It is also manifest that two things would greatly assist this work: 1. That dictionary-makers and school-book-publishers agree upon a uniform alphabet for pronunciation—that is, for the respelling of words for pronunciation as is done in all dictionaries—a symbol for each of the elementary sounds in the language, forty-two in all. 2. That this enlarged alphabet be so like the common alphabet that each symbol will be easily recognized by any pupil who is acquainted with the common alphabet.

Were the Language Phonetic

To increase the common alphabet to forty-two letters so that each sound in the English language would have its unalterable symbol, and all so built upon the present alphabet as to be easily recognized, would not increase "the difficulties of orthography," as some critics say; but would immensely decrease them. Were the language phonetic, there would be but forty-two symbols to memorize. Now there are thousands of forms which in whole or in part must be memorized like Chinese ideographs. As for example take the one sound *o:* the pupil must memorize the combinations that form it in *oh, no, owe, know, toe, door, yolk, boat, soul, beau,* etc.; and in ten thousand other cases he must memorize word forms with silent letters, as *ough,* pronounced differently, in *though, through, tough, fought,* etc. A. J. Ellis, the famous English philologist, tells us "the word scissors may be spelled 58,365-440 different ways, and still have analogies justifying each combination." The complication is simply monstrous. May not such absurd requirements be responsible, in no small degree, for the heart trouble so common with school-children, complained of by the Health Board of New York? How infinitely simpler to memorize only forty-two symbols.

Many opposers strain at a gnat and swallow a drove of camels, and in this drove are some of that very class of words that so scare them, as *wind* (to wrap), *wind* (air); *lead* (to conduct), *lead* (mineral); *read* (present verb), *read* (past verb); *bow* (weapon), *bow* (bend), etc., etc., each pair spelled alike but pronounced differently and carrying different meanings.

But the point that we urge is a *uniform* alphabet for the respelling of words for pronunciation in dictionaries, readers, spellers, etc. These books all must, and do, use phonetic alphabets of forty-two or more letters for pronunciation purposes. But unfortunately these alphabets all now differ. This makes confusion worse confounded.

Each clergyman by a little thought may help create an atmosphere that will favor this reform in the schools in his neighborhood. Why not place himself in communication with the Secretary of The Simplified Spelling Board, No. 1 Madison Avenue, New York?

OUR RESTLESSNESS AND ITS REASONS

The Rev. W. O. Shewmaker, Pisgah, Ky.

The restlessness of the modern American pastors, at least of the Protestant churches, is a matter of common notoriety—not to say of universal complaint; for the malady seems epidemic, confined to no one denomination, nor to any one section of the country, nor to any one special set of circumstances, nor to any one kind of location. It is restrained by no form of ecclesiastical control, being apparently as unappeased under an enforced itineracy as when the permanency of abode in any charge is conditioned largely by the preferences of the laity of the individual congregations. This restlessness is in its essence a disposition, or spirit, but manifests itself (as does all restlessness sooner or later) as a movement. This movement is compound, presenting two clearly defined forms of motion that appear to be simultaneous and constant, and go to make up the outward and visible sign of the inward restlessness of the pastors of to-day. One of these forms is a current, setting away from the pastorate, and carrying men out of it into other forms of ministerial labor. The other is the whirling movement which, while keeping them within the circle of the pastorate, bears them continually from field to field, and church to church, giving to a present-day bird's-eye view of the church the appearance of a perpetually revolving kaleidoscope.

Of course not every change is an evidence of restlessness. The ministry is manifold. It has always been so. And there is no rule given to any ecclesiastical organization, however divine or however perfect, nor to any individual, however wise or holy, whereby a minister may be infallibly located for life the very first time. And besides, there is the perfectly obvious fact that a man's development in the ministry may not only tend to bring about, but may actually demand, a change of work or of location even more than once in his career. And it is to be noted also that there are men in the ministry who are constitutionally restless. They are restless in the ministry, but they would be equally restless anywhere else, and for the same reason; it is "their nature to."

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But the necessary changes, that are indeed the duty of those who make them, and the changes that are but the action of a restless disposition are surely not, even when taken together, sufficient to account for the continual movement within the ministry, and its prevalent spirit of change. Or, if they are sufficient, it is to be inferred that the ministry is peculiarly cursed with either a hopelessly mistaken distribution of men according to their capacities and true fitness, or is a singular attrac-

tiveness to men of restless disposition. On the contrary, a little reflection reveals the fact that we must look further for the causes of the restlessness of the pastors of to-day. And that last word gives a clue as to where we should conduct our search. It is a thing of to-day. In the times of our fathers the pastor was regarded as a permanent part of the community; and his removal by other causes than death or the most mandatory providence was a distinct shock to it. The whole conception of the relation implied permanency, except as it might be transcended by calls that could not be disregarded without disregard of the divine character of the ministry itself. But the popular idea of the duration of a pastorate that prevails to-day seems based upon the notion that the pastoral relation is in the first instance a matter of contract—that instrument being strictly legal in character, and limited in terms to an enforcement of twelve months, only, unless renewed by the parties. And the writer has read the amazed comment of a newspaper on a pastorate of three or four years as being exceptional in its long duration.

This restlessness being, then, a modern thing, we would do well to look for its causes in the conditions that are either peculiar to, or very characteristic of the time in which we live. And at the very first glance we perceive that it is a time that is itself marked by restlessness as one of its most prominent characteristics. The great diversity of human occupations, the ease with which change of location and change of work can be accomplished, and the inducements to change that are constantly being offered by the unceasing discovery and opening of new fields of human endeavor, and new places for human occupation, have brought about a universal restlessness that is of the very spirit of our modern life. It affects all other spheres and all other callings. It would be strange if the Church and the ministry should alone be exempt.

Another characteristic of our time is a tendency to do all sorts of work after the methods of modern business. For it is an age of business—of manufacture and commerce. And the results of all work are to-day judged by the standards of business rather than by any other standards. This spirit of the time has affected the Church. More and more are the Protestant denominations coming to resemble in their organization and method the great commercial enterprises that are among the most distinctive developments of our age. They centralize administration, strive for uniformity, and simultaneity, of effort; and demand tabulable and tangible results, as well as economize forces, after the manner of the latest and most effective business combinations. This means that the age—and the Church in the age—depreciates that which is peculiarly and essentially the work of the pastor. For true pastoral work is with individuals rather than with organizations. It is personal rather than official. It is the "cure of souls" rather than the management of enterprises. The forces with which the pastor works are not flesh and blood, nor yet the energies which mechanics control. His very battles are noiseless, and many of his most signal victories actually invisible. His truest success can never be "reported," and of some of his greatest achievements it would be treason so much as to speak. These things indicate the constant characteristics of the duties and work of the pastorate, an institution which is not, and was never intended to be, a temporary expedient in the varying method of ecclesiastical administration, but is a necessary and continuing office of the Church on earth. And yet these characteristics are the very things that in a materialized time the Church itself finds it difficult to appreciate. But the Church

as an organization is not the only element which, being affected by the spirit of the time, depreciates the function of the pastor. The people themselves have grown accustomed to look at the work for which the minister has been employed (that is the word) as being the superintendence of the various organized activities of the congregation, and the impressive conduct of the public services. His visits to the homes of his people are deemed less and less necessary. The idea of his intimate relation to the most delicate concerns and the most important affairs in the lives of the individual members of his charge is old-fashioned in an age when a pastor's success is judged by his ability to "make the church go," the judgment being rendered by men whose standard is that of the factory and the office. And, last of all, the pastor himself, also, has not escaped the influences among which he must live and breathe. Even if not reminded of the pastoral ideal of the modern time by the attitude of the leaders of his denomination and the people of the local church, he could hardly escape the influence of the same spirit that has affected them. For he lives where they live. He too is desirous of "results," and prefers to be able to study a tabulated view of his own efforts and their product. If he be invited to take some executive or administrative office in the church he regards it as an offer of promotion—promotion above all pastorates, however great, and is prone to think of a pastorate as one of them once exprest it, on the eve of his giving up his own to accept the position of a special agent, as "fooling around with one church." And besides that, he is tempted to grow weary of doing what the writer has heard described by one of them as "standing on doorsteps." So, tho he abide loyally in the pastorate he is too likely to be caught in that whirl of change which he hopes will eventually land him in some paradise of a great and important charge, where the pastoral visit will give place to the committee meeting, and the study be transformed into the office, his work being no longer with people, but with things.

In the days when we were, each one of us, farmers, when the richest counted his wealth not in dollars but in acres, and when our whole life smelled of the soil, and the fruits of the earth fed, clothed, and sheltered us, we were content that each pastoral charge should be "a field." But in these times of the factory and the city it must be "not a field, but a force." In the New Testament it is not so much either the one or the other of these. It is rather a "flock." And further, in that same book the chief officer of such a body is named, indeed, "pastor," but in the time when that name was given it meant "shepherd," and it was used because it did mean just that. But who would be to-day in this country a "shepherd"? No. Let us be a "secretary" rather. For are we not called to minister unto a people who, should they feel the need of comfort and strength, would think to receive them not as the gifts accompanying the special and gracious presence of the living God, but by the adjustment of "spiritual forces" in a process that is still called prayer, but which is, in fact, an attempt at a nobler kind of hypnotism? And amid stone and asphalt and brick, in the midst of steam heat and artificial breezes and artificial light, by day as well as by night, it is but speaking a dead language to them to talk of "green pastures" and "still waters," or even of "valleys" and "shadows."

There are also certain concrete things which mark our time, especially in ecclesiastical affairs, which are themselves causes in part of the restlessness which we are studying. They are the opportunities which are offered to-day in such multiplied number and variety to men to exchange the pastorate for

other forms of ministerial work. It is in these that the spirit of the age finds the channel for its influence. Some of them are not strictly ecclesiastical in their character, but they are all at least in some sense ministerial, and they draw upon the pastorate. They are philanthropies of various sorts, from the direction of schools to the disbursement of the incomes of charitable foundations; social and civic reforms, such as the prevention of child labor, or the curtailment of the vicious liquor trade; nondenominational and interdenominational undertakings, such as the Salvation Army and the Young Men's Christian Association, and, besides these general movements, the countless small and local enterprises of a similar character.

Others are strictly ecclesiastical and denominational. They consist of all that modern ecclesiastical machinery which is made up of the various church boards and committees, and their representatives and agents. Nor do these quietly suffer the spirit of the age to have its effect by mere virtue of its very prevalence, but they bring to bear upon the pastor a direct influence of their own, which to say the least does nothing to allay his restlessness. Their activity and their influence may be clearly and sufficiently illustrated by the activity and influence of two functionaries that are their symbolic, as well as their official representatives. They are the secretary and the evangelist. The pastor of to-day finds himself between these two energetic and ubiquitous personages. That position is scarcely calculated to give opportunity for repose. The secretary and the board, or committee, whose representative he is, come to the pastor who seems fitted for the work that they are doing (they are always striving to increase their own number) and hold out to him the inducement that this occupation is of a higher order than his, with larger opportunities and more valuable results than any pastorate can possibly contain or produce. And to the man whom they consent to leave in the pastorate they issue not only suggestions, but administrative orders. They eventually undertake a large portion of the work that properly belongs to the pastor, and that he alone can do. They insist on the time, place, purpose, and method of collections and meetings; dictate the number and kind of organizations in each local church, and demand the privilege of direct communication with individual members of the different congregations. Should one of them conclude that a certain collection is to be taken by a committee of ladies instead of the officials set apart in each church for that very purpose, he is very likely to do as one such did within the knowledge of the writer, and conclude that a failure to follow his direction indicates a lack of interest in the cause. Nor is their attempt to control and make uniform confined to these more external matters of method and administration. It is known to the writer that a secretary in one of our denominations attempted to secure and file a tabulated statement of the private devotional habits of all the men in the church which he served. All this is invasion of the domain of the pastor. And while the original intention of the modern business equipment of the denominations was doubtless not to hinder, but to help, the pastor, yet the fact remains that in practical operation it tends to contribute to his restlessness by its intrusion upon him and his work, and, however good and beneficial it may be in other respects, this is for us the significant thing in this study.

But perhaps the thorn that seems sharpest to the pastor beset is the one in the other side—the one that is plied by the modern evangelist. To begin with, his power to annoy is greater than that of the secretary. For the latter does come invariably clothed with the

authority of the ecclesiastical power that appointed him. Respect for this power at least tends to produce self-restraint in the pastor, however astonished or disturbed he may be. But until very recently at least the modern "professional evangelist" (which is the only one that we have in mind) came in a wholly self-constituted character, bearing as his chief credentials the testimonials of some bureau of mutual advertising. But his method is similar to that of his colleague, the secretary. He first depreciates the pastorate—not only for himself but for all ministers. He pities the man that has to remain in it, and for the man who seems after all to prefer it, it is difficult for him to conceal his contempt—or at least his grave concern lest such a one be lacking in that zeal for the cause that should mark every one truly called to the proclamation of the gospel. He may even put it as one well known among them once did in conversation, and say, "There is no use in anybody sitting down with one or two churches." The evangelist who made this somewhat sweeping assertion gave as the reason for it the fact that "anybody could learn how" to be an evangelist. He said that he had. Just here there arises the question by the way, if, moved by this convincing testimony, every man now "sitting down with one or two churches" should go "learn how," as to what would become of the brother himself. For he certainly finds his strongest and seemingly most frequent, if not exclusive, calls from just those localities where the pastorate is most numerously and efficiently manned, and where the Christian effort in proportion to the population is the greatest. If all pastors should heed this particular advice it seems to us that the modern evangelist would be at once deprived of his occupation and the source of his visible means of subsistence.

But when they consent—as some, less confident, do—to leave a man in the pastorate it is perpetually to reproach him for lack of "love for souls," and willingness to hasten the kingdom. And if his charge be in a peculiarly flourishing state it is selected as thereby giving evidence of needing above all things the services of the evangelist, any disposition on the part of the pastor not to agree with this view being taken to indicate a low state of piety, and being so announced.

Just now the tendency is to give the modern evangelist an equal dignity with the secretary. The board is behind him also. Inquisitorial rights are being conferred upon him, and they are to be asserted and upheld. And what shall the pastor do then?

The perfect working of the tendencies above indicated will bring about the disestablishment of the pastorate in its historic character as an institution of the Church, and its abrogation as a function of the ministry. The form and name may indeed remain. But the man who is over a church will be there clothed with none of the essential powers, nor left to perform any of the original duties of the pastorate. He will be as is the local secretary of a Young Men's Christian Association—except that he will be under the direction of some "central office" to which he shall send weekly reports on forms modeled after those of the railroads and great commercial houses, and from which he shall also receive for his absolute governance, administrative orders.

In the mean time he is—restless.

As a note on the above, the writer is constrained to record that his personal observation has been that this spirit of restlessness is most prevalent and strongest among ministers of the time of life that may be called early middle age. It is then that we are under the influence of the concrete. We are interested in things, rather than in persons. The young father calls his little

ones, however many they may be, and however undeveloped may be their individuality, by their names. And he speaks of his wife separately. But the man of middle age always says "my family." To the old father, the boys and girls once more appear, with their mother, as separate and distinct, each in his special place in the chambers of the heart. And the old man calls his own by name. So also a young pastor's first charge is made up of separate men and women and little children. But in the strenuous years he thinks of "the church" and "the work." When he is old we find him once more interested in his people, whose needs are as various as their lives, and to each one of whom the most important things in the universe are the destinies of his dear ones, and of himself. And here as elsewhere does the experience of age set its seal to the intuitions of youth, disavowing the proud conclusions of the period of so-called disillusionment, clearsightedness, and practical sense, which we call middle life. And finally, it is well to remember that the great apostle gave charge to one who came after him to "feed the flock of God," and that he who could count the results of the first Christian Pentecost bore from the Master the commission, "Feed my sheep."

CLERGYMEN AND MODERN SCIENCE

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While there should be no rigid exclusion of learned materials from the pulpit, especially when they have the stamp of the sermonic or ethical intent, still scientific matters introduced Sunday after Sunday into the sermon and the frequent repetition of the names of Darwin, Huxley, and of other scientists will tend to bring the pulpit to the level of the lecture platform. The possession of knowledge is one thing, the constant parading of it is quite another. "Read Butler's Analogy," says a distinguished writer on homiletics: "then preach to negroes."

In other words, the clergyman should master the profoundest thought of the age in which he lives, but talk to common people in such ways and about such subjects as they can understand and such as they stand in need of. And unquestionably the man who really knows the most, other things being equal, can be of the most service to all and the most easily understood even by illiterate people. "Simple preaching," or in other words, a repetition of familiar ideas, is not what is most serviceable to the ordinary congregation. Preaching rather that opens new vistas of thought, that stimulates reflection, that tags the hearer through the week would be more to the point and of far more value.

And, too, in many a clergyman's parish, if not in his congregation, and even in his church, there are thinking men and women who have read the works of Darwin, Huxley, Spencer, and other leaders among scientists. There are also those, who, tho they have not actually read such treatises, are familiar with magazine and newspaper reviews of them. And, too, in shops and stores and on street corners, Church people have listened to second- or third-rate skeptics while giving their rehash of the theories of distinguished unbelieving scientists.

These blatant fellows of the workshop confidently affirm that it has been overwhelmingly proved that the world was not created, but evolved, and they do not forget or hesitate to ridicule the faith of the Church, affirming that the Christian religion rests on nothing but

an antiquated book made up of myth and legend, compiled no one knows by whom, or at what time.

Now it goes without saying that clergymen are not as observing as they should be, if ignorant of the fact that not a few who listen to this skeptical talk are fascinated. When infidelity transforms itself into an angel of superior knowledge, it is almost always sure to have an increased if not a sort of respectable following. And unless somehow there is an offset to the thinking of these recruits to skepticism, they will be overtaken by spiritual disaster. What they have been listening to will lead to the conclusion that "in the arsenals of science and philosophy, lie weapons that few can use, and none can resist, and tho they themselves are unable to disprove Bible truth, they begin to harbor a comfortable assurance that it has been disproved, or can be disproved, and in some way or other all will at last be well, even with the most desperately wicked."

When, therefore, men reach that way of thinking, inclination will usurp the place of conscience, perhaps in nine cases in ten.

What then shall be done in behalf of these members of the parish, congregation, or church who are drifting away from the primitive moorings of religious faith and Bible morality?

Is the reply this, that clergymen should pray for these people? This can be done. Prayer is always good, but not to the exclusion of other agencies and efforts, especially since at present many people have no confidence in our prayers, and God does not answer prayer, except conditionally. Appeal must be made therefore to the heads of men as well as to their hearts. The asking of some men who have lost faith in the supernatural to engage in prayer would be like asking men who have no legs to walk or dance. The great Teacher did not depend entirely upon praying; He was constantly doing something to prove the truth of His teachings. Or is it still further urged that clergymen should talk with these doubting and tempted souls? Yes, but how or what about, if one is unfamiliar with matters that have come to seem of supreme importance? That there is no God; that all things come by development, and will end when development ceases, are thoughts which have taken hold on the minds of these converts to skepticism and will not easily quit their hold.

In many cases the ordinary uninformed clergyman's talks will only make bad matters worse and end in damaging the reputation of the entire clerical profession. Or is it recommended that faith should be stimulated and that faith will remove theological doubts more effectually than science or anything else?

Faith, when established, is doubtless an antidote to unbelief, but in case of some people when beset with the temptation of doubt, the prayers of the clergyman, and his talk, and his attempts to stimulate faith, especially if not seasoned with knowledge and wisdom, will avail no more than whistling against a tornado.

In saying this it is hoped there will be no misunderstanding. It is unquestionably true that in the establishment of faith there are no substitutes for righteousness and downright devotion to God and humanity. One who has the most of these, other things being equal, will see farther and clearer into the meaning of the divine word, and into the mind of God and give clearer explanations of religious truth than one can without them, however great one's intellectual endowments or attainments.

This, however, does not in the least change the fact that the clergyman who takes notice of what the world of science is doing and of the general trend of thought and who in a practical way makes use of this knowledge,

when dealing with the doubts of his parishioners will be of incalculably greater service in securing for Bible religion the respectful and abiding recognition to which it is entitled, than are the ordinary appeals and exhortations of the most pious of clergymen.

By way of illustration, let there be brought together a clergyman and a man whose faith is unsettling, or has given way entirely to doubt. Their conversation will not go far before this question, or kindred ones, will be asked the clergyman:

What are your views of the origin of life and the theory of evolution by natural selection? Now, some clergymen, being quite unprepared to discuss these problems, will decry all scientific matters, and be unwise enough to stand beneath the massive walls that have been built by the scientific giants of the world and contemptuously spit at them. Of course such clergymen and such behavior will accomplish nothing except confirm the skepticism of those who have asked questions.

Nor need one be surprized if the parishioners of such clergymen are often found on the Lord's Day, not in church, but at home or in the club room, reading the "Origin of Species," the "First Principles," or the Sunday newspaper.

Or suppose the question asked is this: What are your views of Darwin, Huxley, Spencer, and Professor Drummond? Now if the clergyman is forced to make this humiliating confession: "I am not familiar enough with these authors to express an opinion," is he not likely to fall at once in the estimation of the questioner? And, suppose he adds that in his judgment these men are unbelievers and their theory of evolution is atheism; that we are to believe the Bible and let scientific men and their theories alone, if we do not wish to be in danger of being damned. If such is the reply in part, or in full, or in spirit, the one who has asked the question probably will decide that he no longer needs the companionship or the instruction of the clergyman whom he had questioned.

The writer of this article has reason for expressing the foregoing views, for in his early life his religious faith was well-nigh whelmed in a wild form of skepticism, brought on by the ignorant and injudicious replies of a very pious clergyman to questions that had been asked with no captious intent, but in an honest search after truth, and his case, there is every reason for supposing, is not to any extent exceptional. Indeed there are periods in the life of almost every person that are exceedingly critical; periods when belief and skepticism are pitted or poised against each other; periods when the atmosphere is full of interrogation points, during which a few words wisely or unwisely spoken may lead to totally different results. A judicious word at such times may turn the scales and give to the world and the Church a firm believer, in place of a confirmed or wavering skeptic.

Let it be understood once for all that skepticism based on real or supposed modern scientific data never can be answered by a slur, nor by a few sentimental religious songs, nor by theological platitudes, nor by an heroic or a stentorian voice. Scientific data rather must offset scientific data.

In modern warfare battle-ships and guns, whose tonnage and caliber are equal or superior to those of the enemy, are the ambition of the wisest nations. In ancient warfare opposing armies built towers opposite to each other; the one who could build the higher had the advantage.

It is precisely so in theological controversies. The skeptical inquirer, for instance, meets a well-informed clergyman, and says that he has been reading some of the books of Mr. Darwin, one or two of Mr. Huxley, Herbert Spencer's "First Principles," and adds, "You are

familiar with them, I suppose?" The clergyman sees what is between the lines in this question and is fortunate in being able to reply, "Yes, I have read Darwin and Huxley, Haeckel, and Herbert Spencer, Dr. Lycock, Professor Clifford, and Professor Drummond. I also have read Agassiz and Buckland, Cuvier and Brewster, the Duke of Argyle, and Lotze, Professor Dana, Professor Romanes, Dr. Carpenter, Professor Beale, and some others." The clergyman, if he says not another word, has secured an attentive and interested listener. And the man who asked the question will feel that this clergyman, in addition to being a man of prayer and of faith, is an up-to-date minister, and will lift his hat to him instead of merely touching it when they meet the next time. Then in answer to other questions, the well-informed clergyman expresses the opinion that scientists, even when not of the Christian faith, have been of great service to the world, especially for the marvelous facts they have collected and classified. Then this clergyman will become a questioner himself, knowing as he does that the use of the interrogation point is rarely overestimated. I suppose, he says, that you are familiar with the fact that Mr. Darwin never denied that there is a God, and that with great reverence he always spoke of the Creator, and that he confest in his later works that he had attributed too much to natural selection? And without waiting for an answer, he puts other questions to the doubter:—I suppose you know that the great majority of scientific men are devout believers in God and the supernatural; that many evolutionists hold that God has superintended the development of all organisms found on earth; that evolution in their view is simply God's method of world-building and His way of peopling it; that without Him there would have been no building or peopling at all; that scientific men have been trying for years to produce life from non-living substances, but signally have failed; that they have been trying for years to produce new and clearly marked species by crossing existing ones, but have not succeeded; that they have tried to find connecting links between the highest animals and man, but have not succeeded; that not one, but all these hypotheses—the spontaneous production of life, the crossing of hybrids, the existence of links between monkeys and men, must be established before God can be ruled out of the universe; that everything, when scientifically traced to its ultimate limits, is found on scientific grounds to abut against the skilful hand and the almighty arm of Jehovah? There need be no hesitation in saying that there are not a few men and women, when confronted by such questions and facts, tho they have been almost ready to yield to a fatal form of unbelief, will be strongly inclined to announce anew their allegiance to Bible revelation and their respect for clergymen. And more than this, they have discovered the clue, have caught on to a few of the pass-words, and will use them where they will be effective. In the grocery-store, in the workshop of the mechanic, on the street-corner they will gain the attention of others whom the ordinary clergyman fails to interest. They will be found contending with the coarse and almost brutal skeptic who had been the wonder and leader of his companions and will be heard repeating in the shop and in their own dialect the scientific facts furnished by the clergyman:—

There can be no life without some life that goes before it; where then did the first living thing come from?

Without an oak you can have no acorn, and without an acorn you can have no oak; where did the first oak or the first acorn come from? Without an egg you can have no hen and without a hen you can have no egg; where did the first egg or the first hen come from?

There are no links between monkeys and men; without links how did the first man and woman get here? The well-informed clergyman has put into the hands of the workingman a gun of equal caliber with that used by the mischievous street or shop skeptic, and the towers built are at least of equal height. Christianity has gained too an ally among workmen where allies just now are greatly needed. And the day may come when he who was fast drifting from all sympathy with churches and clergymen will announce this as the leading article of his creed:—

I believe that back of all, above all, before all stands in supreme majesty an all-wise and infinite God, whom every reasonable man should fear, love, and worship. Such a testimony as that from such a source can not fail of having its effect upon the anarchism of the workshop and street which thoughtful men are beginning to dread.

Is not a conversion like this a conquest whose value as good policy as well as from a religious point of view hardly can be estimated? And is not the demand justified that the one to whom at the present time is entrusted the religious leadership of the people ought to know something of every subject that is engaging the attention of common people, tho neither he, nor any one else, can know all things of any subject? The task suggested need be no matter of discouragement. No one can circumnavigate the world of knowledge in a day. Nor in a whole lifetime can one become acquainted with all the facts of science and all the truths of philosophy and literature. Still one should never forget that partial knowledge is better than total ignorance. And this should be the encouragement of every clergyman, that if he so wills he can add something to his stock of knowledge during almost every wakeful hour. In not very many months, by continuous and patient application, no clergyman need have any fear when listening to the questions of those who come to him to carp or of those who come for instruction.

There are scores and hundreds of clergymen who, if they would employ half the time in reading substantial books that is wasted in reading the trashy literature of the day, much of which has no ennobling stimulus whatever, or that is wasted in sitting or standing round, doing not much of anything, or that is wasted in social gossip, falsely called pastoral work, would soon be fully prepared not only to meet any of the popular skeptical questions and objections raised by those who are the most talkative in their opposition to religious truth, but also would be able to lead the minds of not a few who are sadly embarrassed, out into the captivating wonders of God's great universe.

The space limitations for this article will allow only a few words as to other phases of our subject. It will be enough perhaps to say that all religious doctrines gathered from Bible revelation find remarkable and in some cases startling illustration and confirmation in the realms of science.

The eternity of God and the endlessness of the future life, for instance, can be far better enforced by tracing the history of a cobblestone from its original fire-mist condition to its present shape than by repeating the words eternal, endless, everlasting fifty score times. Words are empty until conceptions are awakened in the mind that respond to them. So, too, the words, "God shall supply all your needs" will be seen in an almost entirely new light by studying the history of a piece of coal that usually is thrown carelessly and thoughtlessly into the fire-box. The threefold consciousness in the Deity, or the doctrine of the Trinity, will be cleared of many of the objections urged against it when it is seen that tho the universe is a unit, yet all its varied phenomena are subject to three and only three agencies—law, force, and

manifestation. The doctrine of vicarious atonement is strongly reenforced on making the discovery that everything lives by the death of something else. And the doctrine of God's goodness and serenity will be far more profoundly imprest upon the mind of the doubter by familiarity with the facts reported by scientists than by all the ordinary pulpit exhortation and warning since Adam.

"Behold, therefore, the goodness and severity" of God is an announcement from the whole world of science as well as the repeated declaration of the word of God.

Have not the people, therefore, a right, when haunted with the specters of doubt, to go to their minister and in confidence say:

"Thou art a scholar. Speak to it."

Or is it too much to ask that those who take the Book of books in their hands to teach and defend it, should be inspired with a lofty ambition to comprehend as far as possible all the grand truths of God found everywhere in the universe, and then, with soul alive and consecrated, with eye keen and ear alert, allow no new idea to escape their notice and be prepared to use everything discovered in the four great volumes of God's revelation, matter, mind, history, and the Bible, in the interest of the Kingdom of the blessed Lord and Master?

THOMAS HENRY HUXLEY

The Rev. Edward H. Eppens, Memphis, Mich.

To some people, lay and especially clerical, Huxley is still an apocalyptic beast, wearing horns. His was the distinction of having been probably the most feared man, with one exception, of the whole period of theological reconstruction at the close of the nineteenth century. And yet he was "the mildest-mannered man that ever scuttled ship," the most upright man that ever fought the theologians. The "Origin of Species" started the fracas in 1859, and from that time on it was a running fight, and in out-of-the-way corners whither the news has not yet penetrated that peace has been declared the occasional discharge of an old-fashioned blunderbuss is a faint reminder of the prophetic zeal which possest the champions of Christendom. In 1860 Huxley threw down the glove to the bishop of Oxford, and he was morally stoned for daring to uphold an unpopular cause. His name was anathema. In 1892 he was invited to the same place to give the Romanes lecture as the second of the redoubtable Gladstone! What lies between is one long campaign, and Huxley was always at the front. And it is to his everlasting credit that the bitterness of that combat did not spoil his winsome nature.

We are getting far enough away from the savage struggle between evolution and orthodoxy to make a fair appraisal of Huxley's position. Sharp things were said on both sides. Theological quarrels are the most depressing spectacles in the development of thought for the same reason that religious wars are the bloodiest—because both imply an attack on prejudice. But it is suggestive that Huxley has had less to take back than his assailants. And if all his antagonists had had the grace to swallow their leek as handsomely as he did in the matter of the "Bathybius," if the rankle of defeat had allowed the Church party to be just, Huxley would to-day be less frequently yoked with a Haeckel or a Blatchford as the apostle of a philosophy *in partibus infidelium*. As it is, where Huxley was once simply Agnosticism writ large, standing for nothing but the everlasting

No—the Mephistopheles of science—men are now glad to go to him for ammunition, rejoicing to find him on the side of their beliefs, and of the truth. Times change.

It is a long story how the young man on board H. M. S. *Rattlesnake* got his training, how he learned to fight for his ideas, how the obscurest vicar felt himself competent to oppose him, how he carried the war over into the theological field (on his own confession he was always less of a naturalist than a philosopher), how he secured a respectful hearing for a theory that was to revolutionize modern thinking, and how our latest researches into the nature of matter, in its ultimate essence probably always unknowable, have only helped to strengthen his materialistic idealism.

Those who knew Huxley intimately, either in person or through his writings, have always recognized his sterling merits. It was only those who stayed entrenched behind their own systems, to whom evolution meant descent from an ape and honest disbelief was a pestilent immorality, that failed to understand, and, consequently, to respect the man. His intimate friendship with Dean Stanley, Kingsley, F. D. Maurice, with Catholic priests on the one hand and High Churchmen on the other, "Profete rechts, Profete links, Das Weltkind in der Mitte,"* as Goethe once put it, is a mark of the esteem in which he was held, which goes far toward canceling the criticism heaped on his head by those who did not know him.

The reason why he commanded the respect and the love of those who knew him intimately was, above all things, his downright honesty and his splendid courage in defending his convictions. His guiding star was truth, and all his animadversions about immortality, his scorn of creeds, his attitude toward the "sin of faith," as he called the careless and baseless credulity of the world, his criticisms of Spencer and Darwin on the one side, and of the orthodox school on the other, for saying more than the facts warranted, all this followed as a matter of course. From Carlyle he had learned the hatred of shams and make-believe, and this hatred, which exprest itself in scathing invective less than in cool, decisive argument, made him the target for every person and every society that put hope and sweet words and guesses in the place of demonstrable truth. There is, he held, only one sin: treason to truth, to believe without a reasonably sure proof is immoral; to lie is moral suicide. He was a controversialist only because he hated humbug. "To the accusation of heresy," he writes to his sister, "I fear I must plead guilty, but the second charge (of being a savage controversialist, always in rows) proceeds only, I do assure you, from a certain unconquerable hatred of lies and humbug which I can not get over." And to Haeckel, "I am much inclined to think that it is a good thing for a man, once at any rate in his life, to perform a public war-dance against all sorts of humbug and imposture."

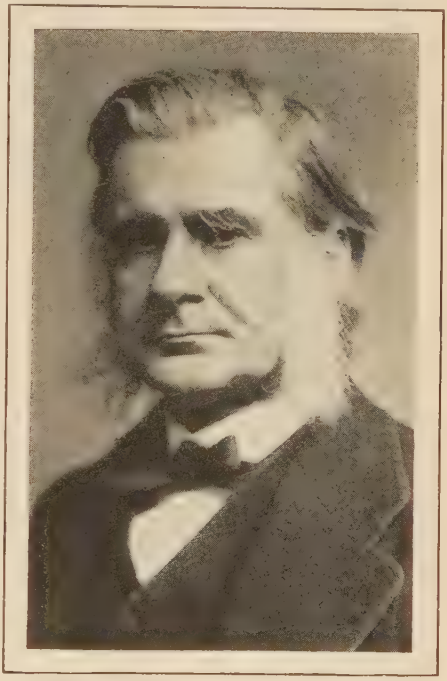
His trust in his cause was well summed up in his words: "I am not afraid of the priests in the long run. Scientific method is the white ant which will slowly but surely destroy their fortifications." That he did not mean anything unduly disrespectful by this is shown by the fact that immediately after he wants to be kindly remembered to his friend, Father Steffens, a Catholic priest whose sympathy with the modern view-point he often contrasted with the intransigeant attitude of the English clergy. He was true to his resolve, formulated at the age of twenty-five, that he would leave his mark somewhere, and that it should be clear and distinct and free from the abominable blur of cant, humbug, and self-seeking of the day.

* Prophets to the right, prophets to the left, mankind in the middle.

In the heat of polemics Huxley has often been made out an enemy of religion. He invented the term "agnostic," and agnosticism, in spite of all disclaimers and all first-hand explanations as to what it did not mean, has been labeled as the atheism of cowards—a queer definition to any person who knows of Huxley's British tenacity and absolute fearlessness. Like Tyndall, his *fidus achates*, he never heard the end of the controversy that he was a materialist, tho he was committed, first and last, to the positive conclusions given in his Hume volume: "It is worth any amount of trouble . . . to know by one's own knowledge the great truth . . . that the honest and rigorous following up of the argument which leads us to 'materialism' inevitably carries us beyond it. . . . And, therefore, if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative." Not a few critics have labored hard to get out of his writings what he never put into them.

And it is saddening how often he had to face the charge that he was an outcast, religiously speaking, an infidel. On the death of his boy he wrote a long letter to Kingsley—one of the most ingenuous and pathetic letters in all literature—in which he recurs to his convictions about the Christian's hope: "I may be quite wrong, and in that case I know I shall have to pay the penalty for being wrong. But I can only say with Luther, 'Gott helfe mir, Ich kann nicht anders.' . . . But I can not help it. One thing people shall not call me with justice and that is—a liar. As you say of yourself, I too feel that I lack courage, but if ever the occasion arises when I am bound to speak, I will not shame my boy." He knew that, tho by nature he abhorred the whole atheistic school, yet his oath as an unbeliever's would count for nothing, as the law then stood, over against a nominally Christian perjurer.

But his keen sense of right and wrong, his determination that his religious convictions should never become the excuse for crooked dealings and a questionable morality in time helped to exorcise the ghost which had frightened the good ladies, so that he could even joke over the whimsical proposition that he might be a bishop yet. Many things came his way. Huxley at Canterbury would have been no more of



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THOMAS HENRY HUXLEY.

an absurdity than a Saul among the prophets. So the wheel of fortune had turned in a single generation.

It will not be difficult to trace the specific reasons for this *volte face* of public opinion. Apart from the obvious fact that in the scores of quarrels about physical descent, creeds, dogmas theological and scientific, and the like the painstaking scientist was right and the clergy were wrong, as the history of modern progress records so that a wayfaring man can read, Huxley could not help showing that he had well-defined,

unmistakable affinities toward the body of belief as held by the clerical party then in the ascendency. The Romanes lecture, opposing the cosmic evolution of Herbert Spencer, showed how squarely Huxley was committed to the idea that ethics had a place in nature, independent of the cosmic process. To be sure, this lecture was an egg-dance, performed under circumstances which forbade all dubious references to religion; but there was a good reason why men grasped at the chance it offered to show that Huxley was on the side of the angels. Many felt that the possibility that the lecturer might be on the other side was not very reassuring and very complimentary—to the angels! Altruism, love, the old warrior had seen, whatever the logic, was opposed to Satan, the prince of the world. The epicene philosophy that evil was all in the imagination, that good was the final goal of all, found in him a stout antagonist. Here he was with the old theology. He preferred a hell to extinction. Often he had to defend orthodoxy against the half-baked liberalism of the day. The older he got the more he felt himself attracted to the study of theology. And he was quick to see, once he looked, that the strength of the old scheme lay in considering evil as a terrible fact, to be dealt with rather than ignored or denied.

"The doctrines of predestination, of original sin, of the innate depravity of man and the evil fate of the greater part of the race, of the primacy of Satan in this world, of the essential vileness of matter, . . . faulty as they are, appear to me vastly nearer the truth than the 'liberal' popular illusions that babies are all born good, and that the example of a corrupt society is responsible for their failure to remain so, that it is given to everybody to reach the ethical ideal if he will only try, that all partial evil is universal good. . . . I am a very strong believer in the punishment of certain kinds of actions. . . . Therefore in hell, for I suppose that all men with a clear sense of right and wrong have now and then 'descended into hell,' and stopt there quite long enough to know what infinite punishment means. . . . For myself I say deliberately, it is better to have a millstone tied round the neck and be thrown into the sea than to share the enterprises of those to whom the world has turned, and will turn, because they minister to its weaknesses and cover up the awful realities which it shudders to look at."

He objected to the scurrility of much of the so-called free-thought literature. The stupid, easy ribaldry of the heterodox disgusted him more than the fanaticism of the orthodox. It is related how at a certain dinner he was placed next to an obnoxious hostess who disapproved of the Athanasian Creed to the point of quitting the village church when the parson began to recite it. "Now, Mr. Huxley, don't you think I was quite right to mark my disapproval?" To this Huxley replied, "My dear Lady ——, I should as soon think of rising and leaving your table because I disapproved of one of the entrées." Many will recall his manly attitude when it was proposed to bury George Eliot in Westminster Abbey. To him the Abbey was not a Pantheon, but still a Christian church, with a Christian dean, and he was certain that the fitness of things, however much he desired to have Mrs. Cross honored, forbade such an interment.

Similar was his stand toward the whole question of Bible instruction. When certain representatives of the church opposed Bible instruction in the schools on sectarian grounds, Huxley voted for the measure. He had no special theories to promulgate—theories being his particular abomination—the instruction was to be elementary, historical. He was a stout champion of the American doctrine that public schools as intended for all and religion as interpreted by some do not mix well. Many of the clericals were willing to throw out the babe with the bath—no denominational teaching, no Bible. Huxley valued the Bible too highly to support such tactics. He could not spare it. "I do not say," he writes, "that even the highest Biblical ideal is exclusive of others or needs no supplement. But

I do believe that the human race is not yet, possibly may never be, in a position to dispense with it."

His "Social Diseases and Worse Remedies" was inspired by the desire to see the Salvation Army clear itself of even the remotest suspicion of financial jugglery and high-handed absolutism. And this love of honesty and fair play, this definite aim never to compromise with immoral or crooked or suspicious methods was the saving grace in the long, weary controversy about the Gadarene swine. Gladstone, it is now pretty well agreed, was no match for Huxley in such matters. The "Grand Old Man," tho a giant, had his weak points, and one was to attempt the mastery of all fields of knowledge at a time when special training is required for the mastery of a single one. As Sir M. E. Grant Duff put it: when they did cross swords the contest was like nothing that has happened in our times save the struggle at Omdurman. For Gladstone had nothing but a bundle of antiquated prejudices to parry Huxley's luminous thought and exact knowledge. And so it happened that the man who had the greatest intellect in Europe, as Huxley admitted, came out of the fight considerably the worse for looks.

But just here we touch the weak spot of this doughty champion of luminous thought and exact knowledge. No informed person will, for a moment, entertain the foolish notion that Huxley was without those fine sensibilities which create the atmosphere of love and tender reverence. His sweet home life, his many stanch friendships, and the furor of admiring disciples would quickly dispose of that supposition. Huxley the man was not Huxley the student. Nevertheless it must strike one as significant that he always put the emphasis so largely on "exact knowledge." It could almost be called a violent emphasis. Faith, imagination, the hopes of humanity, the large anticipations of immortality and the unseen could not inspire him as much as a new fossil or mollusk to be examined under the microscope. This seems a hard saying, yet it would be easy to show how prone he was to think of theology, law, medicine, politics, and the like as being, largely and inevitably, battlegrounds of humbug and skepticism. Science, tho admittedly on the same level, appeared to afford the only reasonably fruitful field of endeavor. The rest were so many logomachies.

That was, of course, the ultimate cause of the tension between Huxley and the Church. He was the spokesman of the new movement, the fugleman of evolutionary science, the body of the clergy was, historically, the opposition, the drag on the wheel, so that, notwithstanding all his clerical proclivities, he had to take up his parable against the bishops: "Three parsons set upon us, and if you were the most malicious of men you could not have wished them to have made greater fools of themselves than they did," are his words to Darwin. There were men besides Stanley and Kingsley and Colenso who wanted to learn, but the general attitude was that of "Sammy" of Oxford, well-intentioned, brilliant, oratorical, dogmatic, but wrong-headed.

To-day these controversies have the flavor of old chronicles. Men no longer lose their temper over "The Origin of Species." They have learned by experience that proof-texts are worse than useless in settling such questions, and that the clock which marks time in the progress of knowledge can not be stopt or set back by human hands. We owe it to Huxley more than to any other one man in England that the final adjustment between theology and the physical sciences has been considered possible and feasible. Huxley was the pioneer; the kindly attitude of men like Sir Oliver Lodge toward the teachings of Christianity would have been impos-

sible without the battles of the sixties and seventies.

In them Huxley was more than merely the chief armor-bearer of Darwin. His finest service to the world is not hidden away in the multitude of scientific productions which flowed from his pen, tho they show how a beautiful, incisive style can rescue even a dry memoir on ascidians or oysters from oblivion. His distinction and undying glory is that he won for the thinker of to-day the privilege of speaking his mind freely, without incurring the open displeasure and the abusive slander of those who are other-minded. Huxley, like all mortals, often made mistakes, but he was always honest, and that will count for much in the final estimate of his contribution to the body of theological thought.

THE VALUE OF THE HISTORY OF RELIGIONS FOR PREACHERS

Prof. D. Alfred Bertholet, Basel University, Germany

Comparative religion helps us better to understand not only the genesis of Christianity, but also the development of some of its dogmas; for instance, it is quite surprizing how much light is to be obtained from the history of Vedic or Mohammedan theology for a full comprehension of Christian ideas about the inspiration of the Holy Scriptures. Or again, take some religious conceptions and customs as they are believed and practised in Christian lands, especially by our country-people even to-day, which, though not a grain of reason is to be discovered in them, are so deeply rooted that in spite of all modern enlightenment they are not to be eradicated. It is only through our knowledge of the religion of primitive peoples that we have learned to understand these ideas and practises as "survivals" of a long-remote age.

And above all we ought not to forget that by each religion with which we enlarge our sphere of knowledge we may sharpen our eyes for the particularity and originality of our own religion. For the true nature of anything can be recognized only by comparison. Only by knowing other precious stones one really knows what the diamond is like. Religion makes no exception to the rule. He who knows but one knows none. And in comparison is to be found the most persuasive means of Christian apology.

As to Buddhism, toying with it has lately come into fashion in some circles, nay, an active Buddhistic propaganda has begun on European soil, so that at any moment our religious teachers may be called to defend Christianity against it. But I do not know how they would dare to invade the field without a solid knowledge of the facts. Thus conscientious study of Buddhism belongs to the duties no clergyman ought to neglect, no matter what may be the assertion that Buddhism has influenced the formation of the Gospel narratives.

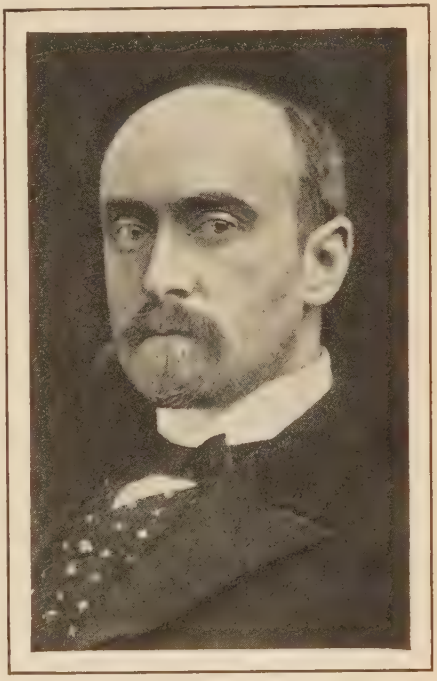
But in still another respect I see the value of the study of comparative religion for the Christian theologian. Consider Buddhism: there is no religion where more touching sounds of the world's misery, of the transitoriness of all things, of the vanity and foolishness of human striving, of the perils of attachment to earthly objects, etc., are to be heard than in Buddhism. Christianity, too, has room for similar thoughts; for it is based on the conviction of this world's passing away. (1 Cor. 7 : 31, 1 John 2 : 17.) Here, I think, there opens in Buddhistic literature a source of abundant new material for the Christian preacher desirous of illustrating the truth of these very passages. And by availing himself of this material he has the advantage of leading his hearers in paths which for them have all the charm of novelty.

As is well known, Chinese religion praises as the highest virtue filial piety, and it belongs to the A B C of Chinese education to know by heart its twenty-four classic examples. Capital could be made out of them, I believe, for inculcating filial duty in Christian instruction, without neglecting thereby the Old Testament's exhortations to revere father and mother. But by recurring to those more remote parallels it can all the more be laid to the heart of the young generation: to revere father and mother is so truly the rudiment of all performance of human duty that everywhere, even among nations from whom less is expected, since olden times this claim has been set up as a matter of course. In general, there is an efficacious exhortatory motive which the preacher no more than the catechist ought to let escape him, in the idea that the requisitions of founders and teachers of non-Christian religions have drawn quite near to what is required in the name of the Christian religion.

I need not multiply examples to indicate in what directions the Christian preacher can draw advantage from the study of comparative religion. At the Congress of the History of Religions at Basel, a Parsi high-priest from Bombay asked me to recommend him some books of Protestant sermons, as he wished to oppose the traditionalism in the present manner of preaching among the Parsis, and hoped it could be given new life by means of non-Parsi homiletic literature. Might we not take an example from this?

But let us go a little farther. God's spirit blows wherever He will. It is not the Priest nor the Levite, but the Samaritan who has compassion on the man fallen among thieves, nor had Jesus expected to find in the centurion of Capernaum so great a faith. Who knows if by plunging into the thoughts of non-Christian religions he will not, on some points, come to a similar conclusion? Much, to be sure, may seem to us strange and odd. Still, if only it is carried on with holy fervor it can not but produce its effect, for the earnestness and sincerity with which a standpoint is adhered to commands respect whatever the standpoint itself may be.

The more we get acquainted with what is true and sincere and great in foreign religions the more we will become educated to broadmindedness. All true evaluation of a thing begins by our getting acquainted with it, because to get acquainted is to learn to understand, and that is the first and best step toward loving. Now I do not know where there ought to be more willingness to get acquainted with foreign religions and where a better understanding of them should be expected than in those who of their own accord have decided to become the religious guides of others.



PROF. D. ALFRED BERTHOLET.

RELIGIOUS UNITY MORALLY EXPREST

A Puritan

The supreme effort of real religion is to get God's will done. Religious effort always suffers by division; it must be unified to succeed. Its supreme effort, being a moral effort, must be exprest morally—that is, in united wills, purposes, aspirations, endeavors toward its moral ideal, the will of God. This moral expression of unity takes precedence, in the nature of things, of every other sort. Ten years ago religious unity thus exprest itself in the New York State Conference of Religion.

In the spring of 1897 half a dozen ministers of various denominations—Baptist, Congregational, Episcopal, Presbyterian, Unitarian, met to consider the problem of effective religious unity for the advancement of the kingdom of God. Their dominant conviction was that religion unites where theology divides, and that the supreme interest of religion is to promote the doing of God's will. The result of their conference was to set on foot a correspondence with representative men of the various religious denominations in the State, to ascertain what degree of favor and cooperation might be expected in their hope of rousing the religious forces of the State to united effort for the vital moral interests of religion. As later developments in civic and financial house-cleaning showed, such effort was urgently needed.

Two years later, the results of this correspondence ripened. The proposal met with all the hoped-for favor. Such men as the late President Hall, of Union Seminary, New York, and the late Professor Hopkins, of Auburn Seminary, warmly approved it. In May, 1899, the State Conference of Religion was organized by a widely representative meeting in New York. Its motto was, and is, "Religions are many, Religion is one." Its basis of organization affirmed the unity of the religious spirit, however diverse its theologies; its one practical aim, "the realization of a higher righteousness, with frank and friendly recognition of admitted differences of thought." The organization followed the model of the Baptist Congress, and the Episcopal Church Congress, its membership constituting a General Committee, meeting annually to direct its general lines of action, and electing an Executive Committee to direct all details.

As thus constituted, the Conference is the most inclusive religious organization in the State. In its membership, its Executive Committee, and on its public platforms, Jews and Christians participate on terms of cordial friendship and equal effectiveness for their common object. Its local meetings are held both in the churches and in the synagogs with equal manifestations of interest and favor. The doubt exprest at the outset, whether Jews and Christians could pray together, was dispelled by the publication in 1900 of a "Book of Common Worship," prepared by a committee of three—an Episcopalian, a Jew, and a Unitarian. This has been used from the first in all meetings of the Conference, local and annual.

In all its meetings, while emphasis is laid on the unity of the spirit of religion under all diversity of form, attention is mainly given to its practical interests. "The great need of the hour," it is constantly affirmed, "is a strenuous spiritual morality, a quickening of the social conscience, a purification of principle and conduct in industrial, financial, and political life, a renaissance of devotion to the moral ideals of the religion that is pure and undefiled." The common failing of both Jews and Christians, it is repeatedly said in the Conference meetings, is in coupling with zeal for their theology neglect of the ethics of their religion, content with the conventional, nonprogressive morality that satisfies social demands, and not intent on the progressive, dynamic morality required by both the Hebrew and the Christian Scriptures in their pointing to the character of God as the ideal of moral aspiration.

The practical religious aim of the Conference appears in the prominence given in its annual programs to such themes as these: "Education by Church and School in Social Righteousness"; "Emphasis on Social Righteousness"; "Moral Unity and Enthusiasm"; "Civic Duties and Biblical Ideals"; "The Moral Crisis"; "The Civic Responsibility of Religious Men"; "The Relation of Moral Teachers to Predatory Wealth"; "The Ethical Significance of Money"; "The Revival of Conscience"; "Race Prejudice and Religious Duty"; "Religion as a Peacemaker"; "Social Wrong and Individual Responsibility"; "Public Service as a Moral Vo-

cation." In addresses upon such and other subjects the services of many men of note in the Church and the synagog, and also in over a dozen universities and theological seminaries, have been generously given. These addresses at the annual meetings in city after city, beside the large notices of the local press, are published, with the discussion given them, in a full record of the proceedings. Press reports bring inquiries for this from many remote parts of the country. Its printing, postage, and the traveling expenses of its speakers sum up the expenses of the Conference, defrayed by the dues of membership—in all less than $500 yearly.*

What results appear at the end of the decade? Not much of a statistical sort can be looked for where each component individual or group is expected to work independently, but in the one spirit to the common aim, as occasion offers in his or its immediate environment. Nor could quick returns be reasonably looked for. Yet results do appear in the dying out of derision by sectarian journals, in better mutual appreciation and closer religious fellowship where theological differences are widest, in the invitation of Jews and Christians to each other's pulpits, in the warm responsiveness aroused in every community and local group that is visited, in an additional voice at the Capitol, petitioning for the strengthening of public morality by better laws, and in the stirring of thought in other States, whether it were not well to imitate the example set in this. The Conference has attracted notice in other lands. A Belgian scholar, the Count Goblet d'Alviella, Senator, has devoted several pages to it in his book; "*A Travers le Far West.*" While it is impracticable to identify the precise contribution which the Conference has made to the moral tide whose incipient rise has appeared in recent civic movements in the Empire State, it is certainly there.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

In the Latin Republics.—In South America gratifying success is rewarding the efforts of the Baptists, especially in Buenos Aires, Rosario, Santa Fé, and Once. The churches have become strong enough to organize a Baptist convention which now meets annually. These churches, originally planted by American Baptists, have in many cases rapidly become fairly independent and self-supporting. Such ministers as the Rev. Juan C. Baretto, the first native Argentine Baptist pastor, and the Rev. Alfonso Yebra, have proved to be efficient and popular leaders, so that the Argentine Republic now possesses a Baptist communion which is likely in a few years to attain great strength and to exercise progressive influence.

The Mexican outlook increasingly perplexes even many who are most familiar with the wonderful country. Superstition and intellectualism are engaged in a critical struggle, and, between the two, evangelical religion is strenuously seeking new opportunities of stamping the Protestant impression on portions of the community. Under the splendid rule of President Diaz and his beneficent dictatorship (for such it is), the most perfect liberty of conscience has been permitted and enjoyed. Nevertheless, even during his régime, until a comparatively recent date fanatical persecution flourished, and even martyrdom endured. Mexican sacerdotalism is fearfully corrupted by the actual paganism of the old Indian aborigines. But the most degrading type of priestcraft is losing its grip and the Bible is making itself felt. The standard of faith and life in the Roman Catholic Church is being elevated, and scattered Protestant missions, Methodist and Baptist, are lighting up many a spot.

Augagneur's Blunder.—M. Augagneur, the autocratic French Governor-General of Madagascar, has perpetrated a prodigious error and has brought upon himself a rebuff which he will surely remember for life. He has learned, infidel tho he has shown himself to be, that the kingdom of God is not a rival of the French Republic, that the book of Isaiah is in the Bible, and that the sentence, "Your land shall be left unto you desolate," however accurately it may represent the condition of affairs in Madagascar under his administration, was not first uttered by a Malagasy preacher, but by a Jewish predecessor. Madagascar has long been

*The General Secretary, Dr. W. M. Hess, Tremont, New York City, will gladly furnish further information.

much more than a mission field. It is for the most part a Christian island. The policy of M. Augagneur in closing the Protestant schools was extolled by French atheists like M. de Villaine, but it excited the profound indignation of French Protestants and led to the recent campaign of M. de Pressensé, the ardent Protestant who is the famous president of the League of the Rights of Man. The Governor-General in his hostility against evangelicalism scented treason to the French Republic in a sermon by a native pastor named Rabary, in which occurred a reference to "the triumph of the kingdom of God over earthly institutions and governments." Another Malagasy Christian read in church the first chapter of Isaiah, containing the words, "Your land shall be left unto you desolate." Much trouble has arisen through the ignorance and reckless haste of the Governor-General, who had no idea, until explanations were forced on him, that allusions of the kind were common with preachers, and that they referred to matters of charity, justice, truth, and love, without the slightest reference to political affairs.

Marriage in Barotseland.—In Central South Africa one of the most wonderful successes of our age has been the transformation by Christianity of Matabeleland. The change in the vast region which not many years ago was soaked with human blood is a miracle. The murderous assagai has totally disappeared and to-day it is the pick and hoe that work. And in Barotseland as mighty a change has been accomplished, but there are still certain singular customs lingering which need to be changed. The abolition of slavery has been brought about by the creation among the tribes of a Christian public opinion. The great remaining difficulty is the marriage question. Hitherto, the Barotse, a great people evangelized with splendid effect by French Protestants, have had no marriage law properly so-called. Herein they are unlike other South-African tribes, for instead of valid marriage they have only traditional customs, but nothing permanent or binding, or possessing the force of law. But the influence of the Prime Minister and other Christian chiefs is beginning to affect the nation as a whole and to introduce forms more sacred than cattle marriage.

The Kongo Backset.—Kongoland years ago became a stronghold of Christian effort, but Belgian political ascendency has inflicted terrible damage on this magnificent field. That eminent Belgian statesman and philanthropist, M. Vandervelde, remarked recently, almost in despair, after the debate in the Belgian Parliament concerning the Kongo atrocities, "The Belgian people do not care!" The native schools nurtured and encouraged in the Kongo basin by British Protestants are being killed by the administration, which is largely in the hands of the opponents of both civilization and religion. There seems to be no more deeply benighted or brutal government on earth than that which thus keeps Kongoland under the heel of oppression.

Can Islam Change?—Several of my personal friends who have dwelt and worked for years in various Mohammedan lands have vehemently disclaimed the widely prevalent doctrine that Moslems can not be converted. I have been often imprest by the impassioned optimism of men of the type of Dr. Rouse, who has toiled so indefatigably to win educated Mohammedans from the shadow of the Crescent. And now all observers can perceive that a marvelous forward movement is in process throughout the whole of Islam. Indeed, the whole world is at this moment transfixt with wonder at the spectacle of the awakening in the Near and Middle Orient. For the movement with which Islam is palpitating in Morocco, Algeria, Tunis, Tripoli, Egypt, Turkey, Arabia, and Persia is not merely political, but is just as much religious. Politics and religion have for ages been entangled in these regions, and, now that the principle of liberty is being emphasized and contended for, this principle involves a conflict for spiritual as well as civil change. Accordingly a new spirit of tolerance is coming over the whole of the Moslem world and a new interpretation is being applied to some of the religious dogmas which have been enforced in the narrowest and most fanatical sense upon the common conscience.

Japan's Protestant Jubilee.—In the year 1910 will be celebrated in "Dai Nippon" the jubilee of the introduction of Protestantism. These fifty years have been by far the most wonderful period in the history of the Island Empire of the Far Orient. When Protestant work commenced under auspices of toleration in 1860, the field was clear. Christianity was absolutely non-existent in any organized form among the native population ever since the expulsion of the Roman Catholics, an event

provoked by their persistent political obtrusiveness. Every Japanese suspected of being a Christian was compelled on pain of death to trample on a cross, and to-day one of the most interesting historical relics in the museum at Tokyo is that which is known as "The Trampled Cross."

Buddhism Not Dead.—Those superficial observers are egregiously in error who imagine that the vast Buddhist system is virtually dead. Not only is it alive on a vast scale, but while it may be and is moribund in India, the land of its birth, and in some other of its old strongholds, it is, like Romanism and Mohammedanism, being spread by propagandism far away in new fields. Thus, in the Sandwich Islands the Jodo sect of Buddhists have been dedicating a temple at Honolulu. Many Japanese live there and the boys and girls of these families went in gorgeous procession through the city on the occasion, which created a great popular sensation.

Christian Statesmen in Turkey.—The new Turkish Parliament is now expected to live on. It has not proved to be still-born, like the first institution of the kind in Constantinople. The eyes of Europe are, for the most part, set upon that fine body of forty deputies constituting the Christian phalanx in the Ottoman Parliament. It is true that about two hundred of the members are Moslems. But undoubtedly the Christian section will exercise an influence beyond all proportion to its numerical strength. The present Turkish Ambassador to France, Naum Pasha, is both an earnest Christian and also a "good Turk." He was appointed last September to Paris as soon as the Young Turk party had come solidly into power at Constantinople. When asked his opinion as to the outlook, he said, "The reconciliation between the Christian and Mussulman sections of the population of Turkey is not a passing phase, but a thing that will endure."

Abbé Loisy.—That learned French ecclesiastic the ex-Abbé Loisy, whose excommunication some time ago excited so great a sensation, is still the subject of wide-spread interest. His vast erudition and charming style as a writer have combined to enhance his European reputation. His appointment by the French Government to the chair of the History of Religions in the College of France is naturally provocative of different expressions of opinion. For it is impossible to regard him simply as a victim of the uncompromising Papal policy. It is only fair to recognize that the type of Modernism of which Loisy is a leading representative is as destructive of Protestantism as of Catholicism, for it is so utterly extreme and so absolutely drastic that it entirely eliminates every belief cherished by all evangelical Christians.

In Italy's Parliament.—Now that public affairs in the beautiful peninsula have settled down under the new Parliament, the excitement caused by the religious element during the election has subsided. Out of the 508 deputies only eleven clericals found seats. Thus, practically nothing came of the attempts of the partizans of Vaticanism to affect the course of politics by the intervention of Roman Catholic candidates, and there is after all no appreciable clerical party in this Parliament. Socialists, Radicals, and Republicans are all equally weak.

A Christian University for India.—It is proposed to convert the famous institution at Serampore, known as Carey's College, into a Christian university for India. Such a transformation would fulfil one of Carey's highest ambitions, for it is well known that he always intended that the establishment which he originated should ultimately appeal to the whole of India and be something much more than a Baptist training-college. All the best friends of India must wish success to the scheme. Its magnitude is proved by the cost which would be incurred, which would amount to fully a quarter of a million pounds.

In a Romantic Archipelago.—In spots little known or heard of Evangelical propagandism sometimes finds a favorable field, all the more because of the inconspicuous position which attracts comparatively little notice. In the Balearic Islands that intermittent persecution and chronic opposition experienced by preachers and churches of the Reformed religion has been less in evidence than on the mainland of Spain, where Señor Rodriguez is at this writing imprisoned at the instigation of the Jesuits in the province of Gerona. In the Island of Majorca the Rev. C. C. Porri and the Rev. Franklin G. Smith report gratifying success. The island is, of course, Roman Catholic, but for thirty years a Protestant Church has been making steady progress both in the towns and in country villages. It is probable that Evangelicalism will possess a stronghold here, for from Majorca already evangelists have passed over to Spain.

The Preacher

THE VOCATION AND FUNCTION OF THE PREACHER

An Interview with Amory H. Bradford, D.D., Pastor of the First Congregational Church, Montclair, N. J.

The Rev. William Durban, London

Having enjoyed the privilege of repeated conversations with Dr. Bradford, I have gained considerable familiarity with his opinions on many subjects. But Dr. Bradford cordially consented to answer a few special questions on the Christian ministry and the functions of the preacher, for The Homiletic Review.

"Perhaps," said he, "I ought to commence by saying that my experience is limited to one church, to which I went on the completion of my preparatory studies, and where I have remained until the present time. It may interest no one else, but it is pleasant for me to remember that, as I have had no other field of service, the church has had no other pastor. I refer to this fact in order to show that my observations are necessarily somewhat narrow and that my suggestions will lack the broader wisdom of those who have known intimately many churches."

"What do you experience as the effect of preaching to the same people year after year during a long pastorate?"

"My experience has taught me that many years are required to bring a pastor and all his people near together. A few persons may understand one another quickly, but, where the parish is large, the process of acquaintance becomes increasingly difficult. Many times a pastor has to wait for years before the doors are opened into some of the hearts and homes of his parish. Sometimes even sad calamities are required as an introduction to those who have long maintained a heedless attitude. Where the pastor is devoted to the people, and the people to be helped are devoted to the pastor, the years bring greater nearness. They add emphasis to the words which are spoken, and they give to a minister's life a power which it could not otherwise have. All preachers are not made for a long pastorate. Some use up their material too quickly, and some grow restless from other causes; but I can imagine no more beautiful experience than being permitted to minister to one people until children whom he has baptized have grown to manhood and womanhood and taught their own children to listen to the words of one who years before and continually has been helpful to them."

"What would you consider to be the advantages or disadvantages of the short pastorates which are so common?"

"Mr. Beecher was once asked what he thought to be the chief advantage of short pastorates. With his quick wit he answered, 'They are largely expressions of the mercy of God to the churches.' What he meant was that many ministers are fitted by nature or training for short pastorates. The only possible advantage of a brief service that I can imagine is the fact that it gives mediocre and commonplace men opportunity to use all their gifts, and the people opportunity of hearing better sermons and receiving more satisfying ministries than would be possible if the ministers remained when they had in reality finished their work. In themselves, short pastorates are undesirable both from the point of view of the minister and of the people. They tend to break up habits of study in the minister and they cultivate a spirit of unrest among the people. Sometimes changes are inevitable from causes which are no discredit to either party. Of such causes I am not speaking. They are exceptions."

"What are your ordinary modes of preparation for preaching? How did you prepare in the earlier years of your ministry, and in what measure has experience induced you to change the methods you then practised?"

"My methods of preparation for preaching have not materially changed during the years. I aim always to keep continuous courses of study before me, and out of them to get the material for my sermons. In one sense those sermons are not expository and in another sense they usually are. Expositions of words and verses, unless the preacher is a genius, are dry and profitless. A much better plan, for me at least, is to study books of the Bible

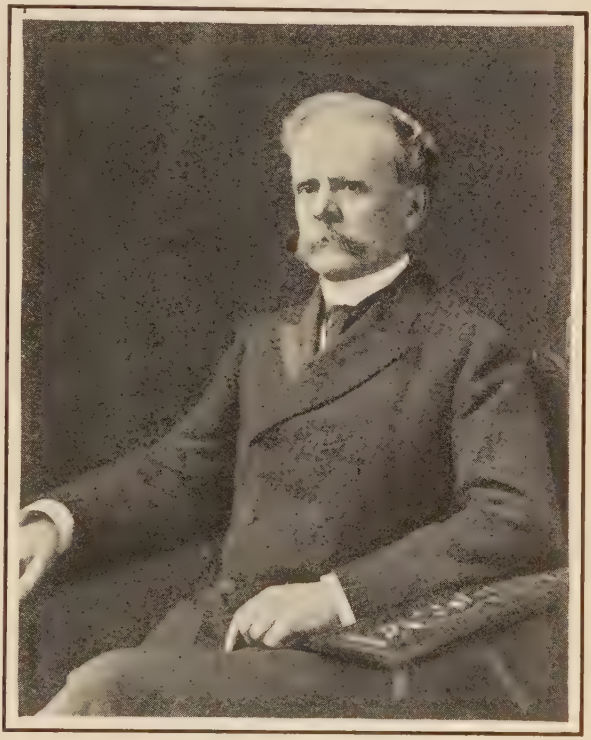
by paragraph, seeking to develop the truths which are there stated. In this way I have gone through nearly the whole Bible. This plan delivers one from uncertainty as to his subjects, gives variety in the choice of themes, makes interruption possible whenever necessary, and always keeps one in touch with human need and the Word of God. I heartily commend it to others. Those who follow it will always have great subjects for their people to consider, and will find themselves delivered from the slavery of commonplace subjects. Mr. Spurgeon once said that when he had a poor sermon he always took a great text so that the people would be sure to get something worth hearing. This method always insures great texts and great thoughts. The Bible is the word of life and it is level to the needs of every year and every century. Those who draw their inspiration from that well find that it is vital for all ages, and for all classes and conditions of men."

"Do you owe much to the Puritans whom C. H. Spurgeon so largely studied and commended?"

"I do not owe very much to the sermons of the Puritans. That, probably, is my misfortune. I have spent more time in the study of Puritan history than any other period, but I have never acquired the habit of reading sermons, because of a dread of being too much influenced by them. In this respect I have made a mistake, because the masters in every art ought to be studied."

"What would you say should be a preacher's paramount aim in constructing a sermon?"

"The preacher's paramount aim, in my opinion, will always be to present the message which the congregation before him needs. It is not possible to give a definite answer to this question. One man will require one truth and another man another truth. One should be led to Christ and another should be built up in the Christian life; but I am convinced that there ought to be far more attention given to ethical training than has been given to it in the past. The common sneer about 'mere morality' is absurd. There is nothing better than 'mere morality' which means simple goodness. Men are saved when they are good; and all preachers should seek above all other things to make men good. No man has been led to Christ unless he is moral. Training in ethics is required both by preachers and by congregations, and yet no branch of study is so neglected. As a rule, the Roman Catholics are wiser in this respect than Protestants. Preparation for the confessional requires careful attention to ethics."



AMORY H. BRADFORD, D.D.,
Thirty-nine years pastor of the First Congregational Church.

"Which of the great preachers of different ages and different countries have been of most service to you?"

"This question has been already answered in part. I have no information of value for my brethren on this point. Of the sermons which I have read I should give the first place to Jeremy Taylor, F. W. Robertson, Horace Bushnell, Phillips Brooks, and Henry Ward Beecher. I do not mean that these are the greatest of all preachers, but merely that they have helped me most. Before them, however, I must place the example and words

of my father, who was a continual inspiration in my earlier years, and a devoted friend and companion in later life."

"How would you advise students for the ministry and young preachers to direct their reading and study so as to gain the greatest help for the pulpit?"

"Different truths require different emphasis in different times. Just now the departments of study which seem to me to require special attention on the part of the Christian minister are philosophy, psychology, sociology, and, of course, above all and constantly, theology and the Bible. Much effort is lost in our time because young men are so poorly prepared for their work in the branches which I have indicated. They begin to preach too early. They are not able to throw light on problems about which their people are thinking. They can not meet the fads of the day because they do not know the soil out of which they have grown. The four subjects which I specially emphasize as needing attention now are: The Continuous Leadership of the Spirit of God, the Unseen Life, the Healing Ministry of Spirit, and the Social Question in its various forms. Every minister must meet these subjects, and he ought to be able to do so with intelligence and common sense."

"Would you give an opinion as to the comparative merits of delivery from manuscript, or by memoriter practise, or by impromptu utterance?"

"I do not believe in memoriter speaking. The effort to remember takes the life out of a speaker and makes him more or less an actor. Dr. Dale once said that only written sermons would serve for long pastorates. Impromptu utterance sooner or later becomes commonplace. The ideal seems to me to be thorough preparation, followed by the delivery of the matter either from a manuscript or without, as may best suit the individual. Canon Liddon and Phillips Brooks usually read their sermons; Spurgeon, I think, always spoke extemporaneously; Beecher did whatever pleased him best. If I may refer to myself I may say that sometimes I use the one method and sometimes the other."

"It is known that Henry Ward Beecher constructed a system of psychology for himself. Have you been induced to do anything of the kind, or how have you shaped your relationship to philosophy as a theologian and a preacher?"

"No man can do his work in these days without some knowledge of psychology. His own experience will be manifested in his system of thought, but whether that system will be definite enough to be offered to another will depend on the person who has worked it out. Just now, as I have indicated already, great attention should be given to this subject, especially that part which has to do with the 'subliminal self' or the 'subconscious mind.'"

"How far have you felt disposed to follow the different tendencies of modern thought in the pursuit of your vocation as a preacher?"

"The Christian minister should keep the windows of his mind open in all directions. Whatever is true, he ought to feel perfectly free to accept whether it has been accepted by others or not. There can be but one question for a true helper of souls. He has no right to offer to any one any message which he is not, in his inmost soul, convinced is true. Doctrines are not true because they are new, but, on the other hand, no doctrine is necessarily true because it is old. Every human soul has its own needs. Above all other things it should be given reality in a spirit of perfect sincerity. No one need fear that he will be disloyal to Jesus Christ by following the spirit of truth. There is no conflict between them. No man who is loyal to truth can be disloyal to Christ."

"Do you consider that the influence of the pulpit is in any degree diminishing, and do you agree with certain recent dicta that Christianity is losing power?"

"Where there is a Christian man of genuine moral earnestness and real ability in a pulpit that pulpit is in no danger of losing its influence. Neither Christianity nor the Church is losing its place or power in the hearts of the people. Those who put limits on human thinking, those who offer tradition instead of reality, those who consider what is to their advantage rather than the needs of their congregations, are surely doomed. There is no longer any large place for such preachers; but those who come before their churches in the spirit of the Hebrew prophets, or with the liberty and moral earnestness of the apostles, delivering the messages which the Spirit of truth has given to them, are as eagerly heard as in any past day. So long as men sin, or suffer, or die, so long as the present social order continues, there will be many asking with intense eagerness whether there is any relief from human ills.

He who presents to his people the gospel of deliverance from the limitation and pain of this present life, from evil heredity, from bad environment, from a guilty conscience, from a suffering body, from a broken heart, from everything that is imperfect or cruel, will be as earnestly and reverently heard as those who speak in any parliament or from any platform in the world. The pulpit is still a throne of power when it is occupied by a spiritual king. The man with the real message will command the enthusiasm of the people when they catch the echoes of his sincerity and feel the impulse of his moral passion. This belief is reenforced by wide observation. I have traveled for many years in many lands and have not anywhere found the churches empty, or any reason to think that they were ever better attended than now. Moreover, the proportion of men in the congregations is astonishingly large. When we consider the differences in occupations, and the fact that men are nowhere as settled in their residence as women, the number who attend church is about as large in proportion as the number of women. To denounce the Church for its shortomings and its failures is an easy and a cheap way of preaching, but it is, to change the figure, almost always playing to the galleries. The causes of encouragement outnumber the reasons for discouragement as a thousand to one; and emphasis ought always to be on the bright side. The battle is half won when one believes that he is engaged in an enterprise which can not be defeated. There is darkness enough in the horizon; but the condition is not depressing, and the outlook is full of promise. Every preacher ought to be an optimist. Infidels may be croakers, but preachers should never be."

THE DRAMATIC ELEMENT IN PULPIT STYLE

Grenville Kleiser, New York

There is a well-defined prejudice against the importation of anything "theatrical" into the pulpit. The art of the actor is fundamentally different from the work of the preacher. At best the actor but represents, imitates, pretends, acts. The actor seems; the preacher is.

It is to be feared, however, that this prejudice has narrowed many preachers down to a pulpit style almost devoid of warmth and action. In their endeavor to avoid the dramatic and sensational, they have refined and subdued many of their most natural and effective means of expression. The function of preaching is not only to impart, but to persuade; and persuasion demands something more than an easy conversational style, an intellectual statement of facts, or the reading of a written message. The speaker must show in face, in eye, in hand, in arm, in the whole animated man, that he himself is moved before he can hope successfully to persuade and inspire others.

The modified movements of ordinary conversation do not fulfil all the requirements of the preacher. These are necessary and adequate for the groundwork of the sermon, but for the supreme heights of passionate appeal, when the soul of the preacher would leap from its body in the endeavor to reach men, there must be intensified life and action —dramatic action.

It is difficult to conceive of a greater tribute to a public advocate than that paid to Wendell Phillips by George William Curtis:

"The divine energy of his conviction utterly possest him, and his

'Pure and eloquent blood
Spoke in his cheek, and so distinctly wrought,
That one might almost say his body thought.'"

Poise is power, and reserve and repression are parts of the dignified office of the preacher, but carried too far may degenerate into weak and unproductive effort. Perfection of English style, rhetorical floridness, and profundity of thought will never wholly make up for lack of appropriate action in the work of persuading men.

The power of action alone is vividly illustrated in the touch of the finger to the lips to invoke silence, or the pointing to the door to command one to leave the room. The preacher might often find it profitable to stand before a mirror and deliver his sermon exclusively in pantomime to test its power and efficacy.

The body must be disciplined and cultivated as assiduously as the other instruments of the speaker. There is eloquence of attitude and action no less than eloquence of voice and feeling. A preacher drawing himself up to his full height, with a significant gesture of the head, or with flashing eye pointing the finger of warning at his hearers

may rouse them from indifference when all other means fail.

Sixty years ago the Reverend William Russell emphasized to his fellow preachers the importance of visible expression. He said of the preacher:

"His outward manner, in attitude and action, will be as various as his voice: he will evince the inspiration of appropriate feeling in the very posture of his frame; in uttering the language of adoration, the slow-moving, uplifted hand will bespeak the awe and solemnity which pervade his soul; in addressing his fellow men in the spirit of an ambassador of Christ, the gentle yet earnest spirit of persuasive action will be evinced in the pleading hand and aspect; he will know, also, how to pass to the stern and authoritative mien of the reprover of sin; he will, on due occasions, indicate, in his kindling look and rousing gesture, the mood of him who is empowered and commanded to summon forth all the energies of the human soul; his subdued and chastened address will carry the sympathy of his spirit into the bosom of the mourner; his moistening eye and his gentle action will manifest his tenderness for the suffering: his whole soul will, in a word, become legible in his features, in his attitude, in the expressive eloquence of his hand; his whole style will be felt to be that of heart communing with heart."

Dramatic action gives picturesqueness to the spoken word. It makes things vivid to slow imaginations, and by contrast invests the speaker's message with new meaning and vitality. It discloses, too, the speaker's sympathy and identification with his subject. His thought and feeling, communicating themselves to voice and face, to hand and arm, to walk and posture, satisfy and impress the hearer by a sense of adequacy and completeness.

Henry Ward Beecher, a conspicuous example of the dramatic style in preaching, was drilled for three years, while at college, in voice-culture, gesture, and action. His daily practise in the woods, during which he exploded all the vowels from the bottom to the top of his voice, gave him not only a wonderfully responsive and flexible instrument, but a freedom of bodily movement that made him one of the most vigorous and virile of American preachers. He was in the highest sense a persuasive pulpit orator.

A sensible preacher will avoid the grotesque and the extremes of mere animal vivacity. Incessant gesture and action, undue emphasizing with hand and head, and all suggestion of self-sufficiency in attitude or manner should be guarded against. All the various instruments of expression should be made ready and responsive for immediate use, but are to be employed with that taste and tact that characterize the well-balanced man. Too much action and long-continued emotional effort lose force, and unless the law of action and reaction is applied to the preaching of the sermon the attention of the congregation may snap and the desired effect be utterly destroyed.

The face as the mirror of the emotions is an important part of expression. The lips will betray determination, grief, sympathy, affection, or other feeling on the part of the speaker. The eyes, the most direct medium of psychic power, will flash in indignation, glisten in joy, or grow dim in sorrow. The brow will be elevated in surprize, or lowered in determination and perplexity.

The effectiveness of the whisper in preaching should not be overlooked. If discreetly used it may serve to impress the hearer with the profundity and seriousness of the preacher's message, or to arrest and bring back to the point of contact the wandering minds of a congregation.

To acquire emotional power and dramatic action the preacher will study the great dramatists. He will read them aloud with appropriate voice and movement. He will study children, and men, and nature. He will, perhaps, see the best actors, not to copy them but to stimulate his taste and imagination.

Answers to Correspondents

D. B. K. I should pronounce wind with long i only when it so rimes with another word.

J. W. To deepen and round your voice practise daily the singing o, on various keys, in soft, loud, and gradually swelling voice. Repeat in full, deep tones Byron's poem, exercise 9, page 45, in "How to Speak in Public."

C. M. Your tendency to "choke up" while preaching is probably due to a wrong method of breathing. To take the strain completely from your throat always breathe as follows: While inhaling allow the abdominal wall to move outward, and while exhaling let it move inward. Remember that the motive-power in speaking should always come from the abdominal muscles.

CHILDREN AND THE CHURCH SERVICE

Fourth Article

Henry Sloane Coffin, D.D., New York

The addresses to the children furnish an excellent opportunity to educate both them and their elders in matters which might seem too insignificant to devote more than five minutes to, but which are really in great need of being explained to our people old and young. For example, how very few worshipers (dare we include ministers?) have an intelligent idea of the meaning of the various acts of public worship, know why they occur in a certain order, and are fitted to get the utmost inspiration from the service! Suppose the pastor gives the children a series of talks upon "What we do in church." The first Sunday he may commence with the first thing we do when we enter God's house. Is it to stand up and sing the Doxology, or the opening hymn? No! We come to church to think of, and speak, and listen to God; so as soon as we enter we bow our heads, or kneel down and speak to Him. Suggestions should then be offered what this silent prayer should be for. Many in most of our congregations miss the sense of fellowship with God just because they have not been taught consciously to put themselves into touch with Him, and the words to the children will be the channel through which the pastor will speak to their elders.

Similarly he may speak on what is the last thing we do in church. Is it to hear the benediction? Here he can do away with the practise, so common in our congregations, of breaking out into a hubbub of conversation the instant the last "amen" is said. He can explain the value of a final minute spent in silent prayer resolving before God to do what we have learned and praying that we may keep the sense of His companionship with us throughout the week.

So too the public prayers can be made much more helpful if the pastor explains to the children what the first prayer is. What is invocation? What is confession? Then let him take up the objects which enter into the intercessory prayer,—the world, the nation, the Church universal, our own congregation, the sick, etc. He will find that he is aiding not only the children but all his people to follow him with far more profit in these great acts of worship.

But there are other lines along which much education can be given through these brief addresses. In some congregations it has been the habit to ask the children to bring notebooks, or to remember the main points and write them down in a book at home. The parents can often help them in this, jotting down the main things rapidly in church and then letting the children write them more fully at home. If the minister will let these notes be sent in to him at intervals, and perhaps offer rewards for the best books, or print an honor roll in connection with the Bible-school of those who have done the work, the interest will be increased.

Here is a magnificent chance to give some missionary education. Let the minister take a course in "How our forefathers in Great Britain were made Christians." He can arrange his material about picturesque figures, such as Columba, Patrick, Paulinus, Cuthbert, Augustine, Bede, etc. He will need a volume which deals with the history of the early English Church. The first volume of "A History of the English Church," edited by Stephens and Hunt (Macmillan's), which covers the period from 597 to 1066, gives the material in convenient form. He should also have Bede's "Ecclesiastical History" which can be secured cheaply in a good translation in J. M. Dent & Co.'s "Temple Classics." Such a course can not fail to make those in the congregation who have been indifferent to the missionary appeal realize that but for Christian missions they would be Christless, and appreciate the obligation they have to repay the debt by evangelizing the heathen of to-day.

Modern missions offer an equally rich field. Literature can be got from almost all our foreign boards and it is to be hoped that few ministers' libraries are without a number of volumes of missionary biography. One book, however, will be found supremely useful for this particular purpose, "The Romance of Missionary Heroism" by John C. Lambert, (Lippincott). Dr. Lambert's twenty-four chapters contain the most picturesque and interesting incidents in as many books grouped about the heroic figures of such men as James Gilmour, Jacob Chamberlain, Neesi-

ma, the Mackays of Formosa and Uganda, etc. It is a model of the way in which such material should be presented to children, as well as a rich mine of information for the minister who wishes to give his boys and girls the inspiration of acquaintance with some of the great pioneers and leaders in the advance of the kingdom of God. Children's talks of this sort will produce like leaders for the Church of the future and be a very effective means of recruiting for the missionary field.

But there are other lines along which talks to the children can serve to educate the entire congregation. "How we got our English Bible" offers a very suggestive course of addresses, which for the sake of interest and picturesqueness can be most easily connected with a succession of fascinating characters. There are books upon this topic specially prepared for children. Most ministers will probably find, however, that a first-class history which gives them the necessary data is their best helper, and that they can popularize the material for themselves. Bishop Westcott's "History of the English Bible" was revised and brought out in a third edition by Dr. Wright in 1905 (Macmillan's). Such a course can begin perhaps with the Bible which Jesus saw in the synagog at Nazareth, and a miniature scroll can easily be secured and held up as an illustration. Or the course can be commenced with Jerome and the Vulgate. Very brief extracts can be read from the various versions while the children are asked to follow with the Bibles they have in the pews. Westcott's book contains a number of such extracts. The course ought not to conclude without a talk on the Revised Version, pointing out a few of its excellencies, and a talk on the American Revised Version, explaining why it is the best at our command to-day. If one is careful, such a course need not be above the heads of children, and it will certainly open the eyes of the older people to many things they had not known before.

Courses of this sort should not be made too long, and they may be interrupted occasionally with object talks, such as have been suggested in previous articles. The very young children will lose interest unless something is given them at intervals which is entirely within their grasp, and which naturally arouses their interest. No talk on the superiority of the Revised over the King James Version can compete in their judgment with the joy of an alarm-clock or the fascination of watching the contents of two white bottles produce scarlet.

The Preacher and His Message

R. S.

Those who think that the first thing to do in preparing a sermon is to find a text from the Bible and then to secure material to develop it until it is satisfactory, start in at the wrong end. More important than the selection of a text and theme is a knowledge of the conditions that prevail among the members of the church and the community. The text and themes should be related to the conditions, and not the conditions to the text and themes. A message that does not relate itself to the thinking and the interests of the hearers is not a message. A preacher with a message means one who has something that will be of service to those to whom he is speaking, something that will make life stronger and happier, and unless the message shows a knowledge as to where the people are, it can not effectively prescribe for them where they ought to be. It will not do to say that the gospel can be proclaimed at any time, and at any place, any more than it would be to say that a field can be plowed and furrowed at any time during the year. When farmers think of plowing they study the conditions, because they want results. Nor will it do to say that because all men are sinners it is always in order, in a general way, to preach "Christ and Him crucified." The message is going to be attractive, interesting, and effective because the preacher knows the particular struggles and trials which beset the people of his own community and congregation. To do this would mean to the minister greater power in the pulpit and to the church a filling up of many empty pews.

THE PASTOR

INFLUENCES IN RECRUITING THE MINISTRY

HENRY COLLIN MINTON, D.D., TRENTON, NEW JERSEY

FIRST. The home: It is easy enough to say that home piety should be inculcated, Bible instruction given, and child faith cultivated. But there are some very ordinary wrongs which might be righted. Family table-talk is tremendously influential upon juvenile hearers, even when they sit in listening silence through it all. Many a boy has been forever turned aside from the ministry by the nonchalant and ruthless criticisms upon the minister which he has heard from the seniors in his home. The sermon is discust as freely as a platform lecture or a political harangue. The preacher's cut and cue are as lightly commented upon as Mrs. Smith's new spring bonnet, and his accent and gesticulation are as mercilessly treated as would have been an actor's mouthings or a concert-singer's voice. If the sermon was half a minute beyond the already-too-generous thirty-minute limit the emphasis of denunciation is partly that of anger, partly that of disgust. All this is but a sample, and alas! it is a sample of that which exists. It leaves its effect upon that boy's mind. It dissipates his high ideals of the minister's calling and work. Not that the minister is beyond criticism; but such frivolous, heartless, and often baseless family criticism is an important factor in the future ministry.

Second. We ministers sometimes forget how we talk about each other—or we forget how our talk sounds. We sometimes gossip in a good-natured and harmless way, but in a way which others do not quite understand. It is not an unheard-of thing that parents have deeply regretted that certain ministers had been guests in their homes. The cold, irreverent, professional way in which they discuss most sacred scenes and subjects, the free imputation of sinister motive, the idle comment upon the mental traits or moral foibles of ministerial brethren—these are quickly noticed but not so quickly forgotten. A visiting clergyman's attitude toward wine, tobacco, or what not may so conflict with that of the home in which he is visiting as to smash cherished ideals and send some son of Amittai, not to his Nineveh, but to Tarshish for all his life. "Little things," do we say? Yes, but they tell mightily in the home; and the home is the fountain of the future ministry.

Third. Pastors can quietly do much in directing the thought of promising young men toward the ministry. Personal influence counts most here. The writer of this was a youthful student of Blackstone when his godly pastor, whose influence upon his life has been greater than that of any other man in all this world, after lovingly leading him into the Christian life, gradually interested him in college ideals and pursuits, himself gave him a start in "Goodwin's Greek Grammar," and so guided him into the happy road that led up to the Christian ministry. A pastor can not do this who is himself unhappy in the ministry, who is cynical and soured because of the lack of the world's appreciation of his work, or who is not himself quite sure that the work of the ministry is a good work for a man to do.

Fourth. The atmosphere should be cleared of the mists of uncertainty that prevail. This is a large and vague remark, but it has a definite meaning. There is a sort of indefinable and unanalyzable incertitude in the minds of, shall we say, a good many ministers to-day, and the brightest and most intelligent of the young men are wonderfully apt in sensing this incertitude. When ministers are in the fog, truly the people are in peril. I am not pleading for certainty where certainty is not possible or warranted; I am not arguing for cocksureness for the sake of its effect upon young men. But there are in our colleges and universities to-day splendid, noble young men by the hundreds, full of enthusiasm for the best things within their reach, all aglow with devotion to Jesus Christ, who hear, or hear of, some very prominent minister sowing seeds of doubt, insinuating broad, vague negations concerning those very things which they regard as the essentials of Christianity. They would like to preach, but with them, properly enough, preaching is a transitive verb, and hence the question presses: "*What* shall we preach?" This sends them back to the old Bible—but what is this we are hearing about the Bible?

They think of the radical and cardinal truths of the Bible: the supernatural, the divine, sin, salvation, the Holy Spirit, the new birth. But these are the very things concerning which these great men, ministers too, who have been preaching for two score years or so, are themselves befogged and bemuddled. Shall they risk their lives on such a venture? What wonder that they go into the Young Men's Christian Association work, or the Student Volunteer Movement, or become Christian business men—in Tarshish? There must be sound intellectual underpinning beneath the gospel which a bright young man is to devote his life to preaching. "I believe, therefore have I spoken." I believe, therefore will I speak. A generation of young men, waterlogged with doubt, will never bring forth a vigorous evangelical Christian ministry. Agnosticism cuts the nerve of conviction and intellectual indifferentism paralyzes faith. If faith and reason are represented as being at odds with each other, college men will move slowly in the line of faith. And who will censure them for this? Ministers of the gospel are unconsciously influencing the best young men for or against the ministry, just as they take a strong or weak position, just as they speak clearly or hesitatingly upon the great essential, underlying elements of the supernatural, the deadly sinfulness of sin, Jesus Christ the atoning Savior, and the one Book which gives us the gospel which we are to preach.

Waking Up a Town

The Rev. Joseph F. Flint, Harvey, Illinois

The supreme achievement of an evangelistic movement is the waking up of an entire community. This includes crowded audiences, an arrest of thought, the breaking up of old habits, and turning the tides of life into new and higher channels. Some time ago two pastors attempted to stir up the community where their respective churches were located. They said, "Go to now, we will plan for a revival. First of all, we will work together, unite our congregations and choirs, take turns in preaching, and make this, in fact, a union effort. We will outline a series of sermons, and thoughtful, helpful, fresh sermons they shall be. Next we will advertise our meetings by means of placards, cards of invitation, and newspaper notices. Then we will not fail to invite not only our own congregations, but urge them in turn to invite others."

Being young men full of energy and enthusiasm, they went to work with a will, carrying out what to them seemed a scheme full of audacity and novelty. This was in a factory community of some seven thousand inhabitants, fairly roaring with material prosperity. The young pastors thought they had gone to the limit of venturesomeness, and they expected great things.

But now as to the results? Being a union effort, the faithful came out in good numbers the first few evenings; but the sinners, where were they? As far as the record goes to show not an "outsider" came to the meetings during the two long, weary weeks. The prayers offered by leading laymen were mildly evangelical and earnest, the handshaking was more spontaneous than in an ordinary meeting, but so far from stirring up the town, not even a conversion took place. The town was not reached, sinners were not awakened, every appeal fell flat.

At first it all seemed inexplicable and unexpected, but analyzing the situation carefully, the cause of failure came to light: In the first place the community was intensely preoccupied, not being at all imprest with the fact that two leading churches should hold union meetings. The placards announcing the meetings got mixt up with skating-rink, electric theater, and other advertisements; and so with the local notices in the papers, they were either overlooked or speedily forgotten.

But their sermons? The splendid themes announced and so ably discust? Surely the entire community would be interested? Alas, neither the high-school students nor the merchants nor the factory people were looking for good sermons. The high-pressure, money-getting, money-spending, absorbing life of the town rushed heedlessly on, quite satisfied with itself. The special meetings were soon forgotten.

At a considerable interval of time there came to this same community a trained evangelist of wide and honorable experience, who made a very different record. He insisted that all evangelical churches should unite in a far-reaching union effort, thus avoiding the suspicion of sectarianism. Then he made a bold attack upon the popular sins

of the place. He seemed to shake damaging facts out of his sleeve, relating things that were true but hardly suspected by the respectable class of citizens. The evangelist was at times terrible in his arraignment, and unnecessarily plain of speech some thought, sending many home grumbling at his language. But the crowds came and, what was more, conscience was awakened and the judgment day began to loom up with ominous portent. Impurity was lashed and branded as never before; corrupt local politics and the entrenched saloon power came in for a scourging. The conscience of men had never been aroused in that community as now. Then the speaker got close up to the individual saint and sinner, placing them in the clear light of gospel truth, each where he belonged. The deeps began to break up and religion became joyously even terribly real. What now were all their petty schemes and self-indulgences when placed in the light of the great white throne? The town was at last wide awake.

Does this account of the evangelist's program sound quite familiar? Very likely. The point I wish to make is that when it comes to waking up a worldly community, some such method as the evangelist pursued must be adopted. The plan outlined and pursued by the two young pastors was all very well, but it did not reach far enough nor go deep enough, that was all.

Decision-Day Service

The Rev. George W. Hills, Nortonville, Kansas

Our church numbered 275 members. In its families and under its immediate influence there appeared to be but few, if any, to be reached and added to its membership. But the pastor was not content with the conditions of his church, tho they were far above the average. He preached to his people the same fact they sang: "It is better farther on"; and exhorted them to struggle up to the "better" and the higher. He fully realized that he must lead in carrying out the exhortation in order that it be made practical. With this in view, he invited his Sabbath-school superintendent, Christian-Endeavor president and Junior-Endeavor superintendent to meet with him in his study that they might together consider how best to accomplish the desired end. He laid before these lieutenants the burdens that were resting heavily upon his heart. They were closeted together with one another and with God, and came forth with a plan that in its working out produced results far beyond their most sanguine hopes.

They decided to observe Decision Day; but in its observance they were to forsake the beaten path of confining it to the Sabbath-school or the Christian-Endeavor society. The service was to be held at the morning hour of the regular Sabbath service, and all the forces of the several departments of the church were to be united in one great effort to reach the unsaved, and also to lead the church itself to higher planes of experience and usefulness.

For four successive Sabbaths the pastor announced the coming Decision-Day services from the pulpit, as did his coworkers also in their respective departments, urging all to cooperate in the movement by daily prayer for the presence of the Holy Spirit, by faithful personal work with others, and by impartial self-examination in the light of the word of God.

The plan met with very hearty support, and all were expectant. The enthusiasm increased as the time drew near. A larger congregation than usual was present on the appointed day. The Divine Spirit brooded over the waiting people. The services were made as informal as possible. Representatives from the various departments were invited to take part. The pastor made a tender appeal to all who were not, to get right with God, and closed by calling for expressions. Several of the indifferent ones exprest their determination to lead lives of loyalty in the Master's service. Two young men gave their hearts to the Savior.

The interest was so great that Decision-Day services were continued for four successive Sabbaths. The result was an increased church-attendance, the melting away of much indifference, the return of several wanderers, besides the adding of twenty to the church-membership.

No extra meetings were held except inquiry-meetings in the pastor's study, and an occasional spontaneous meeting of groups of young people to pray with and for inquirers, and for the success of the meetings.

Cards for Decision Day.—In the Sunday-school of the First Congregational Church, Painesville, Ohio, there is used a printed "Decision-Day Covenant," which the pastor, the Rev. A. F. Skeele, says has met with good results. It is a card printed in black and red and in duplicate. It bears the name of the Sunday-school, the date when used, and bears two promises, as follows:

Christ's Promise.—"Come unto me and I will give you rest."

"Him that cometh unto me I will in no wise cast out."

"Whosoever shall confess me—him will I confess."

My Promise.—I believe in the Lord Jesus Christ and take Him as my Savior and Master.

Name.....

The duplicate cards are separated by perforations, and both are taken home by the scholars. Both are signed by those who wish to do so, and the duplicate is returned to the teacher on the following Sunday. The cards are beautifully printed, and the signed card which is retained by the scholar is certain to be prized through the years.

A Suggestion

The Rev. S. R. Reno, Griggsville, Ill.

You will not be "short," my preacher-brother, in the matter of illustrations if you will keep a tablet at hand for the express purpose of jotting down, in the course of your daily reading of books and magazines and papers, paragraphs, sentences, phrases, and words that may suggest to you some kind of illustration.

It may not be just the thing you want now, but its use will "fill a long-felt want" some time when you are composing. Just stop. Write it down in the "rough," then rewrite it again and again till it becomes so full of meaning that it will almost get up and walk out of your study.

Such an illustration you will not forget when you are trying to drive a great thought home to the audience. But the illustration should be as the alloy to the precious metal—gives the thought durability and currency. Such a truth will live in the heart because with this illustration you plowed it into the heart. The late Bishop Fowler said he labored three days on an illustration on his great sermon on the Atonement. All who ever had the privilege of hearing that distinguished pulpiteer will remember the forcefulness of his illustrations.

THE PRAYER-MEETING

TOPICS FOR MAY

May 3– 8. **The Blessedness of the Justified.**—Rom. 5 : 1–11.

10–15. **Trusting God for All Things.**—Matt. 6 : 25–34.

17–22. **Man's Asking and God's Giving.**—Luke 11 : 5–13.

24–29. **Genuine Religion.**—Matt. 7 : 18–27.

31–June 5. **The Christian Family.**—Gen. 12 : 7, 8; Gen. 18 : 17–19.

These topics may be found treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by the Funk & Wagnalls Company. See advertising pages for special offer.

THE TEACHER

STUDIES IN THE GOSPEL OF THE KINGDOM

What Must Society Do to be Saved?

JOSIAH STRONG, NEW YORK.

THAT there are many and great social evils which sorely need correcting, no one questions. There is no lack of those who agree with Hamlet that "the time is out of joint." But rare indeed is the social doctor who shares Hamlet's reluctance to take the case,

" . . . O cursed spite!
That ever I was born to set it right!"

Numerous prescriptions are offered which are as varied as are the symptoms of distress, and usually these prescriptions are at best only palliatives.

But there is a large and rapidly increasing number who agree that the disease is organic and that it must receive radical treatment.

The intelligence and high character of many who advocate socialism as the one sufficient remedy compel attention. It is impossible within our prescribed limits even to touch the many phases of the subject, but if we can point out the essential character both of the disease and of the proposed remedy, it will perhaps be helpful to those who agree that the disease has been correctly diagnosed and the remedy accurately described.

1. Let us glance, first, at the proposed remedy. Socialism may be called both a spirit and a program. Only the latter concerns us in this discussion.

There are different and even antagonistic programs which are called socialistic by their respective advocates. Doubtless most socialists would agree that the essential and fundamental aim of genuine socialism, either immediate or ultimate, by revolution or by evolution, is the public ownership of the means of production under true democracy; and it would be much in the interest of clear thinking, if all who do not sympathize with this aim would call themselves by some other name than socialists.

Socialists believe that such public ownership is the only effective remedy for capitalism or mammonism, as some call it, which they consider the great source of our social ills.

2. This leads us to consider, secondly, the origin of our social disorders.

Wealth as the means of almost boundless self-gratification has come to be the almost universal object of selfish desire. Votaries of mammon do not hesitate to offer the most costly sacrifices on his altar—honor, honesty, health of body, peace of mind, virtue, little children, the public good, and hope of heaven. It is not strange that mammonism should come to be regarded as the root evil.

But this, after all, is a superficial view. Mammonism is only the most obvious symptom of the real disease. It is an effect of which selfishness is the cause. Selfishness—the assertion of self against the law of the universe, self-gratification instead of the general good—this is the disease of the world; and we can never have social health until society is saved from selfishness.

Not only the greed of mammonism, but also the wretchedness of war, of race antipathy, of religious persecution and bitterness, of every form of vice and crime, of injustice and oppression, of jealousy and hatred, of every description of wrong inflicted by man on his fellow, is the direct outcome of selfishness—the assertion of self regardless of the law of God and the good of man.

The problem of production has been solved, and the world is to grow increasingly rich. Let us suppose that the problem of distribution has been solved by the adoption of the socialistic program, viz., the public ownership of the means of production. We will suppose that poverty has accordingly become a thing of the past, and that provision for every physical want has been assured to every human being for all time to come, there would still remain human appetites and passions, full likely grown imperious with pampering; there would still be laziness and lust and bestiality, ambition and love of power, jealousy and suspicion, pride and envy, hatred and revenge—all the fire and brimstone necessary for a social hell.

We are told that struggle for wealth and fear of poverty cultivate selfishness, and that if this struggle should cease, the nobler qualities of human nature would triumph over the baser. This, however, is not a question of opinion, but of fact. There are many thousands of families who are placed beyond the necessity of toil and beyond all reasonable fear of want. What are the facts in their

case? Do we find such families as a class, with succeeding generations of inherited wealth, become less and less selfish, more and more devoted to the general good, shining examples of domestic virtue and of public spirit? Or do we find precisely the opposite? There are beautiful exceptions—the more beautiful because so exceptional—but generally speaking wealth tends to luxury, and luxury fosters vice; and how often vice disrupts the family. Abundance makes self-gratification easy; and selfishness of every form fattens on indulgence.

Selfishness did not come with the competitive system of organized industry and will not go with it. It existed in the tribal and patriarchal organizations of society, and wrought wretchedness there as elsewhere. The patriarchal family still obtains in Asia, and the miseries of selfishness are far more intense and obvious in Asia where the industrial revolution has not yet entered than in Christendom where it originated.

There is no industrial competition or capitalistic exploitation in the family, but selfishness may reign there notwithstanding; and when it does there is misery, tho in the midst of luxury.

Capitalism is only a secondary cause of social ills, of which the primary cause is selfishness. A socialistic organization of society would destroy capitalism, but could not touch the social ills which spring from other forms of selfishness. Social salvation must come not from social reorganization but from social regeneration; and society can not be regenerated without the regeneration of the individuals who compose it. Many social ills can be mitigated by legislation and other means, but there is no salvation either for society or for the individual except salvation from selfishness.

3. We must not infer, however, that in order to save society we have nothing to do but continue following the old program of "saving individual souls." The present stupendous social evils have grown up under the individualistic interpretation of Christianity; and if that interpretation permits such evil growths, how shall it ever uproot them?

In the old civilization, when industry was individualistic, relationships were few and simple, and men were comparatively independent. In the new civilization, when industry is organized and labor is minutely subdivided, relationships are multiplied and complex, and men are become widely interdependent; hence new rights and new duties, and new ethical standards.

Because we have not become properly adjusted to these intimate relations into which we have been thrust, and have not accepted these new standards of obligation, there result friction and soreness; hence the new problems of the new civilization.

Now, Christianity is a religion of relationships; it deals with man's relations to his God and to his fellows. It is not strange that when men lived separate lives, religious instruction should have dealt almost wholly with man's relations to God, not strange that men should have failed to appreciate or even understand the social teachings of Jesus.

But perplexed by these new social problems which shame the wisdom of the wise, men are turning not in vain to the Light of the World, and are finding that the three great social laws which He taught, viz., love, service, and sacrifice, are precisely the principles whose application will solve the great social problems. These three laws may be exprest as one, viz., the law of service, inspired by love and measured by sacrifice.

The individualistic type of Christianity which has prevailed, and which has devoted itself almost exclusively to saving individuals, has not applied this law of service to business; and rare indeed is the man whose primary object in going into business is to serve society, and with whom the making of money is entirely secondary. The men who regard public office as the spoil of political victory, and who pervert such office to personal ends, consider all talk of a disinterested service to the public as hypocritical or visionary. But we know that civic patriotism is a reality: and the general public now deems it rational to demand disinterested service of its officials.

In like manner men who are serving society for personal ends, or in other words, who are in business to make money, can hardly conceive of any other motive for business, and regard all talk of disinterested service to society as foolish or dangerous. But we know that there are men and women, not a few, who in religious, philanthropic, and professional work are devoting themselves without stint to the service of humanity. In other words, they are living unselfish lives.

If society is to be saved we must apply the law of service to all human activities and relationships, and demand that all who bear the name of Christ shall live unselfishly.

SOCIALISM

What is Socialism?

I. **Scripture Basis.**—Prov. 22 : 2. According to this passage the rich and poor shall meet together on the basis of the common fatherhood of God. This fatherhood means the brotherhood of man; and the socialists claim that the rich and poor shall meet as brothers, with equal opportunities as far as external conditions are concerned. A fraternal organization of society will thus become possible, it is claimed, where there will be neither rich nor poor, but brothers in comfortable circumstances.

II. **Definitions.**—There are different schools of socialism, but two only can be mentioned. 1. The "regular socialists" or collectivists form by far the most important group of the movement. They believe in a fraternal government, and the collective or state ownership of all means of production and distribution. This group is subdivided into the "revolutionaries"—who scorn any compromise with existing systems, and believe in a strict adherence to the radical doctrines of socialism, *e.g.*, equal distribution of products and the reorganization of the family—and the "evolutionists" or "revisionists," who believe in working on the basis of present conditions toward a gradual approach to the socialistic state. 2. The second class of socialists consists of workingmen, artists, religionists, reformers, etc., who sympathize with socialistic doctrines either from sentiment, policy, or pure idealism, but do not attach themselves to the political socialistic party, since they believe that the future will produce new parties of various kinds which will work for a higher and better social system on a broader basis than any party of the present can possibly do. They are generally known by the name of opportunists, and form probably the majority of the working-class in Great Britain and New Zealand, and a minority of that class in the United States. The Fabian Society in England is the best representative of this party.

The following definitions present different aspects of socialism; they are not exclusive, but inclusive, the difference consisting in the element emphasized. The joint committee of all English Socialists (1893) said: "Our aim, one and all, is to obtain for the whole community complete ownership and control of the means of transport, the means of manufacture, the mines and the land. Thus we look to put an end forever to the wage system, to sweep away all distinctions of class, and eventually to establish national and international communism on a sound basis." An American socialist says: "Socialism is the collective ownership of the means of production by the community democratically organized, and their operation cooperatively for the equitable good of all."

III. **The Present Socialist Platform** in the United States was adopted by National Convention in May, and by membership referendum August 8, 1908. It makes, among many others, the following statements and demands: "The Socialist Party is primarily an economic and political movement. It is not concerned with matters of religious belief. . . . It is not only national, but international." Among the demands of the party are: "The collective ownership of railroads, telegraphs, telephones, steamboat-lines, and all other means of social transportation and communication, and all land. The collective ownership of all industries which are organized on a national scale and in which competition has virtually ceased to exist. The extension of the public domain to include mines, quarries, oil-wells, forests, and water-power. . . . Unrestricted and equal suffrage for men and women, and we pledge ourselves to engage in an active campaign in that direction. The initiative and referendum, proportional representation and the right of recall. The abolition of the senate. The abolition of the power usurped by the supreme court of the United States to pass upon the constitutionality of the legislation enacted by Congress. National laws to be repealed or abrogated only by act of Congress or by a referendum of the whole people. That the Constitution be made amendable by majority vote."

IV. **Subjects for Study.**

1. Schools of socialism. ("Enc. Soc. Ref.," p. 1129.)

2. Definitions of Socialism. ("Enc. Soc. Ref.," p. 1128.)

V. **Topics for Discussion.**

1. Is the Socialistic Theory of Value Correct? ("Enc. Soc. Ref.," p. 1256.)

2. Is there an Evolution toward Socialism? ("Enc. Soc. Ref.," p. 1131.)

Growth of Socialism

I. Scripture Basis.—1 Cor. 12 : 12; Eph. 4 : 25. The socialists look upon society as an organism which has many members, each of which contributes its share of work for the whole, and receives in return such nourishment as it needs. This conception is similar to that which Paul entertains concerning the Church. And as a Christian should gladly do his work for the Church, so should a citizen work willingly for the state, expecting only such recompense as is his due.

II. History and Statistics. 1. Only the briefest historical sketch of socialism can be given here. The utopias of Plato, Campanella, and More are generally repudiated by socialists as too fantastic and as being merely the idle dreams of visionaries.

François Noël Babeuf (1760–96) declared the "liberty, fraternity, and equality" of the French revolutionists a mere sham unless it be social and economic equality as well as political. Louis Blanc established the principle of the "right to labor" and the "national workshops."

England began its socialistic movement with a manufacturer, Robert Owen. He favored the abolition of competition as the cause of widespread pauperism and general misery. He was a practical reformer both in his own factories, where he succeeded, and in the establishment of several New Harmony settlements, all of which failed.

Karl Marx (1818–83) and Frederick Engels (1820–95) are the two men who abandoned the fantastic theories and hypotheses of earlier socialism, and put it on a so-called scientific basis. The theories of Marx are chiefly responsible for the rapid spread of socialism to every civilized country, since they appealed not so much to sentiments of piety or sympathy, but to the self-interest of the workingmen who were organized into the International Workingmen's Association under Marx and Engels.

2. The strength of the socialistic movement may be inferred from the following statistics. In Germany, Ferdinand Lassalle organized the workingmen into a political party which was later reorganized on more strictly Marxian lines by Wilhelm Liebknecht and August Bebel. The socialist vote was: 30,000 in 1867; 101,927 in 1871; 493,000 in 1877; 763,000 in 1887; 1,876,000 in 1892; 2,107,000 in 1897; 3,010,000 in 1903; 3,529,000 in 1907. In 1903 the socialists elected 81 members to the Reichstag, and 2,769 mayors, members to communal or other councils; in 1907, owing to special circumstances, only 43 and about 2,000, respectively. The socialistic vote in France was : 47,000 in 1887; 440,000 in 1892; 790,000 in 1897; 805,000 in 1903; 896,000 in 1906. The party elected 60 general and 51 district councilors, 149 mayors, 219 assistants, 2,160 municipal councilors, and 55 "deputies" or congressmen in 1906. The socialist vote in Austria was: 750,000 in 1897; 780,000 in 1903; 1,041,000 in 1907—the first election under universal manhood suffrage. The socialist vote in Great Britain was: 55,000 in 1897; 100,000 in 1903; 342,000 in 1907, electing 45 members to Parliament more or less in sympathy with socialistic doctrines. The socialist vote in Italy rose from 22,000 in 1887 to 320,000 in 1907, electing 25 members to the "lower house." The socialists of Russia cast 300,000 votes in 1906, and elected 60 more or less radical members to the second Duma. In the United States the socialist vote was: 2,000 in 1887; 21,000 in 1892; 55,000 in 1896; 442,000 in 1904; 423,969 in 1908. The various European and other civilized countries of America and Australasia totaled about 8,803,000 votes during the latest elections, winning 27 seats in "upper" and 607 in "lower" houses out of a total of 6,030 for the "lower" houses.

That is, however, not the only way to measure the influence of socialism. Novels and magazine writers of almost every shade make a large number of people acquainted with socialistic doctrines. This is particularly the case in Anglo-Saxon countries. Who can measure the influence of Bellamy's "Looking Backward"? The socialists are particularly fortunate in this respect in the United States where a number of the most prominent magazine writers are either avowed socialists, or at least friendly to their cause. The regular socialist press has grown tremendously. In 1907 there were 646 socialistic papers (28 dailies) published, viz.: 158 in Germany; 70 in France; 45 in Austria; 56 in Belgium; 50 in the United States; 92 in Italy; 25 in Denmark; the balance in other countries. The propaganda with leaflets is tremendous.

The socialists are, moreover, making definite attempts to win the children. Various European countries have many juvenile

socialists in different organizations. There are several socialistic Sunday-schools in the United States, and an endowed school of higher rank in New York City.

III. **Subjects for Study.**

1. The Theory of Marx. ("Enc. Soc. Ref.," p. 757.)

2. Socialism in the United States. ("Enc. Soc. Ref.," pp. 1146 and 1150.)

IV. **Topics for Discussion.**

1. Is Socialism a Danger to Nationality? ("Enc. Soc. Ref.," p. 1136.)

2. Is Socialism a Danger to Morals and Character? ("Enc. Soc. Ref.," pp. 1133 and 1135, and p. 640.)

The Individual and Socialism

I. **Scripture Basis.**—Acts 2 : 41–47; 4 : 32–37. The example of the first church in Jerusalem has often been quoted as an instance of a voluntary brotherhood where the poor were looked after by their better-to-do fellow Christians. This was done out of love, because the richer members of the church could not bear the thought that one of their brethren in Christ should be in want. The socialists of to-day are similarly making great sacrifices for their cause. They not only tax themselves for the support of campaign expenses and of their papers, but otherwise deprive themselves of many luxuries, to further the cause.

II. **The Claims of Socialists.**—1. It has been asserted frequently that socialism would destroy individuality by producing a monotonous level of mediocrity. Most people claim that socialism means "a leveling down," while to the believers in that system it means "a leveling up." 2. The argument is briefly as follows: In ancient times there was no individuality, and there could not be any, because under the tribal régime individuals were restrained in every way by custom and precedent, and because no one was economically independent. With the rise of private property—based on the economic exploitation of the many by the few—the landowners gained leisure and were able to devote themselves to the development of a freer and fuller individuality. This was particularly the case during the times of feudalism. With the rise of an independent bourgeois class, consisting chiefly of freedmen, artizans, and professional men, this class grew in number and strength, until it was able to revolt against the landowners and, with the assistance of the workingmen, to wrest concessions of political equality from the landed aristocracy. The workingmen, however, were not better off; perhaps worse, since the bourgeois now joined the landowners, and in turn opprest the laborers who were kept from revolt by concessions of a political nature. The increasing political freedom gave the laborers no leisure to develop their individuality, since all their energies were employed in the struggle for a livelihood. Thus by far the larger number of the members of the social organization are still prevented from developing their individuality fully, because they are not independent economically. 3. The socialists mean to change this condition through the abolition of capitalistic production in favor of production by the state and a more equitable distribution of the products of labor. And they intend to give every man, woman, and child leisure enough, and the means to use it properly, for the development of a full-orbed individuality by furnishing equality of opportunity. 4. They apply this theory physically, mentally, and morally. They claim that under capitalistic production there is always a large number of ill-paid, underfed, and poorly housed workingmen who can not possibly have a proper physical development owing to lack of rest and physical comforts. In all probability these men have had parents who bequeathed to them a poor physique and low vitality. And the children of the present generation must have, for the same reason, weak bodies and low vitality. From the mental point of view, it is urged, there will be vast improvements. At present the workingman is either too tired through overwork or too discouraged through unemployment to seek mental culture; he frequently seeks the debasing influences of the saloon in order to get rid of gnawing care at least temporarily. In the socialistic state he will have not only steady work and a sufficient income, but leisure to read, to take an active part in the discussion of literary, scientific, and political affairs. Again, it is claimed that from the moral point of view the socialist state will be a vast advance upon the present. Under capitalistic production a premium is put upon the worst qualities of man—greed, cunning, intimidation, exploitation, in short all those qualities which give one man the advantage over others. Under socialism all the better qualities, kind-

ness, helpfulness, good-will to men, will have a better chance, and will be at a premium. Individuality will thus have a full opportunity to develop.

In order to make possible these physical, mental, and moral advances of the individual, parentage will be scientifically regulated and the whole state made responsible for the rearing of the child.

III. **Subjects for Study.**

1. The argument for individualism. ("Enc. Soc. Ref.," p. 609.)

2. Arguments for socialism. ("Enc. Soc. Ref.," p. 1131.)

IV. **Topics for Discussion.**

1. Is socialism necessary to freedom? ("Enc. Soc. Ref.," p. 1131.)

2. Will the socialistic state produce better men than the capitalistic system? ("Enc. Soc. Ref.," p. 1132.)

Objections to Socialism

I. **Scripture Basis.**—Gal. 6 : 2 and 5. There seems to be a contradiction between the two injunctions of "bearing one another's burdens" and "every man bearing his own burdens." The solution is this: A Christian is bound to help his weak brother and to work in the social organization to the best of his ability. This principle may, however, be carried too far in keeping the weak brother weak. The object of assistance is to put our less favored fellow men on their feet—help them to help themselves; and if they refuse to develop their talents, they must be left to their own devices since they have no right to impose upon the stronger members of society, "for every man shall bear his own burden."

II. **Refutation of Socialistic Arguments.**—The arguments for socialism may be divided in two classes, economic and psychological. They seem entirely disconnected, but are closely interdependent, since the industrial changes promised are supposed to produce psychological changes sufficient in number and quality to maintain the cooperative commonwealth after it has been inaugurated.

1. Undoubtedly the strongest argument in the eyes of most people in favor of socialism is the new order of industry, according to which plenty is to be enthroned in the place of poverty.* How is that to be done? Has the state proved such an enterprising and efficient employer in the past or present that we can be certain of an increased output in the future at less cost? The contrary is the case with few exceptions. If in some cases the State is rendering better service at less direct cost, the indirect cost is usually more than sufficient to make up the balance. The indirect cost is at present made up by taxation of private property; but this will evidently become impossible in the socialistic state, and cost will rise. It seems that a man loses his ambition as soon as he enters government service and does not put forth his best efforts, unless there is danger threatening either the country or the government. Germany, where government does so much, is cited as having produced the best trained and most efficient public servants. Five things should be remembered in that connection. First, state employment is, on the whole, better paid than similar work in private employ and the state is able to attract the best talent. Second, the social position of a state official is such that he usually has the chance of marrying above the station which he could reach in private life. Third, efficiency is rewarded not only by higher honors conferred, but by greater emoluments. The factor of personal gain thus enters into every one of these considerations. Fourth, the exigencies of the present competitive system in private life furnish ample opportunities and stimuli for exertion. Fifth, the State officials have, on the whole, been lacking in initiative as is witnessed by the fact that by far the larger number of scientific inventions and discoveries have been made by men outside of government employ. The state had, therefore, the benefit of the competitive system to the fullest extent. Deprived of that benefit, we can only surmise what would happen in Germany and elsewhere; but the inference that a deterioration would set in is not unwarranted if we look at the universal failure of all socialistic and communistic societies ever formed, except those that were imbued with a strong religious spirit and had a low standard of living. Why have they failed? The socialists give the small scale of these experiments as the cause of their failure. That argument does not hold, since if, as they assert, a socialistic community is able to produce more and at less cost than a capitalistic, it ought to be able to undersell the latter. Many a

*John Spargo, "Spiritual Significance of Modern Socialism," pp. 13–14.

circumspect and skilful mechanic has started in business by himself, and been successful in competing with large corporations. Why could fifty or a hundred socialists not do that?

2. The socialists refer to the fact that the higher motives of love, patriotism, honor, truth have been sufficient to induce the sister of charity to devote her energies to the poor, the statesman to work for the commonwealth, the soldier to give his life for the country, and the scientist to enrich the world with knowledge. True! But has any one ever heard of a man who spent his whole life in the humble task of digger or hod-carrier from any of these motives? Yet, that is what would be required in the socialistic state.

III. **Arguments for Individualism.**—1. Individualism rests on the principle that man shall be his own master, because ultimately he is responsible directly to God owing to the worth and power given him as a soul. This so-called ethical argument has been dwelt on chiefly by Christianity. For this reason, the state should interfere only when it can do so effectively in assisting the development of the individual. Strife and struggle, friction and competition are the best means for developing initiative, power, and character. This fact is proven both by biology and experience. 2. Socialism means, however, not only government regulation, but a check on initiative and free development. The defenders of that system deny this. But socialism gives clear indications of that fact even to-day. According to the national constitution of the socialist party in the United States a member must sever his connection with any other party, and is expelled if he opposes political actions of the party; a candidate must pledge himself to obey the wishes of the party and put his written resignation in the hands of the governing body as a proof of his good faith. This strict party discipline explains the fact that in 1904 with 442,000 votes in the United States there were only 16,000 party members and in 1908 with 423,969 votes only 50,000, notwithstanding a vigorous campaign by lectures, organizers, and national, state, and local committees. It may also shed light on a statement of Bebel to the effect that there were not more than 200,000 thoroughgoing socialists in Germany—and this at the time when the party polled about 1,400,000 votes.

IV. **Subjects for Study.**

1. The individualist program. ("Enc. Soc. Ref.," p. 613.)

2. Follies of legislation. ("Enc. Soc. Ref.," p. 611.)

V. **Topics for Discussion.**

1. Is socialism possible? ("Enc. Soc. Ref.," p. 612 and p. 1147.)

2. Is socialism imminent in the United States? ("Enc. Soc. Ref.," pp. 1146 and 1150.)

Christian Socialism

I. **Scripture Basis.**—Philemon 15–17. Christianity is based on the spirit of love. What we give to our fellow men must be given voluntarily; otherwise our gift has no value and will not benefit anybody. Paul does not "enjoin" but rather "beseeches" Philemon to receive Onesimus as a brother. Likewise we can not imagine the runaway slave to insist on his master's forbearance because both are now Christians. On the other hand, Philemon as a true Christian can not refuse fraternal treatment to his slave. As Christians they have entered into a new relation which is above all laws of the land. Similarly, if social relations are to become truly Christian, the spirit of Christ must move at least the majority of all citizens. A regenerated society can be had only from regenerated members.

II. **Definition and Principles:**—1. The term "Christian socialism" was first used in 1848 by F. D. Maurice. He had two ideas which he wished to express by it: that socialism is an outcome and development of Christianity, and that it must have a Christian basis if it is to be effective. Christian socialists have always held this view, altho the term has been used to express a number of other ideas, especially in Europe. It is frequently employed there to indicate any application of Christian principles to social life. Protestants and Roman Catholics alike have applied the term in this sense, perhaps in order to indicate that the Church was not averse to socialism when submissive to her leadership. 2. This doctrine can be understood only on the basis of the ethical and religious principles of Maurice. The most important of these were derived from the creation of modern science, and from a higher valuation of man as an end in himself. The Church was compelled to adopt some attitude in regard to both, as both seemed hostile to religious thought—science,

as threatening the entire structure of theology, and the new theory of man as giving rise to the labor movement with socialism as an attendant, emphasizing the material aspect of civilization. Maurice, Kingsley, and the Christian socialists maintained an attitude of hospitality toward both science and the higher conception of manhood. They claimed an essential agreement between the ascertained results of science and the fundamental teachings of Christianity. They argued that since God was ruler both in the spiritual and the secular spheres of life, there could not possibly be any discrepancy between revealed religion and science when both were rightly and fully understood. Both science and religion were inspired by God, altho in different degrees and for different purposes. In regard to the endeavor of the masses to obtain recognition as individuals, Christian socialists maintained that the essence of Christianity was brotherhood, and that its aim was the acquirement of dignity by every man as a child of God. They claimed that the system of privileged classes was foreign to the spirit of the Christian religion, and a parasitic growth upon the body politic. The fundamental principle of their philosophy was exprest by Maurice in the statement: The world is created by God; the Christian religion is revealed by Him. This principle has several corollaries: (1) Since God has created the world He has also redeemed it—the whole of it, each human being in it, and all human relations—because the incarnation is a universal redemption. (2) Since all men are at least potentially the children of God, they are brothers in all their relations. (3) Since God has created men individuals, each with a special endowment, every man must do some useful work in order to develop his God-given faculties. He should, moreover, have the opportunity to do so.

Maurice doubted the ability of socialism to remedy present evils merely by changing the system of economic production and distribution, and pointed out that only by the infusion of the spirit of Christian brotherhood and by the conversion of every individual could man be induced to work for all and all for one. He referred to history as proof that the best work in the world had not been done from economic motives but from an unselfish desire to help others. In short, he waged war both against the "unchristian socialists and the unsocial Christians."

The movement spread to the United States and has many prominent followers both among ministers and laymen. Its principles are best exprest in the objects of the Christian Socialist Fellowship, viz., "To permeate churches, denominations, and other religious institutions with the social message of Jesus; to show that socialism is the necessary economic expression of the Christian life; to end the class struggle by establishing industrial democracy, and to hasten the reign of justice and brotherhood upon earth."

III. Subjects for Study.

1. Examination of the Epistle to Philemon.

2. The land laws in the Old Testament. (Lev. 25.)

IV. Topics for Discussion.

1. Is Christian socialism economic socialism? ("Enc. Soc. Ref.," p. 203.)

2. Is the system of the English Christian socialists more complete than that of the French? ("Enc. Soc. Ref.," pp. 199 and 201.)

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THE BOOK

MISSIONARY WORK AND RELIGIOUS CONTROVERSY

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The First Missionary Church. With ch. 13, the book of Acts takes up the expansion of the Christian Church in the great Gentile world. From the great apostle who takes the leadership in this movement at the start, this portion of the book may be called "The Acts of Paul." It is necessary, however, in using such a title not to mistake a mere descriptive phrase applicable to the contents of this section of the book for an original document bearing such a title from which Luke derived his information. For the existence of such a document there is no trace of any evidence. The question of sources for Acts chs. 13–28 is one still in the process of investigation and under discussion by expert scholars. At this stage of the discussion it seems probable that a considerable part of this large section is the testimony of an eyewitness and companion of Paul, who is also the author of the whole book. It is also all but certain that for the rest of the section the author has depended upon information of the highest historical value.

From the literary point of view there appears an effort to indicate to the reader the change of scene and actors in passing from ch. 12 to ch. 13. Up to the opening words of ch. 13 the action was laid in Jerusalem and Judæa and the population to which Christ was commended and from which the membership of the Christian community was drawn was mainly a population of Jews and proselytes. From ch. 13 : 1 onward Jerusalem and Palestine recede into the background; Antioch and its church become the headquarters of aggressive work; the large Roman empire serves as the broad scene of action; and the Gentile population becomes the subject of conversion to the gospel. It is significant also that each of these two sections is begun with the account of an introductory manifestation of spiritual guidance. As the beginning of the mission to the Jews was made by the outpouring of the Holy Spirit on the day of Pentecost at Jerusalem, so the initial steps toward the conquest of the Gentile world are directed by the choice of missionaries at Antioch by the voice of the Holy Spirit. It is scarcely necessary further to point out the transfer of interest from the labors of Peter, John, and the other preachers to the Jews to those of Paul and Barnabas.

As in the account of the planting of the Christian community in Jerusalem the responsible leaders were enumerated (1 : 13, 14), so at the beginning of the story of the mission from Antioch the names of five responsible leaders in the movement are given. It is noteworthy that none of these five are members of the original apostolic group. They are designated as "teachers and prophets." The Antiochian community does not seem to have regarded the presence of an apostle, *i.e.*, one of the twelve, as a necessary condition for validating such a new and great movement as the mission to the Gentiles. In fact it was precisely the divine approval of the movement as shown by its success that led to the adoption of the two most conspicuous figures at its inception into the circle of the apostles and to the giving of those signs to one of them at least which he later cites as the attestation of his apostleship (1 Cor. 9 : 1; 2 Cor. 12 : 12).

The First Missionary Leaders. But what do the names "teacher and prophet" precisely designate in this connection? Both of these terms have a generic and a specific sense. The teacher in the general sense was and is a man who imparts information and trains disciples in some branch of knowledge. The teacher of the apostolic and subapostolic church was the successor and counterpart of the Rabbi of later Judaism. Just as the latter took the law as the basis and substance of his instruction, so the teacher took the body of information known as "the Gospel" as the subject-matter of his exposition. And the content of the gospel was neither vague nor variable in its essentials. It included, first and in a central place, the facts of the crucifixion, resurrection, and exaltation of Jesus Christ. Next in importance it took within its scope the life and the teaching of the Master, no doubt as yet in the form of a body of oral tradition, altho many scholars would contend that even as early as the days of the Antiochian mission a nucleus of written gospel narrative including sayings of Jesus was extant. Third, and last,

the gospel must have contained an undefined margin of logically correlated ideas about the person of the Lord and possibly also notions of form of worship and organization.

The office of "prophet" had in common with that of teacher the function of imparting information, but whereas the teacher ordinarily depended on what he himself received from others or found in written standards, the prophet with keenly sensitive spirit turned his mind to God, the source of all authority, and receiving a message, or word, he delivered it to the Christian community. From the nature of the case such a process involved a much more highly wrought up condition of mind involving the development of considerable emotional outflow and imaginative expression.

These two functions were not mutually exclusive. Yet while the prophet was always a teacher, the teacher need not always be a prophet. The apostle Paul was endowed with both gifts, and exercised the corresponding functions as occasion offered. The majority of apostolic leaders, however, from the nature of the case were limited to one or the other work. And in this there does not appear to be an official character attached to either. At all events no sharp distinction separates between the teachers and the prophets in the special instance under consideration. The five named as the chosen agents of the new and aggressive movement in carrying the gospel abroad are spoken of collectively and addrest by the Holy Spirit as a body.

It is undoubtedly significant that the message of the Spirit came while the prophets and teachers were ministering and fasting, *i.e.*, at the moment of the most intense concentration of mind and heart on the spiritual work of their choice. It is also significant that it came as the pointing out not of an utterly new and unheard-of kind of work in the Christian community, but rather of the development of something that had already been brought to the consciousness of several leaders. In other words, the work to which Barnabas and Paul were to be separated was not to preach the gospel to the Gentiles for the first time as if this had never been done by any other Christian. As a matter of fact, the precise moment of the transition from a purely Jewish designation for the gospel to a universally comprehensive one was not ushered by way of a violent turn, but through gradual stages of approach. First Philip was directed to lead a proselyte to Christ, then Peter was shown the pertinency of preaching to a Gentile, and finally the Christians of Antioch secured the entrance of some of their own townsmen of purely Gentile affiliations into the Christian Church. The advance which was intended to be made through the separation of Paul and Barnabas as missionaries did not therefore consist in the mere commission to preach to Gentiles, but rather in the new method of carrying the gospel aggressively into the midst of those who needed it.

The First Mission Field: Cyprus and Galatia. The first step of the new missionaries was to enter the island of Cyprus, once the seat of a great civilization, now being brought to the knowledge of historians and archeologists through the excavations of Mr. Arthur Evans and his associates. It is not likely, however, that to the apostles Barnabas and Paul the island of Cyprus was anything more than a well-populated territory with a considerable Jewish community within it in which the conditions for the preaching of Christ were favorable. Their experiences on that island are familiar and present no problem of critico-historical significance. The change of name from Saul to Paul and the change of order as between Barnabas and Paul which is noted from this point onward in the book of Acts can scarcely be regarded as affording an indication of difference of source of information, or of intentional change of view-point in the judgment of the author, much less probably in that of the Christian community at large.

From Cyprus the apostles proceeded northward into a territory whose exact designation has been made the subject of quite an animated controversy within the most recent years. The question at issue is whether this territory should be recognized as the "Galatia" to which Paul addrest his vigorous letter a few years later. Through the strong advocacy of Sir William Ramsay the affirmative answer to this question has come to be generally accepted among scholars. The older view espoused by Lightfoot, however, for a long time offered a solid opposing front to Ramsay's reasoning, and is still thought by many English scholars to be better supported. The main historical facts in the case may be summed up in the following brief statement. During the first quarter of the third century B.C. one of those periodi-

cal migrations of population took place which characterize ancient history. A horde of Celts (*Gauls, Galatæ*) poured into southern Europe. Some of these crossed over into Asia Minor and for fifty years roamed about, living by plunder. At the end of this period Attalus the king of Pergamum, gained control of them and obliged them to settle in three large colonies with the cities of Ancyra, Pessinus, and Tavium as centers. After the lapse of another half century spent in comparative restlessness they came under Roman control. But during the troublous years just preceding the establishment of the Augustan empire, Amyntas, a chieftain among them, taking advantage of the civil dissensions in Rome, seized a large tract of territory, and constituted himself the ruler of it. This Augustus recognized as the kingdom of Galatia. It was a kingdom somewhat irregularly constituted, including first of all the territory occupied by the three Galatian colonies above named, but also in addition all of western Cilicia, Pamphylia, Pisidia, Isauria, Lycaonia, and part of Phrygia. Upon the death of Amyntas, the kingdom fell apart, Pamphylia being made by the Romans a province by itself. The remaining portion of it was subjected to various and rapid changes. In 46–47 A.D., the date of Paul's first missionary journey, Phrygia, Isauria, and Pisidia, together with northern Galatia, were still governed as a single province under the general name of "Galatia," a name, to be sure, which was not its technical designation as found, for instance, in the title of the Roman governor of the province, but which no doubt passed popularly, just as "Asia" passed as the designation of Mysia, Caria, and Lydia.

It is quite possible that in the Pauline usage the term Galatia may apply strictly to the group of three colonies originally constituted by the invading Gauls whom Attalus reduced to law-abiding population. But it is intrinsically more probable that the apostle followed the more popular mode of speaking of the territories he was interested in. Moreover, this broader use of the name Galatia fits in better into the history of the apostle's life and work. It harmonizes best with the fact that Paul's most important epistles are written to churches specifically named in the book of Acts, churches whose vital connection with Paul's mission is familiar. This would not be the case if the epistle to the Galatians were addrest to Ancyra, Pessinus, and Tavium. In fact no account of the founding of churches in these cities is found in the apostolic records. Furthermore, the theory of the broader Galatia harmonizes better with the emergence of the controversy regarding the relation of Gentile converts to Judaism. And finally it accounts for some references in the epistle to the Galatians such as the repeated mention of Barnabas, his companion on the first missionary journey, the glad welcome given him by the Galatians, etc.

The method of procedure pursued by the missionaries on this first trip affords an illustration of how closely Christianity was associated in their minds with Judaism and the Christian community with the Jewish nation. Their first audiences were drawn from among the Jews, and the synagog and the Sabbath day gave them the starting-point and the occasion for their preaching. But they did not go very far before they realized that the greatest hope of success for their enterprise did not lie in the old field but in the new one, that the Gentile world was much better prepared to give them a fair hearing than their own people. At Antioch in Pisidia they definitely announced their determination to seek and address independent Gentile audiences. For this they suffered persecution, but the multitude of Gentile converts won over amply compensated them and vindicated the new departure.

Together with this change of front there is also a noticeable adaptation of the message to the view-point of the Gentile world. While still preaching his characteristic "gospel" the apostle Paul in his addresses no longer draws his arguments from Jewish antecedents but rather from the natural revelation of God accessible to all mankind which lay presumably at the foundation of all the forms of religion prevalent in the Gentile world. This style of preaching is more apparent in Paul's sermon on Mars Hill, but it is also unmistakably characteristic of his speech at Lystra, condensed as the summary of that speech appears in the account in Acts (14: 14–18).

The Controversy regarding Circumcision. At the present day it seems almost inconceivable that any Christians at any time should have regarded the Mosaic law as a necessity. But we must remember that the great majority of those who first followed

Christ were Jews to whom the law was an expression of the divine will; and that as such it must possess abiding validity. It is a sign of the vitality of the new development that it overcame this apparently insuperable obstacle in its way, and without renouncing the permanently valid element in the divine law, cast the outward form of it aside. It is a sign further of the deep insight of the historian of the transaction that he seized upon the essential facts of the crisis and has presented them in a lifelike picture. His interest in the whole affair could not but lead him to seek first-hand information about it from the very voices which were so effective in deciding the controversy. But his account presents at first sight such a very different aspect from that given by Paul in Gal. 2 : 1–10 that many scholars refuse to identify these two pictures as portraitures of the same affair. That they are such, however, appears first of all from the failure of all efforts to parallelize the passage in Galatians with Acts 11 : 30 (also 12 : 25), which refers to another visit of Paul to Jerusalem. Secondly, the difference between Gal. 2 : 1–10 and Acts 15 is that between an external and an internal view of the case. In Acts we have the record of the council designed for use by the Church, and as the Church and the world observed it. In Galatians Paul discloses his own reflections and motives and the results of his private consultations with the "pillar" apostles for the purpose of placing beyond challenge the validity of his own mission and message. The two records dovetail into one another and together constitute a fuller account of the critical passage in the Church's life than either could have been alone. At all events, the account of the council of Jerusalem commends itself as the work of a true historian who appreciates the crucial nature of the issue raised, understands the methods through which the settlement was secured, and aims to give his readers an accurate report of the case.

DOES THE THIRD CHAPTER OF GENESIS CONTAIN AN ACCOUNT OF THE FIRST SIN?

The Rev. J. Edgar Park, Andover, Mass.

It is generally supposed that the third chapter of Genesis describes how our first parents first sinned against God and fell from their estate of innocency by disobeying God's command. On account of this first sin, people generally understand from this chapter, pain and toilsome work and death made their appearance in the world. God commanded, the devil tempted, man disobeyed, and so sinned and fell into an estate of misery and pain—such is the general reading of the chapter. Modern theologians have sometimes tried to disprove this account, which they call the Biblical, by showing it not to be in accord with the more assured results of anthropology. A careful study of the chapter itself will convince one that the common interpretation is wrong. The chapter can not be interpreted in this way. It has an ethical meaning, but not this. One can read and enjoy it as a story, but as soon as one begins to interpret its spiritual meaning one discovers three things, that the "Jehovah" God mentioned in it is not our God, that the serpent is not the devil, and that it is not a description of the first sin.

"Jehovah" God commands the man and woman not to eat of the tree of the knowledge of good and evil. Now, Wellhausen * pointed out long ago that "to know good and evil" in Hebrew does not mean to have the moral consciousness developed. Even such a conservative scholar as Dr. Denney accepts that fact (see his article "Knowledge" in Hasting's "Bible Dictionary"). It means simply to be intelligent, to know what's what. This fact is vital to our understanding of the chapter. "Jehovah" God then by the clear statement of the writer had commanded man not to gain for himself this requisite intelligence or knowledge, and had added the threat of instant death on the day upon which he should try to gain for himself that knowledge (*i.e.*, have eaten of the tree of the knowledge of good and evil).

But the serpent knew otherwise. He knew that man would not die on the day he set out to gain knowledge and experience for himself, but that, on the contrary, he should forsake a life of ease for one of painful struggle, he should become like the gods, gaining some of their wisdom. The serpent definitely told the woman that "Jehovah" God's purpose

* "Prolegomena," second edition, p. 316 ff.

in making the command was to keep man in his state of ignorance and servitude, and the serpent also told them that "Jehovah" God's threat could not be kept, they would not die in the day they should eat, but should live and progress. In both these statements, the narrative shows us the serpent was correct.

The man and his wife take the serpent's advice and find the serpent's prophecy justified, and "Jehovah" God's threat unfulfilled. They begin to progress immediately; from being unclothed, irresponsible children, to become clothed, hard-working, suffering, struggling man and wife. They fear the wrath of "Jehovah" God, but causelessly. The characteristic gait and habits of the serpent, the unfertility of the ground, and the constant, equally waged warfare between man and beast—these are the results of "Jehovah" God's impotent wrath at man's progressive step. Man is not so comfortable or childlike as he once was; he suffers and struggles, but he is a man, he is earning his bread in toil, and his wife is bringing forth children in suffering

Why did "Jehovah" God, as our narrative tells us, drive the man and his wife out of the Garden of Eden? Not because of their disobedience, as would have to be the case were the usual interpretation of the chapter correct. No, listen to the actual words: "And God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life and eat and live forever: *therefore* God sent him forth from the Garden of Eden" (vs. 22, 23).

In other words, it is because he had gained intelligence, and might progress too fast in knowledge and power.

The lesson of the chapter is not, then, that of the results of disobedience and sin; the lesson is that the desire for knowledge, the impulse for a larger life is indulged at great cost. The higher man ascends in the scale of being, the greater becomes his capacity for suffering and the necessity for struggle.

The sympathies of the writer of this story were not with "Jehovah" God, but with the human beings who dared and won in the struggle against that spiritual God who wished to keep them undeveloped and powerless. The "Jehovah" God is but a name, sacred to us from association with the majestic ideas of Jehovah found in other parts of the Old Testament, but here it is used as a name for an autocratic, obscurantist spirit who in being has no affinity to Jehovah of the twenty-third psalm. William Watson has well exprest the central idea of this chapter in his poem, "The Lost Eden."

But yesterday was Man from Eden driven,
His dream, wherein he dreamed himself the first
Of creatures, fashioned for eternity—
This was the Eden that he shared with Eve.
Eve, the adventurous soul within his soul:
The sleepless, the unslaked! She showed him where
Amidst his pleasance hung the bough whose fruit
Is disenchantment and the perishing
Of many glorious errors. And he saw
His paradise how narrow: and he saw,—
He who had well-nigh deemed the world itself
Of less significance and majesty
Than his own part and business in it—how
Little that part, and in how great a world.
And an imperative world-thirst drave him forth,
And the gold gates of Eden clanged behind.

The Glory Psalm

PSALM 19 has been termed "The Song of Two Books."

I. Volume one. Nature, verses 1–6. In this volume God is known as EL the Creator, verse 1.

1. The heavens, verses 1–4. (1) The heavens declare God's glory emphatically, verse 1. (2) The heavens declare God's glory always, verse 2. (3) The heavens declare God's glory silently, verse 3. (4) The heavens declare God's glory everywhere, verse 4.

2. The sun, verses 4–6. The glorious sun declares the glory of God from end to end the wide world over.

II. Volume two. Revelation, verses 7–11. In this volume God is known as Jehovah, the counselor, law-giver, and covenant God, verse 7.

1. There are six titles to describe the Word of His grace: The law of the Lord; the testimony of the Lord; the statutes of the Lord; the commandment of the Lord; the fear of the Lord; the judgments of the Lord.

2. Six qualities belonging to it: Perfect, sure, right, pure, clean, and true.

3. Six effects produced by it: Conversion, wisdom, joy, enlightenment, stability, discrimination.

III. A prayer for pardon and restraining grace, verses 12–14. 1. Let us recognize the guilt of sin. 2. Let us seek forgiveness and cleansing from secret sin. 3. Let us beware of presumptuous sin. 4. Let us seek entire deliverance from sin.

SERMONIC LITERATURE

THE GAIN OF GODLINESS

GENERAL WILLIAM BOOTH, D.C.L., LONDON

CRITICAL NOTE.—Two familiar features characterize the style of the founder of the Salvation Army. In the first place he knows as well as any one living how to reduce theology to its lowest terms in the shape of intelligible expressions and in the teaching of first principles. The address which appears below is typical of his more serious style. As the topic happens to be a very lofty one, he shows his well-known good taste in avoiding the use of the conventional phraseology which he freely employs on appropriate occasions. Simplicity and dignity go together in this particular talk. The accent is exceedingly solemn, and is suited to the momentous gravity of the topic. In the second place, notwithstanding the extreme simplicity, it is evident that the address has been carefully thought out. It is paragraphed with great distinctness, and each little section is made to be the vehicle of a separate thought. It is exactly after the manner in which Wesley, Whitefield, and Rowland Hill used to engage the attention of crowds of the common people, who heard them gladly.

What is a man profited if he shall gain the whole world and lose his own soul?—Matt. 16:26.

Godliness with contentment is great gain.—2 Tim. 6:6.

THIS is especially an age in which men are carried away with the desire for gain. Whatever else they do or leave undone, the cry of the multitude is, "Give me lands, houses, money, or anything else of earthly value."

If you look out on the world you will see entire nations absolutely mastered by this passion. America is sometimes supposed to carry off the palm in the rage for what is termed over there "the almighty dollar." And, tho they may not be her equal in this chase after gold, Great Britain, Germany, Japan, and many other countries are following fast on her track.

But this lust for wealth is not confined to peoples. It has possession of individuals. Neither is it exclusively the property of the higher classes. The rage for money is taking hold of the hearts and passions of the poor as well as the rich. Indeed, you see this mammon-worship occasionally breaking out even among those generally considered above reproach in this respect, and here and there you find some who have been fooled by this passion, and sometimes ruined by it.

Now, to all who want to make as much profit out of their lives as possible, I want to advertise what I believe to be the most profitable business in which they can engage. And I ought to know something of such things.

My proposal, I think, will be seen to have a great recommendation from the fact that it is adapted to people of all classes, conditions, and characters.

You can enter upon the business I recommend with or without capital, with or without skill, whether men or women, sick or well; and even children can embark in it, and do a good thing thereby.

Paul is my authority for these bold assertions. They are confirmed by the observations I have been able to make during my somewhat extended journey through life, including the painful experiences I have been permitted to see.

Here are the Apostle's words: "Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come."

Now, the first question asked with respect to this passage would be, I should think, "What is Godliness?"

Well, I reply, it is more than Buddhism, or Hinduism, or Mohammedanism. It is more than following John Knox, John Wesley, the Pope, Martin Luther, or General Booth. Godliness means "God-likeness," or the religion of God.

But what does that mean? Let me try to find out.

To begin with, there must be a possession of some knowledge of God. That knowledge may not be very extensive. It is

strange to know how very little head knowledge the God-like man may possess when he starts in the business, and yet how successful he may be.

There is a story told of a very popular preacher who wanted to know what grounds a poor Salvationist had for his belief. He asked him several questions, among them being, "Where was Jesus Christ born?"

The man replied that he did not know; and when asked, further, who was the Savior's mother, or where He was crucified, he could not tell. And when his examiner asked, in wonder, what he did know to justify him in saying that he was saved, he simply replied that there was one thing he did know, and that was that Jesus Christ had taken all his sins away. That fact, he felt, was sufficient to satisfy him.

But still there must be some knowledge of God, and very little goes a long way when the heart travels with it. For instance, we must believe in the existence of God and of His goodness, His willingness to forgive, and to care for us in this world and in the world to come.

Then Godliness includes the friendship of God. Do you realize that? Can you look up to the heavens and say, Abba, Father—my Lord—my God?

Godliness must include possession of the nature of God. When we say a man is human, we mean that he has a human nature, that he has been made after the fashion of a man; and when we say a man is God-like, we mean that he has been born again; that is, by the Holy Spirit, and that he has received something of the nature of God.

Godliness supposes partnership in God's business. The God-like man may hold a very subordinate position; but he is in the business; he shares its burdens, pushes its claims, sorrows over its failures, and rejoices in its success.

Can you lay claim to this Godliness? If so you will find it a profitable enterprise.

Now this Godliness, the Apostle says, is profitable unto all things, both for this world and the world to come. That is a great thing to say; but I agree with him, and wish I could bring every one who hears this message on this very day to the same opinion.

Now the real worth of things, so far as this world goes, is neither more nor less than their capacity to secure for us the necessaries or pleasures of life; to soften its sorrows, or deliver us from its ills, or to do the same thing for those around us.

The value of money, houses, land, learning, and everything else that belongs to this world is just that, and no more. If these things are able to secure for us love, trust, light, well-being, life here and hereafter, they are of unspeakable worth. If they are not, we are as well without them as with them.

Now, measure Godliness by this standard, and you will find it the most profitable thing for time and for eternity that this or any other world contains.

For instance, take the value of Godliness in the present life:

Begin with the things of this world. Many suppose that to be a saint and out-and-out follower of Christ means poverty, the loss of friends, and untold hardships. This is a great mistake.

It is true that Christianity is called to suffer persecution, but this is usually a thing of the past. No doubt, there are individual cases of suffering for Christ's sake even at the present time. But, taken as a whole, I firmly believe that as the result of the honest, truthful, industrious character which Godliness creates, the followers of Jesus Christ are better housed and fed, and clothed and comforted, than they would have been had they lived worldly, godless lives.

Then, Godliness brings spiritual blessings of supreme value to its possessor. For instance:—

There is the conscious favor of their Heavenly Father. What is that worth? There is the deliverance from the bondage of evil passions and appetites. What is the value of that freedom?

There is the privilege of laboring with Christ for the salvation of men. Who can measure the worth of that honor?

Then there is the Comforter in sorrow —the friendship of God's servants, the hope of a dying hour, and in the world to come the "well done" of the Master, the memory of a life well spent, and the blessed employments and enjoyments of the celestial world.

Are you in possession of this treasure? Are you godly men and women? If so, your fortune is made—your future secured—your home is on high. Hold your treasure fast, and all will be well, and if you are not found in possession of this blessing—seek it just now.

PATRIOTISM AND RELIGION

L. Mason Clark, D.D., Brooklyn, New York

A book of remembrance was written before him.—Mal. 3 : 16.

That which the prophet so happily calls the book of remembrance is an allusion to a common fact of his own day, for the custom of the Persian court with which he was familiar, was to enter in a record the names of all those who had rendered any special service to the king.

The prophet carries this idea over into his conception of God and of His Kingdom.

Of course, it is a very human picture, for God needs no record to assist His memory. But the spiritual truth which this metaphor tries to express is one of peculiar beauty. God remembers those who serve Him in any way. None who help to forward His will and purpose are forgotten. He prizes them as His peculiar treasure. How could all this be better told than in these ancient words of grace: "A book of remembrance was written before God";—that is, by His royal command, "and they shall be mine in that day, when I make up my jewels."

I have deliberately chosen this text, because I want to appeal to your remembrance, as we come to another of our nation's memorial days.

To the older ones among us, the scenes of forty-odd years ago come back once more —scenes not only in which some of you had a part, but scenes—to use Vergil's phrase—of which you were a part.

But, of course, to by far the larger number of us now, those distant days are only history. "We have heard with our ears, our fathers have told us, what works God did in their days, in the times of old," and that is all. That crash of the war of brothers is to them only an echo of a far-off sound,—or the echo of an echo. So great is the distance we have since traveled that other history has crowded in between, and that great historic period seems dim and motionless, a fossil of a past age, now merely fixt in an early stratum of our national development—interesting to those who may be interested in it, but a petrifaction only to those whose eyes can not glisten with the emotion of personal recollection. When those of us who are now in middle life were boys and girls, this experience of the "War between the States"—as Alexander Stephens entitled his account of it—was so fresh in every one's tender remembrance that no one could draw any line between his religion and his patriotism. We sang and we prayed them both together; for is it not a law of the human soul that in the last analysis the two are almost one? The deeper our patriotism becomes the closer it draws to religion, and the larger grows our religion the more tightly it twines itself around our love of the fatherland or homeland. We recognize no such gulf dividing our faith in God and our faith in our country as to be conscious of any change in spiritual temperature when we pass from the inspirations of the one to the inspirations of the other. We have not so learned the gospel of the Christ as to believe that we are not remembering Him when we commemorate the sacrifices, the struggles, the heroism, and the splendor which rise before us again as we open once more this astonishing and immortal chapter of our history.

Nor do we forget that it was through the channel of a nation's experience that God gave to the world His first great revelation of Himself. It was through the idea and fact of national unity that Israel learned the unity of God.

It was through the medium of patriotism that men were taught the notion of divine providence. It was by means of national events that the religious truth of moral judgment was born into the conscience of the world. And let me add that it was through the observation of a nation's developing career that the first faint and then increasing conviction was formed that the God of our religion was also a God of kindness and of grace. Patriotism has ever been and ought always to be a handmaid of religion—or, to borrow Paul's expression concerning another matter, patriotism should be "a schoolmaster" to lead men to Christ.

So, then, we do not at all feel that in opening this particular book of remembrance, we are not also opening the volume of religion at the chapter which recounts the most sacramental truths of high and holy faith.

And there is a further reason for this: The sacrifice of Christ for you and for me, however you understand it, is interpreted by every other sacrifice. We must never suppose that the Savior is too sacred to have

His name associated with any lesser names which have been borne by men and women who have worked a saving work. Every bravery, every heroism, every devotion to a worthy object, is a little copy of that passion which culminated in the cross of Calvary. Every life laid down either in death or in service, is, so far forth, a miniature of Christ's great life laid down for the world. In those dark and saddening days of '62, before there had been any Gettysburg or Vicksburg—that year of the awful battle-summer, when the President waited week after week and month after month, for some victory to the Federal arms which would warrant him in issuing the proclamation of emancipation which, he told the cabinet, according to the journal of Secretary Chase, he had promised his God he would issue, Mrs. Howe was not wrong in coupling the work of Christ with the purpose of that conflict, as she wrote—

In the beauty of the lilies Christ was born
across the sea
With a glory in His bosom that transfigures
you and me;
As He died to make men holy let us die to
make men free
While God is marching on.

Such a conception of Christ in history is ennobling both to patriotism and to religion—for if ever Isaiah's flaming words were true, they were true then, that the sword was "bathed in heaven."

A nation, as truly as a religion, has its sacrament of remembrance—and Decoration Day is ours.

First, there is the backward look through the gathering mists of years. We remember that far-flung battle-line from the northernmost point of contact to the southernmost—a distance by any practicable line of communication of two thousand miles—and from East to West a thousand miles and half as far again.

We were a nation less than half, yes, but little more than a third of what we are numbered to-day, a nation of 30,000,000 of population. Yet there went into the army and navy of the United States Government nearly 3,000,000 of men—almost one out of every ten of the people in the entire country. Add to these the 1,000,000 more engaged on the Confederate side, and what a tremendous total it makes! Almost one out of every seven in the land. On an equal scale to-day that would mean 12,000,000 exchanging the pursuits of peace for the hellishness of fraternal war. Mr. Andrew D. White tells us that we must reckon the number of deaths both North and South as not less than one full million, or nearly seven hundred a day for four weary years.

We do not want our children to forget such facts as these. We do not want the people to grow indifferent to this book of sacred remembrance.

And when they ask what was the cost in treasure, we are told by the same high authority that we are to say ten thousand millions of dollars. Think of it! Think of it! And when you attempt to catalog the agony, the suffering, the silent grief, the widowhood, the orphanhood, the pitiless mangling and destruction of life and property, you are submerged in the overwhelming flood of loss.

If there is no revelation of the truths of our religion in such an epoch, then we might better throw our religion away and seek another.

But there is such a revelation, so vivid and so significant that we come to its study with the same zest and eagerness as we should feel in opening a newer testament of sacred Scriptures.

As I open this book of remembrance, I find a fresh meaning in the central and vital truths of Christian faith. I see again what those old words mean which say that "without the shedding of blood there is no remission of sin." I appreciate once more with a little clearer vision what "the blood of Jesus Christ"—in the vivid language of Scripture—signifies in its relation to the renewed life of the world.

It interprets for me the atonement—the at-one-ment, as the word means—when I remember the mighty sacrifice which was necessary to make our own Northland and Southland one in a unity which, please God, shall never be sundered again. I understand afresh the meaning of vicarious suffering when I recall how men by the million responded to the call of an ideal—for the preservation of a hope—for the maintenance of a faith.

When we to-day think gloomily of our materialism, and speak, in tones of half-despair, of the decay of spiritual forces, let me beg you to open this book of remembrance and feel again the presence of the same idealism living down beneath all our surface materialism now as ever. If a like occasion should arise again—which God forbid—the

same spirit would burst forth once more. The same passion for an idea would be manifest. These sacrifices would be repeated, only in larger measure, and these same enthusiasms would appeal, only in vaster array. We are not sunk in any morass of faithlessness or of materialism. We are not at heart a people wholly given over to the idolatry of money. Let the occasion come and the treasure will pour forth again like the spring-torrent, and other millions of men will count their lives not dear unto themselves, even as Jesus Christ did, centuries ago.

In their history of Lincoln Mr. Nicolay and Mr. Hay have this significant sentence: "The greatest of all the lessons afforded to humanity by this Titanic struggle in which the American republic saved its life, is the manner in which its armies were raised. Ninety thousand men sent from five States in twenty days." Volunteers! How that splendid word rang out under those leaden skies!

Oh, I think I now see better than before the glory of that supreme sacrifice of which all others are but reflections. I now read with clearer understanding those precious words of Christ, where He says, "I lay down my life of myself," and those other words: "The Son of man must go up to Jerusalem to suffer and be crucified," and still those other words which are put into His mouth by the writer to the Hebrews. "Lo, I come, I delight to do thy will, O my God." Ah, one may read his New Testament with such new vividness as he reads it along with this other book of so solemn remembrance.

And there is another religious truth which is wonderfully illustrated by this struggle we commemorate.

Men may sometimes be heard to-day talking as if the world were growing better because of some vague, impersonal power resident in the nature of things, which carries humanity forward and upward by the force of its own dynamic. Philosophers write about the "infinite and eternal energy." Scientists elaborate their treatises on evolution and seem to teach that this is the explanation of progress—as if it were a force and not merely a method—a power and not a process alone. The personality of God is the issue which to-day receives the brunt of the entire materialistic attack upon religion.

Men believe in force, in energy, in evolution, but the question is, is this force personal or impersonal? In the answer to that question lies the whole significance of religion. And what has history to say in answer to that interrogatory? What do you read in this book of remembrance we have opened to-day by way of some reply?

O friends, when you recall how those sacrifices of over four decades ago flung the ghastly tokens of their reality right down upon your father's hearthstones, how you, as little children then, had the vision burned into your memories forever; when you see again, tho now over the distance of years, the signs and symbols of loss and wo, does it not give you a new conviction as to the personal character of all great saving forces? Does it not repeat to you the truth of religion that we are saved, not by energy, whether infinite or eternal, not by evolution, blind and pitiless, but we are saved by personality—by a mighty Person, by a God who can suffer and struggle and toil, even as men can suffer and struggle, and who thus become the saviors of the world's ideals and its hopes.

And when men speak of the cost of civilization, of the tremendous price of our institutions, do we not realize it better when we see it illustrated by such a chapter of history? The glory of it flings some light upon the cost of all the richest and holiest factors of human life. Religion costs. "We are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." Yes, and moral and spiritual progress cost. As a nation we have not been redeemed by silver and gold—tho for those first years that struggle cost nearly seven millions of dollars every day—but we have been redeemed thus far by the laying down of life, by sorrow and sacrifice, by agony and bloody sweat.

I submit to you, it is well to see how close patriotism stands to religion.

But one word more. Why open such a book of remembrance to-day?

I want now in closing to take you to the very holy of holies of our religion. In that supreme moment when Jesus instituted the sacrament of the Lord's Supper, He used a notable expression which sums up all my message to-day. He said, you will recall, "This do in remembrance of me." The language is so familiar we miss the point of it. Jesus chose His words carefully. He did not say "In remembrance of me" as if His idea were that His disciples should merely keep a memorial sacrament. The Greek preposition used is not "in," but

"into,"and the difference is striking. It is the preposition of motion. It means "over into." "This do," He says, "that you may be carried over into a constant remembrance of me, this do, that the same kind of self-distributing life may be your daily attainment. This do, that the spirit of my struggle and victory may also become the spirit of yours."

Thus also we open the book of our national remembrance, that the idealism and faith and sacrificial spirit may be born in us again as we live in days of peace. We remember best when we resemble most. We want the same courage and devotion to-day. We need the same belief in the things unseen and eternal. We covet the same great inspirations. We would display the same love and passionate devotion.

And may the God of our fathers teach their children and their children's children the worth and splendor of the ideals which have been purchased with such a weight of blood. And over all the land may faith in God rise fresh and strong; may the symbol of our unity as a people be also a not unworthy emblem of the deeper unity which holds all our hearts to the homeland of our souls.

THE JUDGMENT*

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When the son of man shall come in his glory, &c.—Matt. 25 : 31–46.

The closing prophecy of this chapter, which is sometimes called the parable of the sheep and the goats, occurs only in Matthew, but the impression it produced upon the Christian Church may be estimated if you sit down and look up in the New Testament all the references to the last Judgment, like Romans 2 : 16, James 2 : 13, 2d Thessalonians 1 : 7, 2 : 1, and so on. Go through the whole New Testament and see how constantly the thought of a judgment occurs, and you understand what an impression this discourse of Jesus had upon His people. All nations are gathered before Him when He comes. One interpreter (Welhausen) says that "all nations" means only the disciples, and another interpreter says that the words mean every one except the Jews. So diverse is the interpretation of the simple language of our Lord, but the key to it all is to be found in the 24th chapter at the 14th verse, where our Lord has told us that the gospel will be preached to all nations.

All nations gathered before His throne means all nations, because all nations, when that day comes, will either be disciples or those who might have been disciples if they would. They are all judged alike, there is not one judgment for Christians and another for others. There is one judgment and one principle, and there is one judge and there is one verdict, and it is perfectly clear no one can read this passage and plead at the last day that he did not know what would be the manner of the judgment.

The illustration which our Lord uses is the division between the sheep and the goats that occurred in Palestine. Even to-day, the sheep and the goats are all together during the day and in the evening, when the shepherd calls his flock, the sheep and the goats separate themselves. The goats do not want to have the sheep at night nor do the sheep want to have the goats. They are mutually antagonistic and repellent, and therefore it means no effort at all on the part of the shepherd. He summons the great flock to him—the goats go to one side, the sheep to the other side, by instinct. So it will be at the last day. There will be no compulsion. You will take your own course; you will gather with the goats as naturally as the goats now gather with the goats, or you will gather with the sheep as naturally as the sheep gather with the sheep. It is very striking here that the Shepherd, tho He is just under the shadow of the Cross—all His work about to end and death facing Him —speaks of Himself not as a Shepherd only, but as a King. This Shepherd sits upon the throne and the sheep and the goats are the nations of the earth, all mankind gathered before Him, and He puts to them this question about their life and character. It is well worth dwelling on it in detail. You find right through it all is Christ's own thought that it is by the spirit we are judged. For example, when He speaks of those in prison,

*Stenographically reported for The Homiletic Review.

He does not ask us whether we went and delivered them out of prison, but only asks whether we went and visited them in prison. He does not ask whether we made the sick well, but whether we visited the sick. It is all a question of tone, temper, sympathy, what occupies the heart, how we are to look at our fellow men.

In 2 Timothy 1 : 16, Onesiphorus, says St. Paul, refreshed him in his prison and was not ashamed of his chain. Onesiphorus visited the apostle, and in visiting the apostle he visited Christ. Any man visiting a Christian now is visiting Christ according to Christ's view of your visit.

He identifies Himself with all men. It is necessary that this identification should be veiled from us. As the parable of prophecy shows, we are not conscious of it now. None of us are, and when we read this passage we do not become conscious of it any more than before. It is obvious that if you knew that everything you do to other people you are doing it to Jesus the crowned King, your actions to other people might assume the ordinary character of the courtier, the adulation and self-seeking of those who wait upon princes. You see what people do in England to the king. Any one of you would do anything for the king; if he wants food you would provide it freely, only too glad to supply his household if you are a butcher, in order to put the king's arms over your butcher shop. You know what we would all do for the king, how proud we should be if we might do anything for him. Now if Jesus were unveiled in the world we should all behave to Jesus as we do to the king and be miserable and contemptible creatures. No character would be elicited by that. The man who serves the king best is not the best man, but often the worst, and therefore it is necessary that a veil should be thrown over human life and Christ should be here among us in His human beings around us without being seen, so that in the last day the judgment will create universal astonishment. We shall all of us quite sincerely say, "We never knew that we visited you in prison and in sickness," or, "We never knew that we refused to you bread and water." "No," He will say, "you did not know, you only had the key that I gave you, 'Inasmuch as ye do it to one of the least of these, ye do it unto me.'"

In the New Testament you may always assume that what Christ says here will be intrinsically the manner of the judgment; there will be a separation between the sheep and the goats. But you must remember that all that, tho important, is not new and even the word for eternal is not new, but was in use for ages. The word does not actually mean eternal. According to the Greek usage the life we are now living is called an *aeon* or *age*. It is assumed that when this life ends another *aeon* will succeed, and therefore, when the Greek wishes to express a continued state beyond this present world he will say from *aeon* to *aeon*, meaning continuous *aeons*, and from that usage comes the adjective used here, *aionios*, belonging to *aeons*. It does not mean everlasting in the sense that it will not stop; it only means prolonged beyond this *aeon* or life into *aeons* or lives that lie beyond the grave, so that what our Lord is speaking about here is not what you call everlasting punishment. He is speaking of punishment or life beyond this life, not of this life, but *aeons* beyond. But as I say, this is not original. The whole idea of the judgment and of the separation between the good and the bad and the idea that the punishment will be *aionian*, is taken from what you might call the religious apparatus of the time in which Christ was speaking, the common view of every one. He takes it up as He takes up almost every idea of His time, not stopping to criticize it or correct it. There is no particular originality therefore in the judgment scene as such. The originality is in the fact that Jesus identifies Himself with every human being, so that what is done to man is done to Him, and what is omitted is omitted to Him. That is original, and the other element of supreme originality is this: That He says in the judgment, the decision turns upon the conduct that we have shown to one another—the good we have done or the neglect of the good of which we are guilty. This was original, because before Jesus spoke the judgment was always supposed to turn upon what we had done to God or what we had omitted, and it was thought that if you had paid your dues to heaven you would stand well in the judgment. If the sacrifices had been offered, if the ceremonial had been kept, if you had been a pious man, a religious man in that sense of the word it was supposed you would be all right in the judgment. Where Jesus has altered it all is this: You will not be judged by what are called your religious rites, but you

will be judged by the spirit you have shown to your fellow men, because the spirit you show to your fellow men is indicative of your relation to Christ. What you do to them you do to Him, what you omit from them you omit from Him.

O my brothers and sisters, how important it is that we understand what Jesus means when we think of the judgment as He has told us. Let us beware that we do not put into it what men have invented, or leave out of it what Christ has revealed with tender heart. If Christ is the Word of God, and that we are not disposed to deny, depend upon it, as certainly as you and I sit in this church this morning listening to a sermon, so certainly you and I—every one of us—will stand before the judgment bar of Christ and He will judge us according to the very word that is used here, and He will pass the doom upon us in the very words of this chapter. You will not be surprized at all that these words come from His lips—you will remember that you heard them to-day: "And these shall go away into *aionian* punishment, but the righteous into *aionian* life."

THE CHRIST OF TO-DAY

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Never was Jesus Christ so much in the foreground of men's vision as to-day.

In the early Church He was, most unfortunately, soon overshadowed by the disputes about speculative trinitarian persons in terms now only fully comprehended by the trained historian of the dogmatic development. Indeed, His place was taken by an altogether extrabiblical metaphysical creation, and in spite of the Fourth Gospel, and indeed largely through misunderstanding of it, Jesus was transformed into the *logos* of Greek speculation.

Nor was He recovered by the more practical mind of Rome. For in the Roman-Catholic Church He was largely forgotten in the dominant interest in the great imperial ambition. In that scheme the pope took the place of the earthly Jesus, and even shared in the honors rendered to the exalted ideal Christ. The Church, not Jesus Christ, was the dominant factor in men's minds.

Nor did He fare much better in scholasticism. The historical Jesus had little place amid the rationalized dualism of medieval philosophy. Even in its mystic moods the Christ held up for imitation is not the historic figure of the synoptic tradition or the Johannean interpretation nor yet the risen Christ of the Pauline proclamation. He was not even recovered by the Reformation. Attention was distracted from Him by legal speculations concerning the significance of His death in atonement theories and in schemes of mediation between God and man.

In these speculations it is often hard to recognize the God Jesus proclaimed or the humanity Jesus loved and gave His life up to redeem. All too often God is thought of as the stern imperial ruler, and life is painted in the colors of despondency borrowed from the despair of Persia and Asia Minor rather than the faith and hope of the Old and New Testaments.

The evangelical movement had an intense Christological interest. Yet even it did not quite give back to us the Jesus Christ of the Gospel story. The figure is misty and mystical, and is still wrapt in the grave-clothes of medieval scholasticism.

It is a grave reproach to our ecclesiastical Christianity that we have had to wait so long for the wondrous picture—the Christ of to-day. And even this picture in its incompleteness owes much to the Christianity outside the Church, disorganized and disowned. Men coming from the East and from the West are sitting down in that kingdom of God, for which organized Christianity has all too often substituted the entanglements of philosophy or ritual or sacramental magic.

But the grave could not hold Him. He is gone before us into Galilee. Perchance the Church will follow, even tho afar off.

The Christ of to-day is no messenger of smooth things. He has come to bring not peace but a sword. His gospel is radical and far-reaching. Comfortable acquiescence in the thoughts, feelings, and purposes of other days is not easily joined with devotion to this strong Christ.

Hence a feeling of great unrest and even

uneasy dread weighs upon the hearts of some good men and women who begin to realize what the Christ of to-day really stands for, and what that message really means.

Many are longing still quietly to linger undisturbed before the haggard, despondent haloed image of the middle-age cloister. Others again object to dragging Him into the turmoil and struggle of our every-day life.

But Jesus of Nazareth is not a mere memory. He is a living force in men's minds and imaginations. He calls us not to quiet dreaming or to passive submission, but to new battles and to still larger victories.

The message of the Christ of to-day is well-nigh revolutionary. It begins with our most fundamental concepts of God and life and bids us revise at many points all the notions handed down to us in the traditions of the past.

The fact that Jesus spoke of God as King and Lord and even as law and judgment has too frequently hidden from us the far more important fact that these expressions are never basal to His thought. And to place again any one of these conceptions in the foreground is to hide the real God and Father of our Lord Jesus Christ.

Jesus took the thought of God as Father right seriously. For Jesus, God was the chief servant of His universe. He ministers to the just and to the unjust, and sends His rain upon the evil and upon the good.

God is ever the giver of good gifts to His children. It is the dispensing Fatherhood that dominates the thought of Jesus. He is not simply the center of a cult, the demander of praise and worship, or even obedience simply as obedience. As the earthly father knows how to give good gifts unto his children, so in still larger measure does the heavenly Father give good gifts to them that ask Him—not to those that fear Him, or love Him or even obey Him, but simply ask Him!

God is love, and loving service Jesus displays no interest in God as the metaphysical ground of being, and the Christ of to-day is for that very reason a force with men who call themselves monists, perhaps, or dualists, who with Schopenhauer see in will the essence and substance of being, or who boast themselves of a realism that lives as tho critical philosophy had never spoken.

The Christ of to-day simply does not use the scholastic dialectic. Even the dullest intellect is at last awakening to the fact that the very vocabulary of Jesus Christ was framed in the thought-structure of the Old Testament, and not in the complex intellectualism of Greece.

The fantoms of the scholastic workshop —substance, essence, nature, the analysis of two wills; the subtle dissection of the divine and human elements in the psychology of the earthly life—all these things have absolutely no bearing upon the real Christ of to-day, who stands forth for us as a fact in history and a factor in our experience. Even the details of that history interest us only in their living connection with our experience of Christ as a force in our religious life.

The God of our Lord Jesus Christ is indeed found at the very heart of things. But that heart of things is not where the subtle Greek put it, in the discursive intellect, but where the Jewish prophet put it, in the great moral hearts of the purposeful and covenanted life.

Hence it happens that while philosophy and natural science, the great Marxian socialist movement or English positive agnosticism have had but little difficulty in exposing the pretensions of and scoffing out of court the pseudo-metaphysical image of clay and iron, brass, silver, and gold, the Christ of to-day remains untouched, nay, revealed as the Stone cut out without hands.

Neither the trained scientific class, nor the direct-thinking workingmen will ever again be won to the elaborate metaphysical unreality of Chalcydon. It is vain and useless even to proclaim Christianity if it is forever to be identified with the artificial structures of a paganized philosophy from Alexandria. To any man who sees in these things light upon the work and character of the Christ we may safely leave them. But to identify the Christ of to-day in men's minds with these things is hopelessly to confuse the issue and to waste the divine energies sadly needed for the serious tasks that confront us.

It is pathetic to see men who have been taught that these metaphysical constructions are the sum and substance of the gospel revelation, stagger as they realize how utterly they have been displaced in the minds and hearts of to-day. They vainly cry out: They have taken away my Lord, and I know not where they have laid Him. They are utterly blind to the fact that the Christ of to-day is more of a force than ever before, and that in every clime He is giving

evidence of His power by swaying men to His will. Not indeed that any man need be forbidden speculation on all the deep things that lie beyond our experience. There is no harm in speculation, no matter how abstruse. Any active-minded man who has taste for it and leisure is at perfect liberty to construct a system as an intellectual luxury. Indeed, some of us are so born that we can not help it.

But it would be more than a misfortune, it would be a catastrophe if the Christ of to-day were draped again in the rags of an outworn Alexandrianism and thus arrayed were proclaimed the only King of men's hearts and minds; if again the working-forces of Christianity were disturbed and distracted by weary discussions of distinctions which have lost all religious and ethical significance and content. And one shudders to think of this forced upon us in the name of modern theology.

The Christ of to-day has power over men as He is a living fact in men's experience. Even the history only has vitality as it links itself with the spiritual reality of our lives. We live no longer by magic and by authority. We are surrounded by mystery, and make no claim to walk only in the clear light of reason. But we will not shut our lives off into compartments. All is divine and supernatural to the reverent soul, and all appeals to the understanding as natural and reasonable to the scientific intelligence.

The Christ of to-day relates us at once to God. In Him we know that we are sons of God. Again, we must refuse to be drawn into useless speculation about substance and being. In God we live and move and have our being. Even paganism saw that. What God is that we are. And when we ask what God is, we find the answer given to us by Jesus in the only terms that have real and lasting religious value.

Jesus has proclaimed God as loving service. Very well, then, let us demonstrate our sonship by becoming the sons of loving service. Among those sons Jesus was the firstborn and the greatest. He is our elder brother, and the revealer of our Father's heart and life and purpose. Caught in the past confusions I already hear some one say, "Was Jesus then mere man?" No. Jesus was mere God! He was the absolute incarnation of loving service, and the perfect and everlasting revelation of the eternal redeeming purpose of God. What Jesus is to us, that God is to us, what God is we know because we know what Jesus was and is. No man hath seen God at any time, but we have seen Jesus, and if we have seen Jesus we have seen the Father, and it sufficeth us.

If any one says this is not the Christ of the creeds, I am sure they are at least partly wrong. But even if that were so, we are Protestants. We have bound ourselves most faithfully to interpret the creeds by the living Word, and to accept amid their distinctions as our only guide the Christ of to-day, the Christ of our companionship. We dare not at the peril of our souls seek to force the living Christ of our daily experience into the past formula of other men's experience. The Christ of to-day is more than any creed. He is a living experience linking our life to the life of the Eternal. If need be He will break the seals of old formulas that He may appear as a new life. We may have to turn temporarily away from even true and correct formulas if in any way they hide from us the real and essential Christ.

Over our conceptions of God rest still the shadows of the false estimates of feudalism and autocracy. All pagan imperialisms sought to emphasize as much as possible the unreal distinctions created between man and man. These differences were founded primarily on force and possession, but had to be sustained by the constant artificial insistence upon the superiority and inherent dignity of the ruler. The feudal lords of history were exceedingly average men, the lack had to be made up in adulation, artificial exaltation, etiquette, and a great gulf had to be made as fixt as possible between the ruler and the ruled.

All this reflects itself in the theologies which are so often but feeble shadows of material interests. For the God and Father of of our Lord Jesus feudalism only too gladly substituted the autocratic overlord and ecclesiastical imperialism arrogated to itself then the right of mediation between the subject and the king.

It was thought, is still thought, that reverence for God could be lastingly obtained only by increasing the distance between man and God, by constantly dwelling upon the awful apartness of the Ruler of all the earth. So it spent its strength in devising cunning distinctions by which to mark the separation between us and our Father. We were

thought of as subjects and outcasts, and theology gloried in the aloofness rendered necessary by the debasement and deformity of humanity.

Alas, humanity was all too ready to respond. All that Jesus sought to do to bring us near to the Father, and the Father near to us, was rendered almost nugatory in His own name. Men grovel easily. Pride and vanity we have in abundance, but real dignity is fearfully lacking in all of us.

God would train us to the real dignity of sonship. The Christ of to-day is the promise and assurance of a humanity worthy of our high calling in Christ Jesus. The Christ of to-day is a revelation of what man is and may be quite as much as what God is and always has been. Nor is there any fear that a loving humanity will forget its reverence. Where there is no love there can be no real reverence. But where love looks up to real majesty, and not to tawdry imitations of majesty, there is no fear for lack of reverence.

The essential unity of God and man in no way destroys the real sense of our sonship with God. There need be no fear in the glorious radiancy of the moral supremacy of God as revealed in the Christ of to-day that man will forget his relative insignificance. Loving sonship in service will not breed pride but humility.

And in point of fact the temper of mind bred by aristocratic and autocratic theology has not been that of humility and service, but of proud exclusive pharisaism. In all ages the priestly mind has produced proud, unbending arrogance. Against that very thing Jesus fought. Against that very evil the Reformation raised its protest, but in our own beloved Calvinism the temper has all too many illustrations, and it has cost us dearly in wide separation between man and man, and between man and God.

We seek no marks to separate the Christ of to-day from either man or God. He came that He might establish unity between us and our Father, and that as He was one with the Father we too might be one with the Father. He had in mind no metaphysical distinctions. The essence of His thought and life was redeeming purpose.

The only unity worth working for or worth having is unity of purpose. Of metaphysical sameness or differences between us and God the philosophers of the schools may discuss until the end of time. We as children of God's purpose, as sons of His loving service, know no great separating gulfs. We were restless and weary while we sought our own lower purposes. We have found with Augustine and all the heroes of faith permanent rest in finding God in Jesus Christ.

Thus also the Christ of to-day becomes the key to the questions raised by our relations to one another. If even God is not thought of as lording it over His creation, but as serving it and ministering to it, what excuse has man for the masterful mind? As God does not exploit His children, but gives them His free gifts, so Jesus argues our life must be one of giving not exploiting, of service not of mastery. As God gives Himself up to the uttermost, as Jesus gave Himself to the death of shame and disaster, so we must know no bounds to our giving of ourselves for the brethren.

How radical and far-reaching the teaching of Jesus is for to-day probably few of us realize. The Christ of to-day is on the fighting-line for a new heaven and a new earth. The demands are not for a patch here, and an improvement there, but for a radical reconstruction of our entire estimate of life.

We live in a topsy-turvy world, and need most desperately to gain again a new scale of values.

This is no easy task. It affects all life. But to this task the Christ of to-day summons us. Jesus came not only to redeem but to make redeemers. If we are not to the best of our ability really redeeming the world we are not Christian. And nothing more needs redemption than our standards of value.

The work of redemption costs. It is still the law of life that without the shedding of blood—the pouring out of life—there is no remission.

This may be no dramatic self-surrender. The cross has only become dramatic as it rises amid the years. At the time it was one of the most commonplace incidents, it was one of a thousand crosses.

The daily task, the humble round of redeeming activity, the simple surrender of our purpose to the kingdom-purpose of God as Jesus taught it—that is the redemptive life—that is the life to which the Christ of to-day summons us.

THE ASCENSION OF JESUS

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"So then after the Lord had spoken unto them, he was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the words with the signs following. Amen."—Mark 16 : 19, 20.

AN affinity with the skies is native to the human spirit. Man longs for the Infinite and grasps at heaven. This instinct for the celestial and divine has its perfect satisfaction in the Ascension of Jesus Christ. Visibly, triumphantly, and forever, the Carpenter of Nazareth is exalted to the kingship of the universe—present life is identified with endless immortality and earth with heaven.

Pentecost is drawing nigh. For forty days He who was dead and is now alive forevermore has walked and spoken with the eleven in all His loveliness and wisdom as of old, yet not as of old in the strange and supernal majesty of His resurrection-presence. And now it is the last day of His visible sojourn among men. From Jerusalem, the city once holy and glorious, now rejected and desolate forever, He leads them forth. They cross the gloomy vale where, on the eve of the crucifixion, they had sung their last song. With happier memories they follow the familiar road toward dear old Bethany; and finally, with memory made sad again, they climb the Mount of Olives whose slopes were lately moist with the bloody sweat of His agony in the Garden. His last commandment has been delivered: "Go ye into all the world, and preach the gospel to every creature." His last promise has been spoken, "Ye shall receive power from on high." Then a sense of unearthly things grows upon them. No sound is heard save the sweet words of His whispered benediction; nothing moves, save when the pierced hands are raised in their final blessing. The last moment comes—solemnly, supernaturally, the sacred form of their Lord rises from the earth, and while His lifted hands still drop their blessings, a cloud descending, not from the misty skies, but from God, meets the ascending Savior, enwraps Him like a spirit-mantle and hides Him from mortal sight forever. And while the men of Galilee gaze stedfastly into the skies whither their Lord has gone, the white-robed angels hover over them to bring from the ascended One the last message of His love—that He should come again in like manner as they had seen Him go.

He is gone. And yet they are glad—for it is all true. Jesus has conquered death. Jesus sits at the right hand of God. And by His grace they, too, shall conquer, shall have their victory over earth and sin and death. As those who already triumph, "they returned to Jerusalem with great joy, and were continually in the temple praising and blessing God." "And they went forth and preached everywhere, the Lord working with them, and confirming the words by the signs that followed. Amen."

The lessons of the Ascension story are almost as many and as various as the graces and the glories of our ascended Lord. And it is our happy privilege to be taught the meaning of this mystic story, not by human discourse alone, but in the Master's own words. He Himself had interpreted the Ascension as a threefold lesson, supreme and divine, of spirituality, of labor, and of hope.

His visible presence, local and limited, must give place to His invisible influence, spiritual and universal. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Hitherto the few in Nazareth and Capernaum, in Bethany and Jerusalem, might see His face and hear His voice; and that was good. But hereafter all men, from Jerusalem, Judea, and Samaria, unto the uttermost parts of the earth, unto the last years of time, should feel His presence, enjoy His comfort, share His salvation; and this is best. And not only does the Ascension thus extend His fellowship beyond those narrower limits of place and occasion, but raises it to higher values, to loftier regions of experience. The ascending Savior draws His people after Him, and tho they ascend less swiftly than He into the heavenly sublimities, yet it is no less surely. And thus by the Ascension they find in Him an ever greater and ever better Christ, and He in them a more spiritual, a more heavenly, a more Christlike people.

One incident will show how much it meant for them to have an ascended Christ. Shortly before He was thus taken from them, perhaps but a moment before, we hear them

asking, "Lord, wilt Thou at this time restore again the Kingdom to Israel?" That question means that the visible Christ, even after death and resurrection, signifies to them, at their very highest appraisement of Him, One who should subvert the Roman Empire and establish a Jewish Empire in its stead. But after the Ascension we never hear them ask such questions again. The Ascension had at once answered the question and corrected the error. Now His throne is understood to be, not at the earthly Jerusalem, but at God's right hand, and the Kingdom to be, not the political aggrandizement of the Jews, but righteousness, peace, and joy in the Holy Ghost unto all people.

If we will now consider why Christ came in the flesh we will see more plainly why He could not remain in the flesh, and why, being taken from us in the body, He is more truly ours in the Spirit. Christ came in the flesh to reveal God unto men; not the fact that God is, for that they knew—but the fact that He is near, gracious, companionable, and fatherly; to reveal Him as "the Christlike God." Of Himself He said, "He that hath seen me hath seen the Father." Of Him the great Apostle said, "In him was revealed the fulness of the Godhead bodily." Phillips Brooks thus finely expresses this element in Christ's "training of the twelve": "Wonderful had been the months they had spent together. Beautiful and solemn had been the gradually growing certainty that God was real. The commonest things had been interpreters of Him. The baked bread, the penny for the taxes, the fishing-net and fishes, the water-jars at the wedding—all of them had seemed to be right in the hands of God, warm with His divine touch, bright with His divine smile." And yet here was a danger—the danger lest, in the God who thus condescended to the conditions of their own lives, they should see too little of that spiritual majesty which transcended their own lives and up to which it was His great purpose to exalt them. This ill result, as we have just seen, was most notably realized in their gross and invincible error concerning the Kingdom of God. In this, as in all things, they seemed to think of Him as "altogether such a one as themselves," and to seek, not for His ideals, but for the indorsement and attainment of their own. All through His earthly ministry this was His constant grief and difficulty. Thus, when two brothers quarrel about their inheritance, the appeal to the visible Christ is not that He may restore the unity of their brotherhood, but that He may compel the division of their property. When a sinful woman is dying of spiritual thirst and He offers her the waters of eternal life, lo! she presents her poor water-pot and begs Him to work a spell upon it so that its supplies shall be perpetually self-renewing and her tired feet need trudge to the distant well no more. When He speaks of the spiritual splendors of His coming kingdom, two of the best instructed of His followers are moved thereby to pursue the ambitions and employ the methods of the common office-seeker. And when He would give to the multitude His words which were spirit and life, yea when, in the most solemn figure ever employed in human speech, he would give them His flesh to eat and His blood to drink, they presume to think better and ask for more miracles to fill their empty bellies with bread and their empty minds with wonder.

Then comes the Ascension and with it the end of all this folly. He is gone from their little world of water-pots, inheritances, intrigue, hunger, and curiosity, and to find Him who had once come down into their world they must now lift up their world into His. Thus the Ascension became at once the effectual remedy for those grosser manifestations of the unspiritual mind, and remains the sovereign rebuke to its subtler manifestations as they still appear. Men still seek in Christ and His gospel for the lesser things, even the unworthy things, neglecting the things of the higher life. The sectarian mind, diminishing the great words of Jesus to the proportions of its own narrowness; the provincial mind which does not believe in missions, profanely exalting some cheap maxim like "charity begins at home" above the kingly commandment of the Lord; the unaspiring mind, sufficed with having attained to the average level of behavior or of religious experience; the mystical mind, reveling in the emotionality of religion and failing in its practical beneficence; the "otherworldly" mind, solicitous only for the salvation of self in the next world instead of saving this world now; the faithless mind which is embittered when property is lost or loved ones die—men and women of these dispositions are like those of old who came to Christ that He might give them their own way rather than reveal to them His way.

And when we thus impoverish ourselves in spiritual things, the Ascension teaches us, as the gift of the Spirit also means, that it is not the purpose of the Christ merely to pet and please us by keeping things as they are, or making them otherwise, according to our liking, but rather to show us the new and higher significance of all present things from birth to death, so that they will never again seem what they seemed before, but better, and to correct and sublimate our likings until He exalts them into cooperative harmony with the purposes of God. It teaches us as it taught the men of Galilee that Christ has not exhausted His grace in ministering to us in the little sphere where we now move, but will complete His grace by lifting us into His sphere. And thus He will care for us in all that really concerns us, even in the little things which often seem to concern us more than they really do, and the great things, many of which are so sublime, so transcendent, that we do not yet perceive they concern us at all, tho they really concern us most of all. Surely nothing will so help us to be spiritually minded as these two things: first, that we be compelled to adventure out into the spiritual realm in order to find the invisible Christ, and second, that the invisible Christ shall constantly manifest Himself to us among and through the common things of daily life; and these lessons we have in the Ascension, His solemn, kingly entrance into the unseen world, the inauguration of His spiritual dominion over this world. Thus all life is changed. Thus man is drawn up into the everlasting, entering with Christ into the Infinite. Thus already is the jarring, noisy wagon on earth's dusty highway hitched forever to its star.

Here we have the reason why the ascent of Christ must precede the descent of the Spirit. It is because what we call the descent of the Spirit is just as truly our ascent into the Spirit, and we can not ascend into the Spirit until we are made to realize that there are spiritual graces in our Savior higher and more helpful than those which are incident to His physical and visible presence.

The Savior taught the lesson of labor when He declared: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father." And in His last discourse we hear Him saying: "All power is given unto me in heaven and in earth. . . . Go ye therefore into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And lo! I am with you alway, even unto the end of the world." When He is just departing from them, then it is that He strangely promises still to be with them, everywhere and forever. He has a work for them to do, and while they are about it He will be present, tho invisible, to give them inexhaustible strength in accomplishing the appointed task. "Ye shall be my witnesses. Ye shall receive power." Thus in the Ascension is assured the divine enlargement of human life and opportunity, not for them only, but for us also and for all.

No, religion is not the world's department of foreign affairs, nor "lunar politics," as a famous unbeliever used to say. Perhaps that is what the Galileans thought while they gazed into the heavens where Christ had gone. But after the angels had rebuked their useless sky-gazing they knew better. They then knew that they were going out to do hard work. And they went about it like men indeed, and yet like men who work with a strength which is more than man's and walk in a light which the world can not see.

And so has it ever been. The ages of the Church's power and victory have always been the ages when the Church has relied on the Holy Spirit and on those unseen forces which self-styled "men of affairs" have reckoned as nothing. And not only have these spiritual resources been the strength of the Church, but in all human history, even that which we mistakenly call secular, do we find that the dominion of the spiritual always proves supreme in the end. The dreamers are the doers and at the last nothing but dreams come true.

Savonarola, when he was about to die at the stake, strengthened his brethren of St. Mark's with these words, "I am certain that if I must die, I shall be able to aid you in heaven more than I have been able to do on earth. The work of the Lord will ever go forward, and my death will only hasten it." And therein he uttered a large part of the philosophy of history. This appears most impressively when one thoughtfully asks, Who are to-day the mightiest men in the world's affairs? For in our answer we can not name any of our contemporaries; we are bound to name others whom we call the dead;

as Washington and Lincoln, who are more potent now in politics than any living politicians; Shakespeare, who is still the supreme schoolmaster wherever our English tongue is spoken, affecting the mentality of millions who never even read his works; John Wesley, whose influence is both perpetuated and multiplied in the largest of the Protestant sects; Martin Luther, whose name is significant not only of great theological distinctions, but whose career still accounts for the existing boundaries of the great European nations; and greater than these, a certain Jewish tentmaker, itinerant, fugitive, almost unheeded by his own generation, now in his grave these two thousand years, under whose spell the whole civilized world still worships and thinks, loves and longs, lives and dies, Saul of Tarsus, Paul the Apostle—these, and the One whose name is above every name, were not only the great of their times; they are the great of our times. To lack anything contributed by the living would not so far affect us as suddenly to lose out of life what we have received from these dead who are not dead.

And these "immortal dead who live again in lives made better by their presence"—these are not the few whose names we thus may call, but the millions now nameless from whom the world which has forgotten them has yet derived the greater part of its inheritance of blessing and truth. They wrought as humbly as we must do, but they wrought in the Holy Ghost, and our work, too, if wrought in Him, may be as potent as theirs, and like theirs be prolonged into an immortal influence. So may we "join the choir invisible whose music is the gladness of the world."

The Ascension is made unto us also a lesson of hope. "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Thus, the unknown world becomes homelike and heaven is made near and dear. For this promise, received by faith and vitally appropriated, exactly meets and completely defeats our dread of death. Men dread to die, not because they are loath to give up the delights of this life, nor because they shrink from the mortal pain of the last hour, but chiefly because of the bitter strangeness of the awful plunge into the unknown. "That undiscovered country from whose bourne no traveler returns" is the solemn phrase in which we are wont to speak of the hereafter. And we fear that country just because it is "undiscovered"—just because the instincts of our minds are such that for us the utterly unknown is the utterly terrible—a measureless, threatening immensity of gloom and desolation.

This dreadful strangeness of death is twofold: it is first an unknown journey; it is finally an unknown destination. Our souls are to be hurled away by an unknown storm; they are to be hurled at last upon an unknown shore.

And yet for millions, yea, for millions multiplied, all this dreadfulness has been done away. They have heard and believed these words of Christ, the twofold contradiction of our twofold fears; the last journey will not be desolate nor lonely, for He "will come again and receive you"; the eternal destination is no longer strange and dreadful, for He is gone "to prepare a place for you," sweetly saying, "Where I am there ye may be also." We are not to be swept away by a strange storm, but to drift gently out on summer sea.

"Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I put out to sea.

"For tho from out our bourne of time and place,
The tide may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."

Nor are we to be cast naked and unready on an unknown shore. Rather is our bark softly to rest on golden sands, and while angelic voices raise the welcome song our Pilot will gently lead us into the soul's familiar home. Beautiful are these words of Phillips Brooks: "Heaven is not only real because His humanity is there, not merely glorious because His greatness is there. It is dear because His love is there." And beautiful, too, are the dying words of Charles Kingsley: "It is not darkness I am going to, for God is light. It is not lonely, for Christ is with me. It is not an unknown country, for Christ is there."

PLANETARY PASSION FOR CHRISTIANITY

J. E. Wray, D.D., Houston, Texas

God so loved the world.—John 3 : 16.

"God so loved the world," but man has loved only certain parts of the world, little spots of ground here and there. A big prime minister down in Egypt, who had more than one secret sorrow, when the tears would "rise in the heart and gather to the eyes," used "to make haste and seek where to weep, and then wash his face and go out and refrain himself." But when he lay dying the old heart-hunger for home burst forth, and he who might have had a Pharaoh's mausoleum begged his brethren to take his bones back to far-off Canaan, to the "cave that is in the field of Machpelah." Carlyle once wrote Emerson from the fogs and clamors of London: "I swear I will be buried, at least, in free, breezy Scotland." And when he passed, tho the doors of Westminster were flung wide, Carlyle was laid among his peasant fathers in the humble churchyard of Ecclebechan.

The Philistines made a red-headed poet take to the tall timber, and in his exile he dreamed of his father's house and the "old oaken bucket, the iron-bound bucket, the moss-covered bucket, that hung in the well." He recalled his pet sheep about the trough at noontide, the beauty of the Syrian maidens who loitered there in the twilight, his dear ones refreshing themselves under starry skies, and David unconsciously yearned aloud for that precious elixir. Ponce de Leon's fountain of youth could not compare with "the water of the well of Bethlehem which is by the gate."

A certain man might have "cornered" on his little vineyard and got many times the worth of it, but there his mother had taught him his baby prayer, from yonder rose-hung window the souls of his sainted dead had taken their flight for a brighter dawn, from one of those lowly rooms he had heard his first child's cry, and here he could drink sweeter nectar out of glamoured cups than all the purple ever prest from tremulous clusters on the hills of Samaria. "And Naboth said to Ahab, the Lord forbid that I should give the inheritance of my fathers unto thee." And he kept his vineyard even at the cost of his life.

Some men, however, have loved bigger spots of ground than old graveyards, old wells, and old homesteads—they have taken whole cities into their hearts. How Dante and Savonarola loved "ungrateful Florence"; how Juvenal loved the "City of the Seven Hills," even after "foul Orontes forced its fatal way" into the Tiber; how Demosthenes loved the "City of Violet Crown," tho her pampered, ease-loving people could not be stirred by appeals to the glories of Marathon and Salamis to do more than pass patriotic resolutions; and the nameless singer of the captivity, on his face under the willows of the Tigris and Euphrates, how he loved and longed for "Jerusalem the golden!"

John C. Calhoun, whose face has the cast-iron severity of Calvin's, would any day have laid down his life for South Carolina. Webster, who said he loved the Union more than he loved Massachusetts, gave voice to our national consciousness in his star-spangled "Liberty and union, now and forever," which became the battle-cry of armed hosts nearly half a century later. Yet Webster's union was a very small affair. True, "there were no Alleghanies in his politics," but a Mississippi flowed there, for Webster considered a Union of States stretched from the Atlantic to the Pacific to be impracticable because of the remoteness of the parts.

See John Knox, in what seemed would be his Gethsemane, pouring out his heart to God: "Give me Scotland [not England] or I die." Martin Luther, big as he was, had no interest whatever in foreign missions. When some one asked him about Christians praying for Turks, he replied with careless humor that it would not do either party any harm.

Shakespeare is called "the poet of the human race," yet where will you find more John Bull bigotry, outside of Kipling, than in Shakespeare's dramas? And Kipling, whose chief note is pride of empire, has the justification of "Five Nations" and "Seven Seas" to sing about, whereas Shakespeare had only a few small islands and colonies.

Bishop Candler made a great plea for Cuban missions several years ago, in which he said: "Certainly, the Christians of the United States should not desire less than the Western Hemisphere for Christ. The Monroe Doctrine is as wide as that. It proposes that the republican influence of the United States

shall be at least hemispheric in extent. We Christians ought to extend the force of the kingdom of God as far at least as diplomats demand the force of this young Republic to be felt. Shall we not say half a planet for Christ?"

To the Jews had been committed the oracles of God; they were a chosen nation, a peculiar people. The covenants, the promises, and the knowledge of the one true God were theirs; until at last, almost inevitably, there rose in the Jewish mind a certain contempt, continually deepening, for all the other nations of mankind.

And the apostles even after Pentecost failed to grasp the meaning of the great commission, and the majority of them hung around Jerusalem to the end of their days. Peter forfeited the leadership of the ages when he failed to see the world-sweep of that vision, before going to the house of Cornelius. Even Paul, the Roman citizen, Paul the great heart, did not welcome his call to the Gentile world. He pleads his special fitness to persuade his own people. One of the most impressive features of Paul's ministry is the way he lovingly yearned for the Jews' salvation until the last. It was for their sakes (never for the Gentiles' sake) that he could wish himself accurst from Christ.

The truth is, there has been but one man who had the planetary passion, God's feeling for the world. Tissot spent years in Palestine painting his series of pictures of our Lord's life. The scribes, Pharisees, disciples, all the personages in these pictures were taken from the most Semitic types that he could find in Jerusalem. But Tissot did not dare to follow the master painters of medieval times and represent Jesus as having Jewish features only. He was compelled to carry out the great thought of St. Paul's epistles, that in Jesus there is neither Jew nor Greek, barbarian, Scythian, bond nor free. The cosmopolitan personality of the Son of Man touches the wide world.

"The style is the man," and turning to the teachings of Jesus we see something of His royal range in His language, which is as vividly pictorial as that of Homer, Dante, or Shakespeare. "And thy speech betrayeth thee." He has His favorite words. One of them was the great word "world."

Take a few examples almost at random: "The field is the world"; "This gospel shall be preached in the whole world"; "My flesh, which I give for the life of the world"; "I am the light of the world"; "Go ye into all the world and preach the gospel to every creature." Is this the language of a Palestinian Jew of the first century, whose heredity and environment were the hell-fire of political and racial fanaticism and hatred?

Right here is another proof of the resurrection. Suppose that the story of the resurrection was only "the passion of a hallucinated woman." Not even the flippant Renan denies that up to the moment of death there was a veritable Jesus, whose sayings and doings are recorded in the Gospels. But now that hero is dead and gone, and the fishermen and publicans are on their own resources. No more of the noble utterances about the world. Surely there will be a swift descent to Jewish narrowness, as they will have to invent everything now. It was about this very hour that the disciples asked: "Lord, wilt thou at this time restore the kingdom to Israel?" Suppose these men trying to invent a great commission—it will be too provincial to take in little Palestine even. It will exclude Samaritans, Greeks dwelling at Jerusalem, Roman centurions, lepers, harlots, demoniacs. But our Lord comes back from the dead with the power of endless life, and one of the first words that tremble on His eager lips is the old word, "world." The great commission of the resurrection gospel is the very crowning utterance of a teacher whose enemies even admitted that "never man spake like this man."

The universality of God's love is the central and sovereign truth of the epistle to the Romans, the most revolutionary book ever written. Indeed, the death of Christ for all mankind is "the organic as it is the organizing statement of the entire New Testament."

Buried for nearly two thousand years under the teachings of Augustine and Calvin, the tremendous truth of our text came to life again in the rise of Methodism. It glimmered first in modern times before the eyes of him who cried, "The world is my parish," the man who exulted in singing the magnificence of divine grace, "enough for each, enough for all, enough forevermore."

It has been powerfully put: "No wonder the common and the uncommon people heard Methodism's first messengers gladly." After the long reign of a caste system in theology and religion, after the nightmare of "reprobation" which had opprest thousands, it is

little wonder that Methodism filled the multitudes with a wonderful new joy and a jubilant hope. As with the primitive Christianity of Jesus, it became a social revolution as well as an evangel; for it penetrated masses of sodden humanity with life and light and happiness and peace. And to those to-day —the "submerged tenth," despairing in our great cities, and the millions of low caste, no caste, or outcast wretches of India, and the coolies of China, and the fellahs of Egypt— the triumphantly sung proclamation of Methodism, "enough for each, enough for all, enough forevermore," will awaken a heart under the very ribs of death. May the echoes of that glorious song never die out!

Yet, after all, the church fails to take in the truth of our text. Only a conspicuous few have really caught the holy ardor of the missionary movement. Why, our unconscious selfishness and unbelief are seen in the very prayers that we teach our little ones:

"Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take."

"Oh, the I's and the Me's and the My's; eight of them in four short lines!"

Our Lord not only taught us what to pray for, He taught us what to pray for first. "Our Father . . . thy kingdom come, thy will be done in earth as it is in heaven." Before we ask for a crust or crumb, before we crave a place for our dear ones to lay their heads, before sin is confest or the Spirit implored, in the very first petition we are caught in the swing and sweep of a world-wide vision.

Now, when an individual, a church, or a nation fails to grasp the truth of the written word, God teaches them by His providence. A few years ago our country resembled a man who had made his pile, retired, and, Dives-like, sat down in his big house to enjoy it. But the providence of God thrust us out to bear the burdens of the Cubans and the Filipinos. How ludicrous is a little man in a big country—a pigmy in the great republic! Tom Thumb can't keep step with Uncle Sam. There was some geographical excuse for the ancient Jew who lived on a narrow strip of land at the foot of the Mediterranean, but there is no excuse for the citizen of a Republic that stretches from the weird and polar Klondike to the eternal summer of the Caribbean Sea, and from the fogs of Newfoundland to an archipelago in the sunrise.

And, further, to our provincial consternation, the great republic has become the half-way house, the meeting-place of the whole world. In a single day recently more than 15,000 immigrants landed at our front gate, and during the forty-eight hours 25,000 came. For a decade past foreigners have been coming at the rate of a million a year. But this is not our menace, it is our opportunity. We send a solitary missionary to millions of heathen and expect results. Here, at the base of supplies, with all the blessings of Christian civilization, can not the Church of God save the immigrants that come to our shores? The truth is, we will not send the gospel to the heathen, and we do not want the heathen to come here and get it.

But we must drop the swaddling-clothes of Judaism and the Dark Ages. We must say with Tennyson, "For the thoughts of men are widened with the process of the suns," or with the more concrete Brother John Jasper, "De sun do move." We have at last a definite philosophy of history by which we sweep the past as the telescope sweeps the heavens. And, with this new ethnological sense, the Golden Rule and great commission shine out with a sudden, startling, and supernatural splendor. In the ecclesiastical realm all the churches are beginning to catch the missionary spirit and the spirit of Christian union, and in the political sphere there is a rising tide of democracy around the world. God grant that we may catch the planetary passion, the spirit of Him who so loved the world—the whole wide world—that "He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life!"

How we admire and love those saintly men and women among us whose ethical life is deep and whose mental appreciation is rich! Toward this desired acquisition of personal character the world has been moving. It is the goal of evolution. For it, the stars broke forth from the night, and life issued from the clod; and humanity cast off its environing brute ancestry; for this we have struggled, through the ages, that we might at last stand conscious of God and live that divine life.—*Rev. L. Ward Brigham.*

It is always easier to destroy than to create. More damage can be done in an hour by a tearer-down than can be repaired in a year by one who would build up.—*Robert MacDonald, D.D.*

DEW

The Rev. John Mitchell, Bristol, England.

I will be as the dew unto Israel.—Hosea 14 : 5.

There is a dew which ascends, and there is a dew which descends. It is this latter dew which we find so frequently referred to in Scripture. As we ought to see God in all things, let us see Him in the dew.

I. God's liberality. In Oriental countries, where rain is scarce, dew is most abundant. Its effect on vegetation after a day of scorching sunshine is little short of marvelous. All nature, which seemed dying, is quickened into fresh life and is followed by fertility. The Israelites had been severely scorched by sin; but God in infinite love promised that if they renounced their idols and returned to Him, He would be as the dew to revivify them, when there would be beauty, growth, and fruitfulness. Nothing would be withheld which would be for their good. As the dew was abundant, so they would find His grace abundant for every temptation, for every trial, and for every circumstance.

II. God's goodness. Accustomed as we are to the varying seasons fulfilling their ministry and helping the earth to fruitfulness, we fail to rightly appreciate the fact that God is behind all and working in earth, air, and sky for our benefit. We continually refer to man's skill; but what could man do if it were not for God's cooperation? When He opens His hand there is sufficient for man and beast; but when He closes it there are famine and death. And were the curse entirely removed from the earth it would be much more fruitful than it is.

III. God's wisdom. Scientific men tell us that dew falls on vegetation, but not on barren rocks, where it would be useless. And wherever it is most needed it falls most plentifully. Science, generally, bears witness to the unerring wisdom of God. When men have doubted this, time has proved it. His wisdom is seen in the fact of dew, no matter what natural causes are given in explanation. And it serves the purpose for which it is intended. Do we serve the purpose God had in view at our creation? Dew is an absolute necessity for vegetation. We honor wise men for their wisdom—all of which has been acquired. Do we honor God for His self-derived wisdom? He ought to have the homage of every heart and mind. And this wisdom is at our command. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

IV. God's love. The goodness of God is a manifestation of His love. In Jesus Christ, who became the expression of God's love on earth, men beheld the purity of the dewdrop in a life of unalloyed holiness which shone out amid the darkness of sin. And as the dew causes plants to give out their fragrance, Jesus, by the dews of the Holy Spirit, sent forth a fragrance which is gradually, but surely, filling the world. The fragrance of His kindness, sympathy, and love should fill every heart and call forth our deepest gratitude.

V. God's glory. The glory of God as displayed in the heavens has ever been the theme of poets, philosophers, and astronomers. And who does not delight to behold the glories of the starry firmament, especially aided by a telescope? And yet if we only looked at our feet we would see a similar glory, for God's glory is more clearly revealed in that which is near than in that which is far off. On earth Christ manifested His glory, not by any wonderful exhibition of celestial grandeur, but in silently transforming water into wine to gladden a company of simple people at a wedding-party. We may see His glory in our ordinary daily life, and in that mercy which crowns our days with innumerable blessings.

Is not he blind who looks up to heaven and contemplates the works of creation, but discerns not the existence of a Creator? Is not he blind who sees the hands moving on the clock-work of time, but fails to recognize the invisible Hand which keeps these works in motion? Is not he blind who counts the days of his years as they flow by, but does not consider the ocean of eternity that lies before him?—*Cardinal Gibbons.*

Come, let us go up to the hills—the white, peaceful hills of God—where the heavenly winds are blowing, and then we shall go down to thread the valleys of life with the conscious power of the Eternal Father surging through our being!—*F. F. Shannon, D.D.*

A CHAPLET FOR DECORATION DAY

The Rev. S. B. Dunn, New York

The Veteran as an Oracle

And the counsel of Ahithophel, which he counseled in those days, was as if a man had inquired at the oracle of God.—2 Sam. 16 : 23.

The veteran, as much so as was Ahithophel, is an oracle whose voice to-day has many things to teach and counsel.

I. From memories of war he counsels peace. This day breathes love and concord.

II. By his own example of devotion he counsels patriotism. This day fires the breast with love of country and the desire to live for it.

III. In the victory God gave his arms he counsels faith in Providence. The God of our fathers is with us yet.

IV. With other enemies to be met he counsels the martial spirit. The war is still on, and the Christian veteran is needed above ground.

Our Heroes and Our Heritage

I will give it you for an heritage: I am the Lord.—Exodus 7 : 8.

The day we honor is a good time to recall the debt we owe and the heritage we enjoy.

I. Our heroes. They fought our battles. Their ranks are thinning. Our soil is sown with the dead. Their memory is cherished with honest pride. They are an inspiration to young America.

II. Our heritage. The honor of the flag. The integrity of the Union. The birth of a national spirit. Our manifest destiny.

God's Minute-Man

I am ready.—Rom. 7 : 15.

The minute-man in American history is a picturesque figure. Such, and more, was Paul. The ready-man in life is the doer and the winner.

I. God's minute-man has a ready ear. Stands at attention; alert; tense; has no ear-trouble, either from wilful deafness or from deafening noises.

II. God's minute-man has a ready heart. David said: "My heart is ready, O God, my heart is ready." Paul said: "I am now ready to be poured out as a sacrifice." Garibaldi. Havelock. The men of '61–'65.

III. God's minute-man has a ready hand. Paul ready to preach at Rome; Father Mathew, to further temperance; Lincoln, to guide nation's helm; the patriot, to serve his country; the Christian, to aid every good work.

The Reign of the Dove

And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth.—Gen. 8 : 11.

The dynasty of the war-eagle shall yet usher in the reign of the peace-dove whose scepter is the olive-branch.

"Let us have peace!" is the lesson of Decoration Day.

I. The reign of the dove is foretold. Micah 4 : 3, 4.

II. The reign of the dove is furthered by the tender of the olive-leaf. The dove-mouth! The leaf carried!

III. The reign of the dove will know no deluge. No deluge of blood. No deluge of devastation. But a sky with a rainbow, and a new earth wherein dwells righteousness.

The dove reigns in "God's acre"; let it reign above ground.

That day shall be radiant as our flag and redolent as our flowers.

A Sermon of the Sword

The sword of the Spirit, which is the word of God.—Eph. 6 : 17.

Decoration Day, in one view of it, like this chapter, is a temple of Mars—an armory of war-weapons. And its emblem is the sword.

I. The patriot-sword reminds us that life is martial in its character. Our veterans fought for what we now enjoy as a nation.

II. The patriot-sword suggests that the conflict is a personal one. A hand-to-hand encounter at close quarters. Calls for a short weapon and a courageous heart. The Civil War came home to the nation—to father, son, brother.

III. The patriot-sword points to the secret of success, the price to be paid. Every Eden is guarded by an angel with a flaming sword. "The sword of the Lord and of Gideon."

As Mohammed said, but in a better sense, "Paradise is under the shadow of swords."

OUTLINES

The Marvels of Gethsemane

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, &c.—John 18 : 1–13 a.

I. A SPOT of earth made sacred. 1. Over the brook Cedron. Incidents connected with this brook. 2. A Garden. Eden, Garden of Sepulcher of Joseph, etc. 3. Jesus often resorted thither with His disciples.

II. A strange torch-light procession, vs. 2, 3. 1. The leader, Judas. Three things about him—(1) "Judas one of the twelve," (2) "Judas which betrayed him," (3) "Judas went and hanged himself." 2. The soldiers—"band of men and officers." 3. Their mission—to arrest Jesus. 4. Their commission—"from chief priests and Pharisees."

III. A superhuman courage and power. 1. "Went forth to meet them." 2. He opens the difficult interview. 3. Announces His identity. 4. Conquers by frankness—"I am he," "they went backward and fell to the ground."

IV. A magnanimity that is surprizing. "If ye seek me, let these go their way." 1. His care for others—"Let these go." 2. His regard for the divine utterance—"That the saying," &c. How jealous for the "saying"!

V. A correction that is indicative. 1. Corrects His own disciple—"Put up thy sword into the sheath." Disciples liable to blunder like others. 2. Blessing His own opponent, healing justifiable injury. 3. Indicating the genius of Christianity—"They that take the sword," &c.

VI. A submission that is divine. Suffered 1. To be "bound." 2. To be "led away." Might have slain them, confounded them, struck them with blindness.

Two closing questions: (1) Why did He submit and suffer? His own voluntary self-sacrifice. (2) For whom did He submit and suffer? For us.

Good and Bad Sources of Inspiration

And king Rehoboam took counsel.—2 Chron. 10 : 6.

SOLOMON was dead, and his son reigned in his stead. An opprest and overtaxed people seized the opportunity to appeal for more considerate treatment at the hands of their new monarch. Rehoboam, desirous, perhaps, at the moment, of doing the best for the nation, appealed to the men who had grown gray in his father's service, but soon forsook their counsel and gave ear to the gilded exquisites who offered advice more to his mind.

I. Desirable sources of inspiration. 1. They were aged men, had much experience in court life, had probably drunk at the fountain of wisdom in Solomon's earlier and better days—understood human nature. 2. The advice they proffered was eminently wise and humane. The nation was on the eve of revolt. They probably knew all about Jeroboam's aspirations. 3. The results which accrued from neglect of their advice fully justified them. Timely concessions have averted national disasters.

II. Undesirable sources of inspiration. 1. Note the doubtful character of the young men who played privy counselors. 2. The advice they gave was flippant, brutal, cruel, exasperating. Not influenced by humane considerations, destitute of common sense; irreligious. 3. The results were fatal to national unity and to Rehoboam's greatness. The prediction of Ahijah was fulfilled. Ten tribes were wrested from the king's rule.

III. These diverse sources of inspiration are still open in the crises of our life. The flippant class still abound; there are also the friends of wisdom; the differing results are still to be discerned. The companion of fools is oft destroyed. Those who wait at the doorposts of wisdom find redemption. The river Derwent (England) is fed on the one hand from the limestone region, on the other from the peaty moors. The people know from the color of the river where the rain has fallen. So the sources of a man's inspiration can be predicated by the moral results which hourly come out.

This is not a case of age versus youth, but of wisdom versus folly.

The Philosophy of Fruiting

Every branch in me, &c.—John 15 : 2 and 5.

I. THERE are essential conditions of growth in every thing. 1. Internal. The roots of the plant in the ground. The vital union of the soul with Christ. A living soul rooted in a living Christ, thus giving a living productive character to the soul. 2. External. Cultivation. The use of right means. Wor-

ship. The Word of God. Active service. Giving of our means. The Christian can not bear fruit if these conditions and means are disregarded.

II. But in order that this growth and fruiting may not be misdirected there must be purging and pruning. Fruit-trees. Rose-bushes. So also the life of the Christian.

III. The result is more fruit and better fruit. 1. This fruit is reproduction of (1) The life of Christ in our lives. (2) The character of Christ in our characters. (3) The life of our souls in the lives of other souls. 2. In this reproduction the soul exhausts itself by giving out itself to others, and must continually draw its own life from Christ. 3. This reproduction is a giving of life to live again. The fruit is only the seed-pod, and the seed is only life stored up ready for another growth. The seed is the real fruit. 4. The final result is (1) The eternal life of our own souls greatly developed. (2) The eternal life of the souls for whom we have given out our lives.

The Supreme Experience

He leadeth me.—Ps. 23 : 3.

I. The supreme experience of the human soul: To be conscious of the personal care of a personal God.

II. The message of Jesus: To define the Infinite and Eternal in such terms as shall bring man to believe and trust in a personal God.

III. The need of the human heart: To be sure that the experiences of life have a meaning and purpose; to be confident that "He leadeth me."

IV. The difficulty of affirmation: To be able to affirm that "He leadeth me" comes only from a living experience. It is only as we yield ourselves to the divine guidance that we can be sure that there is such leading.

V. The conclusive proof: The leading in the past. "And thou shalt remember all the way which the Lord thy God led thee." The proof of the present leading to be found in the past experiences.

God's Investments

The spirit of the Lord came upon Gideon.—Judges 6 : 34.

This familiar form of expression is far more picturesque in its original cast, where, instead of "came upon," we have "clothed himself with"—a most reasonable figure, since the Spirit of God must come within the life of man in order to be efficacious.

I. The literal idea of "investment"—energy clothed, whether in capital or in flesh. Only in the latter is God concerned. As the motor, designed as the investment of the electric current, responds, so human life must respond to the heavenly current in order to prove its value.

II. Raises the dignity of human life above all other creatures. The one condition—human willingness. Not like Gideon's 32,000 with cowardly thoughts of self, but like the brave 300, who forgot self and allowed their lamps and pitchers to be used for a great victory.

III. Enhances the value, making abundant life and growth. "He that loseth his life" (in God's plan) "shall find it" (enlarged for further usefulness) crystallized into a medium fit for eternity.

The Devil's Advantage

Lest Satan should get an advantage of us.—2 Cor. 2 : 11.

He needs no advantage. Warfare with him dreadful enough without it. But there may be conditions which give it.

I. Warning to the Church. 1. A scandal in the Church is the devil's advantage. 2. Bad men rejoice. Church shorn of power. 2. A church that does not boldly attack sin gives the devil an advantage. 3. A church torn by dissension gives the devil an advantage.

II. Warning to the individual. Must not give him the advantage: 1. By too eager curiosity concerning sin. Curiosity not evil, but may be the beginning of evil. Evil sights and sounds cling to memory. Eve paid a high price for wisdom. 2. By confusion of ethical standard due (1) To use of palliative words. (2) To tolerance of wealthy, or prominent, sinners. 3. By failure to make bold profession of religion. Bold attack is half the battle. Firing-line safest place in battle. 4. By failure to form correct habits of spiritual culture.

The Finishing Touch

Ye must be born anew (from above).—John 3 : 7.

"As was true with the other kingdoms, it (new life) could not come from below . . . that which is born of the spiritual man is spiritual."

Students have come to look upon the book

of John as a book of "beginnings" far more profound than Genesis. He treats of beginnings in the spiritual as well as in the physical, having caught from the Master the one finishing touch to life.

I. An invisible touch—like the wind.

II. An unconscious touch—like the physical birth.

III. A divine touch, supplementing the earlier act of creation "in the image of God" as recorded in Genesis.

IV. Touching the human at the points of highest development. 1. At the intellect to which is disclosed perfect life in ethical fulness. Reason can conceive nothing higher than the "measure of the stature of the fulness of Christ." 2. At the sensibilities, as unveiled divine love, tempering justice with compassion. 3. Even at the door of the will, He seems to abide in respectful suspense, awaiting the response of resolution.

The Divine Confidence in Life

But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5 : 8.

While man was yet a crude, imperfect, sinful creature of the dust, the divine confidence was vouchsafed most vividly.

I. It reached below the stratum of the righteous to the sinful—"Good will toward men." Trusting mankind first in an appeal through love, there is exemplified a principle which school-teachers and judges of juvenile courts are finding most efficient in the development of youth.

II. "Some good in every life" is the divine motto exemplified toward the thief on the cross.

III. This confidence is measured not only by its depth of reach but also by its height—the earnest of a perfect life.

THEMES AND TEXTS

A Cake Not Turned. Hos. 7 : 8. Representing a character overdone on one side and underdone on the other.

A Broken Tooth. Prov. 25 : 19. Representing unfaithful friendship.

The Blue Cord. Num. 15 : 37–41. Representing things that keep us from forgetting God.

Little Foxes. Cant. 2 : 15. Representing active sins that spoil character.

Dead Flies. Ecc. 10 : 1. Representing passive sins that spoil character.

Present-Day Problems. The child.—Gen. 42:22. The home.—2 Kings 20 : 15. The school.—Ps. 144 : 12–15. The shop.—Lev. 25 : 14. The church.—1 Tim. 3 : 15. The State.—Job 34 : 17.

Earned Immunity. "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."—Gal. 6 : 17.

Incompetence in Control. "Babes shall rule over them."—Isa. 3 : 4.

Acquiescing Under Protest. "Nevertheless at thy word I will let down the net."—Luke 5 : 5.

Inadequate Facilities for Handling our Blessings. "The net brake . . . the ships began to sink."—Luke 3 : 6, 7.

Making a Worthy Exit. "O Jonathan, thou wast slain in thine high places."—2 Sam. 1 : 25.

An Undesirable Suburb. "And Lot pitched his tent toward Sodom."—Gen. 13 : 12.

The Reproach of Disuse. "The rust of them shall be a witness against you."—James 5 : 3.

A Good Man in Bad Partnerships. "Jehoshaphat answered Ahab, I am as thou art . . . and we will be with thee in the war." "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works."—2 Chron. 18 : 3, 20 : 37.

Inactive Church-Members. "And Jonah paid the fare thereof . . . and was fast asleep."—Jonah 1 : 3, 5.

The Sin of Frivolity. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12 : 36.

Where Knowledge Fails. "Canst thou by searching find out God? Canst thou find out God unto perfection?"—Job 11 : 7.

Things Worth While. "Finally, brethren, whatsoever things are true, whatsoever things are honest, &c."—Phil. 4 : 8.

Self-measurement. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."—2 Cor. 10 : 12.

Temperament and Personality. "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus."—John 18 : 10.

The Decay of Authority. "In those days there was no king in Israel, but every man did that which was right in his own eyes."—Judges 17 : 6.

Impersonal Immortality. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."—Heb. 11 : 4.

Satanic Hindrances. "Wherefore we would have come unto you, even I, Paul, once and again, but Satan hindered us."—1 Thess. 2 : 18.

Sifting Satan Foiled. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he might sift you as wheat, but I have prayed for thee that thy faith fail not: and when thou art converted strengthen thy brethren."—Luke 22 : 31–32.

Religious Family Life. "As for me and my house, we will serve the Lord."—Joshua 24 : 15.

ILLUSTRATIONS

Right at Core.—Says a horticultural expert: "Cherry, plum, pear, and apple trees in a diseased condition will often throw out numerous and thrifty sprouts, that will offer to an inexperienced cultivator inviting temptations to multiply his stock at a rapid rate with little labor. If he be deceived by these appearances, and propagate his valuable kinds upon these diseased growths, his efforts will ultimately result in disappointment."

Much of the morality and philanthropy of the day, it is to be feared, while it appears healthy, and the product of principle within, is yet merely imitative of Christianity, and not really the outgrowth of the spirit of true religion. It is really "appearance" and "diseased growth," at the best a "glittering death." Nothing can safely be built upon it. Christ said, "Make the tree good, and its fruit will be good." Nothing can be done really pleasing to God, which does not spring directly from love to Him, and through Him to some of His "other children." The heart made right by divine grace, from this root will of necessity spring the true tree and fruit. What is produced otherwise is but spurious, and in the end disappointing.

Stirring the Soul.—"Stirring the soil" is necessary in a field to keep it clear of weeds. The more stirring the better, especially in a wet season, otherwise it is nearly impossible to keep free of weeds. It is necessary also because the soil, beaten by the sun after rain, becomes hard, and no moisture can get into it from without, and no air can penetrate it. For the plant needs air, not only through the leaf but through the root as well. Stirring also tends to prevent evaporation of the moisture already in the earth.

Is it not fully as important for "growth in grace" that the soil of the heart be broken and kept so by the action of the word, the providence, and the spirit of God? Whatever in the way of "means of grace" tends to stir the soul, so the influences of divine grace are more nearly and more largely brought to bear upon it, and it is thus kept in contact with a God-provided environment, the better for its permanent growth and progress in divine things. Says Peter: "I think it meet to stir you up—by putting you in remembrance."

New Impulse.—"If a red, green, yellow, and white fruit, sour or bitter, be put upon the same tree, each will maintain its characteristics because each bud or scion has its own peculiar leaves from whose laboratory the fruit is sweetened or acidulated, and colored with all its hues. Fruits are affected indeed by the stock on which they are put, but their characteristic elements are not altered, but only pushed along in the same line and made more perfect." Thus for science in the natural world.

The Book of Revelation is not any more antagonistic to God's "other book" of nature in its account of the process of spiritual engrafting with Christ, than in other directions. The divine image, erst implanted in us, has not been wholly obliterated, only defaced and defiled, and covered with the rubbish of sin (something entirely extraneous and foreign to man, as God made him). In regeneration the new life imparted but carries on and up to true development and restored vigor the faculties and powers implied in the original implantation of the divine image at creation. Nothing new in this sense is added, only a new impulse and direction given to the whole.

Christ is Peace.—At a *takaya*, or shrine, outside the city of Cabul there lived a Moslem mystic who decided to visit India in order to ascertain what the "foreigners" taught regarding Jesus. He came by the way of the Khyber Pass, and first visited the Church-of-England Mission at Peshawur. Then he went to the Presbyterian Mission at Rawul Pindee, and afterward to the Baptist Mission at Delhi, the Methodist Mission at Lucknow, the Moravian Mission in Lahoul, the Romanist in Calcutta, and so on for a period of three years or more. And then he returned to the shrine of his forefathers. People from far and near came to see him and asked him to tell his story.

Putting his hand to his forehead and then stroking his beard he said, "Oh, I was bewildered! There was so much of it. For the prophet truly said the Christians are divided into seventy-two sects. But there was one central truth which I think I can put into a Persian aphorism, and it is this: Maseeh eem roz arām—Christ is peace to-day."

Fruitful Service.—On April 18, when central California was all shaken up and many buildings fell, among them was the annex to the hotel Vendome, at San José, California.

When building this annex a large live-oak tree was spared, the building being set obliquely to spare the tree. When this tall building fell, it settled against this tree that prevented the entire collapse, saving many lives that escaped from the ruins. We little know, when we do good deeds or refrain from destructive acts, what future service we may be rendering to ourselves or to the world.

Vital Connection.—Form red clay into a brick, lay a foundation, raise a wall, and erect a brick house. Tho the molded clay is built into a mansion, it is only brick and never can grow or expand into anything else.

The mortar used for cement simply unites the clay blocks, which can never be anything more than bricks. When the mortar crumbles, they can be put to some other use.

The union of the branch with the vine means far more than that of contact of brick and mortar. It is a vital connection that will result in production of fruit. Such is the difference between lives built up piecemeal by moral striving, and lives that grow inevitably because they are vitalized and fed by connection with Christ. "I am the vine, ye are the branches."

Substitutes for Religion.—At the siege of Jerusalem 586 B.C., before the city fell, Jeremiah took the Ark of the Covenant and the "stone of witness" and hid them in the mountains (2 Macc.), and no man has discovered their hiding-place to this day. Thus it happened that when Jesus came to the temple, there was only a block of marble in the "Holy of Holies," and before this the priests sprinkled the blood of the sacrifices.

The church sometimes seems to put a great cathedral or a fashionable following or a vast congregation as the highest thing. Then it has taken out the golden "Mercy seat," and is pressing the cold marble of a worldly creed against the warm hearts of men and women in the holy of holies of human life.

Transfiguration.—Just outside my window stands a china-tree, writes Rev. W. H. Palmer. All winter it has been an ugly sight. It had three huge limbs, all of which have been torn, and wrenched, and stript away. A long, decayed spot, like a dried-up ulcer, adds to its unsightliness. The few new limbs have been covered with faded brown berries.

I have often wondered why this sorry sight was not removed. But one morning I looked out after a rain. Every berry like a magnet held its drop of rain. And every drop of rain was filled with the morning sun. The tree was laden with gems. It sparkled with a beauty a princess bride of India might envy. I had to call another to share my joy at the sight. And I remembered that a broken, faded, repulsive man or woman may be "washed with the water of regeneration," adorned with the graces of the Spirit, filled with the sun of righteousness, and made to shine with heavenly beauty.

Sin's Allurement.—In South America there is what they call the phosphorescent spider whose tactics are to emit a mild, fascinating sort of light until the bug, attracted partly by curiosity and partly by a species of hypnotism, is well within clutches that give him no further opportunity for investigation.

That old spider, sin, acts very similarly in the glint and glamour wherewith it contrives to invest itself. Through this, sin allures its victim. "The way of the wicked seduceth them." "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Guidance.—Twenty-five years ago much of northern Michigan was entirely new country, covered with dense forests, and almost without roads. The best woodsman was liable to be lost among the trails, unless he carried a pocket compass. A settler of those days tells this story:

"One day I had been in the woods, when, tho I could not see the sun or sky, I knew by the settling darkness that night was coming on, and started, as I thought, for home. I was so certain of my direction that for some time I did not look at the compass. On doing so, however, I was greatly surprized to find that, whereas I had thought I was going east, in reality I was bound due west. Not only was I surprized, but so sure of my own judgment and so disgusted with the compass, that I raised my arm to throw it away.

"Then pausing I thought, 'You have never lied to me yet, and I'll trust you once more.' I followed it and came out all right."

The Bible is a compass that has guided millions to heaven. Some throw it away, but that does not affect its accuracy or value.

The Spirit of Giving.—A missionary from India told how the Hindus present their thanks-offerings to their priests.

They fall upon their knees and, closing their eyes, they lay into the opened hand of the priest their offering, which is not a small one. When asked for a reason they say: We close our eyes because we are ashamed to bring so little, and fall upon our knees because it humbles us. It would be well if all Christians gave in such a spirit.

The Unseen Beloved.—There once lived a lady who had been disappointed in love in her younger days and who carried on her bosom a gold locket which was supposed to contain the picture of her faithless lover. She died at a somewhat advanced age. But when she lay in her coffin a friend opened the locket and in it was the face of Jesus and inscribed on the inside of the case were the words, "whom not having seen I love." That had been the secret of her life of patient resignation to God's will for many long years.

The Taint of Sin.—In Benares was a Brahman priest, who, like all high-caste Hindus, regarded every drop of the waters of the river Ganges as pure and holy. A British officer produced a powerful microscope, and put a drop of Ganges water under the lens. The Brahman looked and was horrified to find that even the waters of his sacred river swarmed with pollution. This illustrates what so many of us are doing. Because we are not committing any flagrant sins, we think we are holy. But let the omniscient God apply His microscope to our hearts, and then we shall cry out as the prophet Isaiah did (64 : 6), "O Lord! I am but an unclean thing. All my righteousness is as filthy rags." The best of us are but tainted sinners.

Values Created.—It is said that a pine-tree is worth $10 a ton; cut and stript, $15; boiled into pulp, $40; bleached, $55; turned into viscous and spun into silk, $5,500.

The cradle is but the marked line in the arena of life, along which the emerging inmate must pursue his way. The longer the run the rarer the prize. The first is but the expectation for the second, and the second for the third, values increasing in proportion to the exertion made.

Light.—Mr. Francis Darwin says that in plants there exists a faint copy of what we call consciousness in ourselves. "If a sleeping plant is placed in a dark room after it has gone to sleep at night it will be found next morning in the light position, and will again assume the nocturnal position as evening comes on. The plant naturally drops its leaves at the stimulus of darkness (in fact, goes to sleep) and raises them at the stimulus of light. There is in plants something that corresponds very nearly to the nervous system of animals; they are quite as sensitive to certain agencies as animals and quite as capable of telegraphing from one part of the organism to another." The only thing needed to set many a darkened soul growing is to bring it out into greater moral light. Many men seem to be "lost" chiefly because they have only moral darkness in their surroundings; and many men have been rescued and saved by bringing them out into a brighter environment.

Necessity of Infused Life.—Professor Lindley, an authority on the subject, tells us: "The stock has an influence on the fruit, as, for example, pears are changed entirely when placed on quince roots. Pears grafted on the wild species, apples on crabs, or peaches on peaches, produce scions which in regard to fertility are in exactly the same state as if not grafted at all. While, on the other hand, a great increase of fertility results from grafting pears on quinces, peaches on plums, apples on the thorn, and the like."

Says the Christ Himself, "Ye must be born again." Is the infusion of the new life thus not a necessity in grace as well as in the natural world? What man can not do for himself or for another, "the Son of Man, who is in heaven," easily and quickly accomplishes for both.

Christ Before All.—It is related that an artist once painted a picture of the divine Christ pointing to the lilies of the valley. When the people gazed upon the work of art they were specially imprest with the delicate proportions of the lilies, and when they left the picture-gallery they each and all exclaimed, "What beautiful lilies!"

When the artist heard this he seized his brush and went to his picture and struck out the lilies, exclaiming, "No work of mine shall hide the Savior."

PREACHERS EXCHANGING VIEWS

Uzzah and the Ark

Editor of The Homiletic Review:

In the February issue of The Review I notice that an Ohio correspondent takes to task those who reject the traditional interpretation of the death of Uzzah. He asserts that loyalty to Scripture demands that we adopt the view that God smote Uzzah in punishment for his sin. Now it is my loyalty to Scripture-teaching that impels me to reject any such view of that tragic event.

It seems to me that your correspondent's letter represents an erroneous method of interpreting Scripture which is far too common and which has led the Church into all sorts of error, and has made her the sponsor for teachings which are mischievous and untrue. Your correspondent has made the mistake of accepting as the teaching of divine revelation an isolated statement of Bible history, and he seems to assume that the record of an act or belief in Scripture carries with it the approval of that act or belief. But, surely, this is an utterly untenable position and one that is certain to lead to dire confusion of thought. The record of an act or belief and the approval of the act or belief are two very different things, and must never be confused when we are trying to arrive at a fair interpretation of Scripture-teaching.

Take the case before us. It is true that it is twice stated in the Old-Testament history that Uzzah's death was the act of offended Deity. But what right has any one to assume that this is God's view of the man's death, or the view of Scripture revelation? Because the statements are found in the Bible? The Scriptures report the lying and trickery of the patriarchs, the beliefs of Job's friends, the pessimistic philosophy of the book of Ecclesiastes, and the foolish utterances of some of Christ's disciples. Will any intelligent man assert that we are to accept and teach as divine revelation such recorded beliefs simply because they are found in Scripture? Does the Bible anywhere make such an unreasonable demand of us? Surely not!

The Old-Testament historians report an interpretation of Uzzah's death that was current in that age—just as they report other current beliefs—but the Bible does not approve it! That reported view—so many of us hold—is the view of the unenlightened, savage world-spirit which would call down fire from heaven on every offender. Infinite love is long-suffering and merciful, and desires, not the death but the salvation of the sinner. God punishes the wrong-doer that He may bring him to repentance unto life. It is our Christian idea of God and of His providence that forces us to reject the interpretation of this event which your correspondent claims is the only one sanctioned by Scripture. I am convinced that a study of Scripture-teaching, taken as a whole, will show that the traditional view of Uzzah's death is false, and does violence alike to our Christian conception of God and to the enlightened moral sense of this age.

We shall never interpret Scripture intelligently, or represent its teachings fairly until we learn to view it as a whole and are careful to bring every teaching and every act to the test of the mind of Christ.

Reading, Mass. Frank S. Hunnewell.

Tariff and the Pulpit

Editor of The Homiletic Review:

In your issue for February, one who signs himself "Teacher" writes a complaint against the pulpit because no one has taken up the subject of the tariff and preached against it. The fact that a man, presumably an intelligent one, would write such a letter shows in what estimation the Protestant pulpit is held. The object of preaching and of church-going is lost sight of entirely among the average Protestant congregations. There is no doubt that, if some preacher would advertise that on a certain Sunday night he would preach on the tariff question, he would have a large congregation of men. Then for the next Sunday night let him announce that he would preach on the Japanese question, the Negro question, the fight between the president and congress, the restriction of immigration, or any one of a dozen political questions, and that he would have a crowd there is no doubt. But if he wanted to be sure on that score let him hire a brass band and have the sermon preceded by a torchlight procession and he would certainly fill his auditorium. I do not say church, for when the house of God is prostituted to such uses it ceases to be the house of God and becomes merely an auditorium where some man who can not possibly be well informed on the

subject is airing his ignorance. The object of a sermon is to teach people the truths of the Gospel and the relation which those truths have to our life here in this world, and the real object of church-going is to worship God, not necessarily to hear a sermon. It is because Protestant preachers spend more time preaching on what they call timely subjects than they do in preaching the Gospel that men get the idea that the pulpit is the place for the discussion of all sorts of questions. Suppose that some one should undertake to preach on the tariff and that one was a believer in a protective tariff from an economic standpoint. There would be others in the congregation who were free-traders, and vice versa. The preacher would offend the rights of his congregation to have their own views on these economic questions and would do no good, and if there were any souls in his congregation who wanted to hear the Gospel they would be disappointed.

McLeansboro, Ill. W. M. Purce.

[We presume that what our "Teacher" correspondent had in mind was not pulpit preaching against the tariff so much as failure by preachers to make use of the iniquitous tariff system as offering a concrete illustration of governmental unrighteousness.—Eds.]

Church Union

Editor of The Homiletic Review:

I desire to call attention to a single reference in an editorial published in your March issue, entitled "The Crux of the Church Union Problem." The particular sentence to which I refer is the following: "When will the Church of the Disciples join with the 'denominations' (as they call them) in union services?"

I am sure that the writer would not intentionally misrepresent the facts, and I therefore take it that he would consider it a favor if a representative of the Church of Christ, "Church of the Disciples" or "Christian Church," as you are pleased to call us, take it upon himself to make our position plain.

We are not only willing to enter into union services with other churches, but we are anxious to do so, and have been for a century inviting other churches to unite with us in services and meetings. In my experience I have never known any denominational church so willing, anxious, and ready to unite with others in union services as this church. As pastor of the First Church of the Disciples at Wagoner, Oklahoma, I secured a union of all congregations in this city, except the Baptist, for the Sunday-evening services. At a recent meeting held in our church in this city, the pastors and congregations of all religious bodies took active part. Four years ago I preached six months for a Methodist congregation in Harriman, Tennessee.

Our congregations are always ready to unite with the congregations of Protestant churches in special services, revival meetings, or the regular religious worship. I feel assured to say for all of our people everywhere that we stand unqualifiedly for union—in services, or better still, into one great organization, in which we believe that we shall be more effective in our work in accomplishing the one great end—"That they may believe that thou didst send me."

Wagoner, Okla. Wm. W. Gresham.

Editor of The Homiletic Review:

In your Editorial on "The Crux of the Church Union Problem" in The Homiletic Review for March occurs a statement carrying an inference that I am sure you will be glad to correct. That statement is this: "When will the 'Church of the Disciples' join with the denominations (as they call them) in union services?" Why, the Disciples are doing this and have been right along for years. Indeed, in the Middle West for the past ten years this communion has been in the thick of every great union revival effort held by such men as W. A. Sunday, Dr. J. Wilbur Chapman, *et al.* Moreover, Dr. Chas. Reign Scoville, perhaps the most eminent evangelist among the Disciples, has held a number of union revivals himself. In the interest of fairness and on behalf of the hundreds of ministers of the Disciples who belong to The Homiletic Review family will you not make this correction? Edgar DeWitt Jones.

Bloomington, Ill.

Faith and Old-Testament Criticism

Editor of The Homiletic Review:

The article on "Faith and Old-Testament Criticism" in your March number deserves to have special attention called to it. Certainly never in so brief an article was the "method of relief" from Old-Testament problems so clearly set forth and well illustrated.

Like all great things it is simple. Does one

find a problem in the representation of God's action with reference to Jacob and Esau? See how easily the "method of relief" works. When you see that the Jacob and Esau stories were invented merely to account for differences between the Israelites and the Edomites and therefore not to be regarded as true, how simple it is. One can not but feel a sense of pity, mingled with amusement, that Paul should have been ignorant of this "method of relief" and dealt with this representation of God as if it had been true.

Or take those "ten bloody chapters" of Joshua. How easily the "method of relief" sets them aside as later fabrications, made to serve a purpose, and therefore not to be regarded as true. Nor can any one say that this is not "an explanation of these matters, which does full justice to the facts, which interprets every text honestly and fairly," for there are no facts in the case, and texts are "honestly and fairly" treated when they are shown to be fiction.

This "method of relief," besides being simple, is capable of wide application. As the writer says,—"scarcely a page of the modern reconstruction of the history of Israel but affords similar relief." Does any passage in the Old Testament present a problem? We have but to apply the "method of relief," and, as the writer observes, it takes "the very ground from beneath the question." We have but to say that the passage is a fiction, invented at a later date and therefore not to be regarded as historical. One problem, however, still presents itself, which the "method of relief" does not solve, viz., How to maintain the confidence of the Church that any of the Old Testament is not fiction.

JOHN B. HOBART.
BROOKLYN STA., R. D., CLEVELAND, O.

An Illustration Criticized

Editor of THE HOMILETIC REVIEW:

It seems to me that the Rev. M. S. J. Nicholls, who gives the illustration in the February number of THE REVIEW on "Appearance," might profit more ways than one by his experience with the tramp which he mentions. Indeed, I find as much in the Bible that condemns his own actions in the case as those of the tramp. He says when he answered the door-bell, "on the steps was a man the very picture of sin, unshaven, ragged, and dirty; holes in his hat, elbows, and knees of his trousers, and shoes—his feet on the ground," and to this type of man he closes his door in his face. The idea of a minister of the Gospel of Christ, who gave His life for such characters as this, closing his door in the face of such a one! And the very next day at about the same hour, answering another call of the door-bell, he finds the very same character; but this time looking like "a perfect gentleman in appearance" (high silk hat, Prince Albert coat, diamond ring, gold-headed cane) and this time he politely invites him in and seats him in his parlor. Now this seems to indicate that our brother takes tatters and rags as a sure sign of sin and degradation, while diamond rings and gold-headed canes are a sure sign of a "perfect gentleman." If this be true I would suggest that Mr. Nicholls read again carefully St. James 2 : 2–6: "For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath prepared to them that love him?"

If this is one of our brother's honest mistakes it can well be overlooked; but if it is his method of determining character it is founded on an absolutely false basis.

DURANGO, COLO. (REV.) T. T. FRAZIER.

Dr. Dawson's Article

Editor of THE HOMILETIC REVIEW:

As to movements outside of the Church which the Church does not control, is it not sufficient if the Church inspire and foster them? Why, indeed, does Dr. Dawson differentiate between these movements and the Church any more than between the natural and the supernatural? The spirit of the Church is in these movements, even tho not corporate with it.

Is the "moral man and is a fitness to live and be a member of society" the whole ideal of the Church's mission? Is the "new birth" not an essential element of a man? And has not man a relation and an obligation to God distinct from and above those that belong to "a member of society"?

CONTRIBUTOR.

Recent Books

The Precinct of Religion in the Culture of Humanity. By Prof. Charles Gray Shaw, A.B., Ph.D., Professor of Philosophy in New York University. 8vo, 279 pp. The Macmillan Co. $2 net.

This is an academic treatise in religious philosophy, and is based upon the *a priori* conceptions of mind and life that formerly shaped philosophical thought in general. It harks back to the old faculty psychology, with its water-tight compartments. Religion is conceived as occupying one of these compartments, separate from all others. Thus we are told, "The religious world-order is *sui generis*." "The religious 'world' must stand alone." "Religion has its source in itself. Ultimately, its existence does not depend upon the evidence of science." "Religion has its own life, and that life develops according to its own principles." Naturally, since religion is thus independent of every other factor in life, and since it is the supreme and ultimate criterion of the values of human existence, the author agrees with that extreme dualistic philosophy that has shaped so much of theological thought. Thus "religion's feeling toward the world is decisive. In general, this attitude is one of opposition." "The distinctly religious conception of the world offers defiance to the more general conception of the universe." This dualism extends, of course, into man's psychical life, and we are prepared to find Professor Shaw saying that "religious consciousness evinces a certain distrust of physical reality, and a corresponding inclination for the world of spiritual life." So far does this distrust proceed that it finds no religious significance in morality itself. Morality, of course, involves physical reality. It rests upon conditions of flesh and blood, and the conduct that affects a life of physical reality. Religion, therefore, has no intrinsic relationship to morality. "Toward ethical science our attitude must be critical, altho it should appear that religion, which is a worthy form of existence, is not inimical to morality, altho it is ever inclined to adapt itself to the principles of law." All this is very familiar, and very saddening. One can only wonder at the slow progress of modern psychology, with its unitary conception of the soul, and of modern philosophy, with its unitary conception of life, when such views can be held in a center of academic culture. Of a philosophy of religion such as modern researches in ethnology, comparative religion, and psychology make indispensable to any understanding of established facts, this book gives us no glimpse. As an illustration of philosophical survivals it is of interest to students of the psychology of religion, and it will no doubt be of value to those who can not get themselves oriented to modern ways of thinking. But it is hard to see in what manner it contributes to the religious thought that is now dominant in civilization.

The Educational Ideal in the Ministry. By William H. P. Faunce. The Macmillan Company. $1.25 net.

President Faunce approaches the subject of preaching and of the ministry from a very different point of view from that of Dr. Forsyth, who was the lecturer for the preceding year, and one which is far more modern and vital. Indeed, there are some things in this book which really contradict Dr. Forsyth. This is true of the very first lecture on "The Place of the Minister in Modern Life." While Dr. Forsyth showed a tendency to restrict the area of the minister's vocation, President Faunce opens it up very widely.

And yet, the two lecturers are in accord with each other in that they both emphasize the teaching function of the ministry.

Dr. Faunce, however, takes a very broad conception of teaching and shows that the supremely important elements in a teaching ministry are ideals, standards, and values. The creation and maintenance of Christian ideals is the preacher's function.

The appeal of the preacher is not to a class but to humanity as a whole. We are undergoing a general disturbance of social and ethical values. The preacher is called upon to set aside much that has been taught in days past because it does not apply to the modern mind. In making his readjustments the minister must find the way of getting new truth into the minds of men without unnecessary friction, and yet this must never be at the price of dissimulation. It must be done step by step, but it must be done.

The Bible must still remain the preacher's text-book, but these ancient Scriptures must be put to modern uses, and the lecturer shows how readily they can be adapted to such uses.

The supreme demand of our day is for ethi-

cal leadership. Therefore the preacher must be in sympathetic touch with all the great humanitarian movements which have at their heart the demand for righteousness. The Church has not as yet become a conspicuous leader in the modern and ethical revival. She has been strangely silent upon questions affecting industrial and commercial life. It would look as tho she had assumed that individual honesty could be a substitute for corporate rectitude. On the other hand, the world is filled with a great moral enthusiasm. It calls for direction, and the minister must direct it.

Dr. Faunce very strongly emphasizes the necessity for a large and deep knowledge of psychology, altho we must be careful not to lose the minister in the psychologist. What he needs is a working knowledge of men. Dr. Faunce thinks that our theological seminaries have been greatly lacking in such knowledge. He is somewhat cautious regarding mental healing, but believes that it has a place, or at least that an adequate experiment should be made with it.

Now that religious education has been taken out of the public schools the way must be found by which the Church will take care of it. We are called upon, at this time, to revise our whole scheme of Sunday-school instruction.

As would be expected from a college president, Dr. Faunce presents, with clear insight, the adjustment which must be made between the Church and the college and the college man. In this chapter some necessary changes in theological instruction are pointed out. The "case system" of legal education and the clinic in medicine must be adopted. Every student should preach constantly while in the seminary. Vocation, not technical knowledge, should be the goal of our seminaries.

In the closing chapter, the lecturer shows how the minister himself is educated in the performance of his educational function, how his own hearers must be used by him in order to draw out the best that is in him.

The gathered thought of this volume is that the minister is to be a dominant factor in human society. He is to interpret its life, to set forth its ideals, and to direct its life toward its ideals. The book throbs with vitality. It presents the center of things in the educational aim of the ministry. In its circumference it embraces human society.

American Charities. By Amos G. Warner. Revised by Mary Roberts Coolidge, formerly Associate Professor of Sociology at Leland Stanford University. 1908. pp. xvii–510. Crowell & Co., New York. $2.

Those who know the first edition of this book will welcome the revised one, since the data are the latest obtainable and a biographical preface by Prof. George Elliott Howard, of Nebraska, gives a sympathetic account of Prof. Warner's life and work. The book has four parts. The first, historical and theoretical, deals with the relation of philanthropy to the sciences, the causes of poverty, symptomatic and social causes of degeneration, the facts and conditions of poverty. The second treats of the various dependent classes in almshouses, homes, orphanages, insane asylums, institutions for the feeble-minded, epileptics and inebriates, and of the unemployed. Part three discusses the administration and financiering of public and private charities, public subsidies to private institutions and endowments. Part four contains valuable chapters on the supervision, organization, and the betterment of charities. A select bibliography enhances the value of the book considerably.

The book thus covers the whole ground, and does so systematically and satisfactorily. The topics which are particularly timely are those on endowments, and public subsidies to private charities. The baneful influence of the "dead hand" is clearly shown in the discussion of unwise endowments, and the attempts of corrupt politicians to divert public money to private institutions.

Luke the Physician, and Other Studies in the History of Religion. By W. M. Ramsay, Kt. Hon. D.C.L. 418 pp. A. C. Armstrong & Son. $3.

No English-speaking scholar has done more for the historical study of the New Testament than Professor Ramsay; and this volume of twelve essays—consisting for the most part of magazine articles greatly enlarged—displays his wide historical knowledge of the early centuries, his first-hand acquaintance with many parts of Asia Minor, his thorough grasp of the most recent phases of New-Testament criticism, and his keenly critical and independent mind. Some of the essays deal directly with New-Testament problems, such as "the oldest written gospel," and the "date and authorship of the epistle

to the Hebrews," others more specifically with aspects of the religion of Asia Minor, these being illustrated by fine photographs and inscriptions. All parts of the book will not appeal equally to the working minister, whose interest in ancient religion is too apt to end with the New Testament; but every page of the book is vivid and tingles with interest. A particularly attractive and suggestive chapter is on St. Paul's use of metaphors drawn from Greek and Roman life. Many of the chapters are practically criticisms of recent books, English and foreign, and one gathers from them an idea of the immensity and intricacy of the problems upon which New-Testament scholars are working. Throughout the book again and again one finds the healthy and not unnecessary protest against results that are based upon a purely literary study (pp. 8, 86, 100, 270). Professor Ramsay reminds us that the ancient East will never be adequately understood by the severely logical twentieth-century scholar, who, within the four walls of his study, subjects its literature to a cold-blooded analysis. We need to divest ourselves of modern prejudice, outlook, and habit of mind, and immerse ourselves in the facts of ancient life. And certainly to this goal there is no more competent guide than Professor Ramsay.

Race Questions, Provincialism, and other American Problems. By JOSIAH ROYCE, Professor of the History of Philosophy in Harvard University. 12mo, 288 pp. The Macmillan Co., New York. $1.25 net.

The reader of these five essays will find himself in serious and thought-provoking companionship with a winsome and knowing leader as well as a clear writer. This smaller volume, like his "Philosophy of Loyalty," comes from the big heart of a big man with a fine loyal soul. The author regards it as "an auxiliary to its more systematic predecessor" and hopes that "in the light of that philosophy the various special opinions here exprest may be judged."

The first essay deals with race questions and shows that with our present defective scientific knowledge of racial philosophy and the lessons taught by Japan and Jamaica in dealing with race problems, much of what is called race antipathy is mere race prejudice. The essay in praise of provincialism sets forth the evils in American life which a real and loyal provincialism would correct. What these evils are we learn from "Certain Limitations of the Thoughtful Public in America" as interpreted by Professor Royce. His remarks in this connection on the inane passion for "the new" in thought and life are very pointed: "Nobody preaches in praise of the New Burglary. Nor do we suppose that evolution implies, as any universal law, that the New Blizzard, when it comes, is an object worthy of all admiration above all former caprices of our climate." What we really most need, he says, is "not the new nor the old, but the eternal."

The essays on the Pacific coast and its influence on civilization and temperament and the Relation of Physical Training to Moral Education are of equal interest.

Our New Testament: How Did We Get It? By HENRY C. VEDDER, Professor of Church History in Crozier Theological Seminary. 388 pp. The Griffith and Rowland Press, Philadelphia. $1 net.

"To tell the story of the canon with an accuracy that will deserve the approval of scholars, yet with an element of interest that will gain the attention of busy men, is the purpose of this book" (p. 19). In both directions the author has attained his end—he has written an accurate and interesting book. He is not afraid to go his own way, and he occasionally takes issue with great New-Testament scholars and brilliant Church historians. This independence lends a certain piquancy to his argument. In opposition to some recent investigations in this department which emphasize the influence of the bishops in the formation of the canon, Professor Vedder argues that the laymen must have played a not unimportant part. They "were a force that had to be reckoned with" (p. 249), and "we should make a great mistake to assume hastily that the laymen, the great silent host of believers, had no influence in these matters" (p. 257).

The author is undoubtedly right in insisting, as he does more than once (pp. 209, 351), that the New Testament illustrates the principle of the survival of the fittest. Its books won their unique place because they deserved it.

Some New Literary Valuations. By WILLIAM CLEAVER WILKINSON. 12mo. Funk & Wagnalls Company. $1.50.

In this portly volume of more than four hundred pages Professor Wilkinson gives the reader the latest estimate and newest valuation of William Dean Howells as Man of

Letters; of Matthew Arnold as Critic; of Matthew Arnold as Poet; of Tennyson as Artist in Lyric Verse; of Edmund Clarence Stedman as Man of Letters; of John Morley as Critic of Voltaire and Diderot; and of Tolstoy. The author is certainly versatile in style, ample in resourse, microscopic in observation, and wielding in turn feather-strokes of playful satire and sledge-hammer blows of trenchant polemics, rising, in Tolstoy, to the warmest appreciation. With Howells' peccadillos he toys as a cat does with a mouse, while toward Morley's obliquities he is as merciless as a Nemesis. The value of the book lies as much in the entertaining manner of the author as in the insight he affords into the literary merits of the men of whom he writes. The new assay of values is satisfying.

The Spiritual Significance of Modern Socialism. By JOHN SPARGO. Paper, 16mo, 94 pp. B. W. Huebsch. 50 cents.

That socialism should be judged by its mass and not by its exceptional characters is a point which the author brings out in this clearly written little book. He feels that a great injustice has been done to the real spirit and purpose of socialism by many who have sailed under that name. According to the author socialism rightly interpreted means brotherhood,—indeed, it is synonymous with Christianity itself. Equality of right, equality of opportunity, is its pathway to the liberation of the soul.

Perhaps the chief fault of the book is that it deals too exclusively with the attainment of outward conditions rather than with the conception that brotherhood to be satisfactory and final must come as a result of the inward life.

It is unfortunate that the author in order to make good his claims for socialism should be so denunciatory of the Church. When he says that Jesus had "no creed and no theology," he is going not only far afield, but far astray. Is it possible for any one to be without one or the other, or both?

How to Talk With God. By a Veteran Pastor. 98 pp. Sunday School Times Company, Philadelphia. 50 cents net.

Several years ago appeared a volume containing petitions which had been publicly offered by C. H. Spurgeon, entitled "With the Pastor in Prayer." This booklet is of the same category and it fully equals that admirable selection. Two preliminary sections add greatly to the value of the little volume. The first is a chapter entitled "A Personal Explanation"; the second is a most suggestive essay on "How to Talk With God."

Messages of Hope. By GEORGE MATHESON. Cloth, 12mo, 293 pp. A. C. Armstrong & Son. $1.25 net.

Seventy-two sermonettes are included in this posthumous collection; characterized by all the deep sweet reasonableness and spiritual insight that have made Matheson known throughout Christendom. We had not expected to see another volume of his works, but we hope there may be still more in reserve. The little sermons are full of suggestions to preachers.

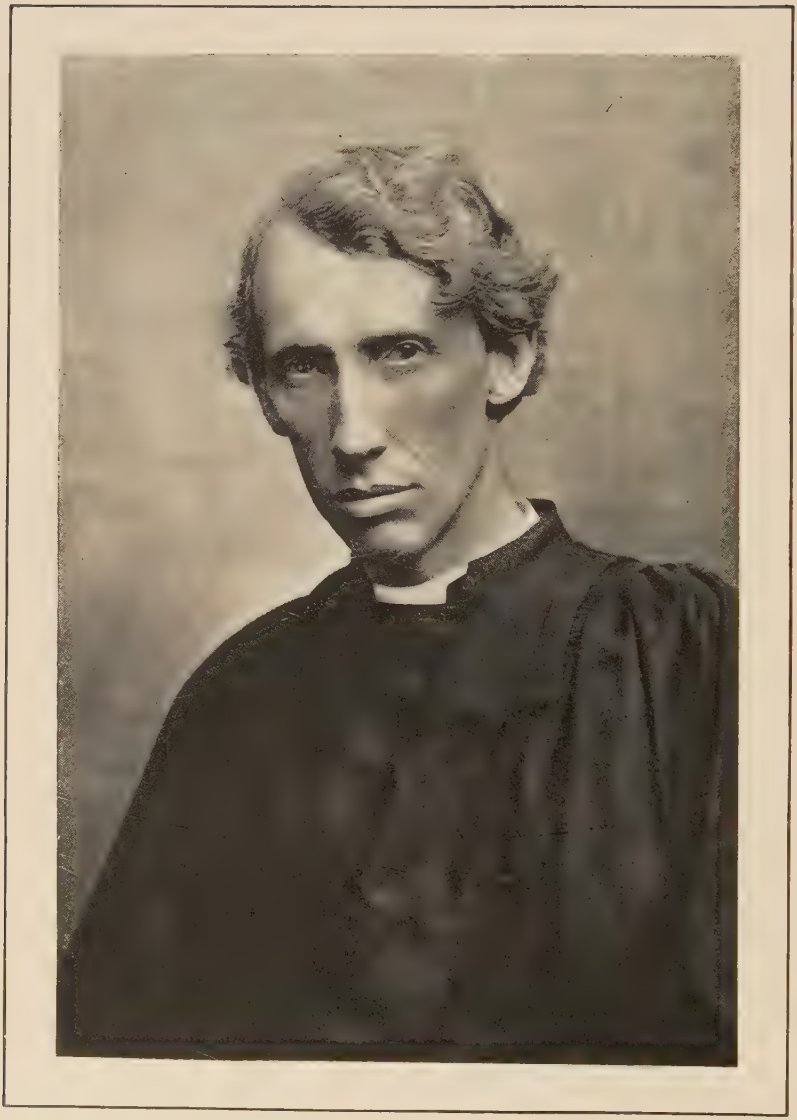
The Law of Christian Healing. By DAVID BRUCE FITZGERALD. Cloth, 12mo, 144 pp. Fleming H. Revell Co. 75 cents net.

This author assumes that the non-Christian healing-cults have never healed such cases as Jesus treated; and he confines his treatment to the development of the law of Christian healing. This is effected by the incoming of God into the soul. In order to heal as Jesus did, the healer must be one who follows the words of Jesus and thereby becomes what our author calls "a saint."

The treatment is unsatisfactory as giving only a theory or law of healing which the Church has never practised, and which therefore has never been tried save by Jesus Himself and possibly here and there a "saint." Upon the secret of the healings that are really accomplished in our own times the author throws no light.

Profit and Loss in Man. By ALPHONSO A. HOPKINS, Ph.D. 376 pp. Funk & Wagnalls Co. $1.20 net.

A powerful plea for total abstinence in the individual, and prohibition in the States and the Union. Economic grounds are made the most prominent in the argument which is driven home with stories, statistics, quotations, etc. Members of churches are urged to do their duty as citizens and Christians in order to do away with the curse of licensed or unlicensed saloons. Some of the chapter headings will give an idea of the variety of the subjects treated: The Loss of a Boy; Boy and Bar; Manhood and God; Labor, Liquor, and Law; Christian Loyalty; Barabbas; Moral and Political Forces; Moral Facts and Political Factors; A Curse, a Crime, and the Cure; Publicans and Republicans; Democrats and Drink; Methods of Settlement.



G. CAMPBELL MORGAN, D.D.

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EDITORIAL COMMENT

The March of Missions

SINCE the beginning of the twentieth century the impact of Christianity on the vast heathen world by missionary enterprise has been immensely intensified. If there seems to be some reason to lament a spirit of indifference as to religion in Christendom itself since the reaction set in after great revivals in the last century, no critic can indict the Christian churches at large in Protestant lands with a decline of enthusiasm in relation to the conversion of pagan nations. A brief survey of the great mission field should be of special interest in view of the World's Missionary Conference to be held next year in Edinburgh. The general committee of the Conference convened, it will be remembered, an International Committee of eleven British, five American, and three Continental members. These met at Oxford for six days last July in order to plan the Conference for 1910.

During the past five years the number of missionaries sent out from the Protestant churches in America has increased by fifteen per cent. The British churches have doubled this increase, and the Protestants of Continental Europe show an advance of twenty-five per cent. Great Britain and Ireland now support over 8,000, America over 6,500, and Continental Europe over 3,100 men and women as missionaries on the foreign field. It is deeply encouraging to know how steadily and even triumphantly the numbers increase. The missionaries in 1895 numbered 11,765, in 1900 there were 16,218, in 1905 there were 17,839, in 1907 these had increased to 18,499, and now there are 19,875. But these are all white missionaries from Christian lands. In addition there are 4,999 ordained natives and 98,955 native helpers. The total force in the field to-day is reckoned at 118,901. In 1895 it was only 66,883. The total number of native church-members added last year in all fields by all denominations was 164,–674, or over 500 a day, and an average of about eight converts for each missionary on the field. One striking fact proves how brightly the flame of missionary enthusiasm is burning among Protestant churches. Last year was one of great financial distress in the United States, and yet during that year the gifts of the American churches to foreign missions were increased by $500,000.

It is a satisfactory sign of the times that three men chosen in America as Presidents of the great Republic have publicly and fervently commended the cause of missions. After fulfilling his term of office President Harrison spoke in its advocacy in Carnegie Hall, New York City. The repeated indorsements of President Taft are well known and have given wide encouragement during recent years. On January 18 President Roosevelt spoke in the same direction in what he said would be his last public address in Washington as chief of the nation.

The Real Turkish Question

On July 24, 1908, Abdul Hamid, the Sultan, was forced at the point of the bayonet to grant a constitution and a parliament to his people. There was a bloodless revolution and with blare of newspaper trumpets and popular rejoicings, the millennial dawn of liberty, equality, and fraternity was ushered it. In April Islam revolted. Instigated by the "Commander of the Faithful," common soldiers, with uncommon courage, surrounded the parliament building, shouted for the Sultan and the old religion and compelled the leaders of the Young Turk party to abdicate. Then came the counter-march of troops under Enver Bey and Shefket Pasha, the capture of Constantinople, the deposition of Abdul Hamid, and the proclamation of a new Sultan and Caliph. Were, then, the terrible massacres of ten thousand Christians at Adana and elsewhere mere incidents in the program of these bloodless revolutions by political parties and mere eddies in the onward current of Turkish reform? Or do these repeated anti-Christian uprisings and the ugly rumors of an attempt by Abdul Hamid himself to massacre the foreigners at the capital afford the key to the situation? It has always proved impossible to put the new wine of free thought and education into the old wine-skins of Moslem orthodoxy. The whole history of Islam proves it. The clash of modern life and thought through liberal education in Turkey, Egypt, India, and Algiers, whether by government or mission schools, against the medievalism of Arabia was inevitably followed by an intellectual and social revolt. By force of circumstances this revolt in Turkey also took political form, but otherwise, tho called by different names, the cause and effect of the movement are the same in India and Egypt. Pan-Islamism, the new Islam, Mahdi uprisings, all these are mere symptoms. Islam to-day must meet a new crisis in its history.

Earl Cromer states in his "Modern Egypt" that there is no hope for reform because "Reformed Islam is Islam no longer," and that is the heart of the question. The rank and file of Islam, fourteen million strong in the Turkish Empire, is illiterate, unprogressive, and orthodox. This is especially true of Asiatic Turkey and the provinces. They are more eager to follow in the wake of the green banner of the prophet than the red banner of the star and crescent, especially when led by a reform party.

The real Turkish question is the question of evangelization. Those Mohammedans who understand something of the gospel and have forsaken somewhat of the intolerance of Islam, are ready for a constitution and a parliament. The short way to democracy and liberty is through the mission school. Never was there so loud a call to enter every open door in Turkey—medical, industrial, educational, evangelistic. Will the Church of Christ lose this great opportunity?

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The Stealings of the Sugar Trust

"Malefactors of great wealth"—a phrase of Mr. Roosevelt—can no more be ridiculed by any such culprits. The American Sugar Refining Company of New York, owning the largest refinery in the world, recently has been convicted of the same fraud that a knavish petty huckster practises with short weights. The proof was so conclusive that, at the end of a month's trial, the defending counsel would only allege that, if there had been fraud by employees, their employers were not aware of it. It was shown that every one of the company's scales from which the Government inspector read off the amount of sugar as soon as landed was made to give light weight by a steel spring secretly oper-

ated by an employee who received extra pay for this service. It was also proved from the company's records that the same sugar, weighed five minutes later on other scales to show the amount to be credited to the seller, weighed more than it had been debited to pay duty for by the company's scales as read by the inspector—totaling for one cargo twelve tons more, for a second cargo twenty, for a third cargo thirty more. In the test case on which issue was joined the company had to pay $134,000 forfeiture—the value of the sugar which had evaded duty in certain selected cargoes. This fraud had been going on since 1897. Since 1901 the company had evaded duty on 37,500 tons. The law bars action for fraud upon three years. But it also exposes to forfeiture the entire cargo thus tainted. Under threat of forfeiture proceedings the company has settled with the Government for about $2,000,000. Criminal prosecution is still in store for the guilty persons as soon as convicting evidence is secured. That the company could have profited to the amount of nearly six per cent. annually on its capital without guilt on the part of high officials is incredible. This is the sort of business which Mr. Roosevelt was execrated for "hurting." Of indignation there is enough. The need is that this exposure of low morals in high places should add zeal to effort for a moral revival throughout the land.

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Facing the Facts

The New York *Sun*, with its characteristic owl and ostrich wisdom, recently set its oracle loose to this stupendous result:

> The law for Sunday opening [in New York] advocated by Dr. Peters and his associates failed this year not because its opponents believed that sales of liquor were not made on Sundays, but because they refuse to look the facts in the face, and long for what they consider an ideal condition, refusing to be influenced by the actualities of the situation.

We have already commented on this proposed law, which died on its sponsor's hands in the late Legislature. But there is a spur of irritation in the lofty assumption of certain highly "practical" advocates of measures like that proposed by the "committee of fourteen." They seem to have a most serene monopoly of everything "practical"—only let them tell the story. But there are others who can tell a different story. "Facing the facts" on the liquor question is a process so worthy and desirable that we would be glad, if not surprized, to note it in the *Sun*. Take this particular case for example. It is a fact that the ministers and churches of the State and of the whole country oppose unitedly any and every proposition for Sunday opening of saloons. When good men carry up to a legislature a bill for Sunday opening are they facing this fact? Is it the mark of foresight to attempt legislation which all the religious forces of the State condemn? No matter now what may be the grounds of this opposition, the point is that it exists. If such a fact as this is not known to the *Sun* and those whom it represents, what are we to think of their perspicacity? If it is known, what are we to think of their plea that they monopolize all the "practical" wisdom of the universe?

The truth is that these "practical" reformers know little at close range about the liquor traffic and the men who carry it on. They do not "face the facts." They are all the time proposing impossible and impracticable schemes, that either can get no support from the great moral forces of the community, or that turn out, like the vaunted "Raines Law," to be impracticable or vicious. When we get all the facts about saloons and the liquor traffic where all the people are willing to face them, we shall quickly be through with these oracular specifics that some people like to call "practical."

The Sabbath

Concerning the law of the Sabbath, a clear voice, a sure touch, a sane utterance are the immediate need, not pious hysteria, demanding legislative enactment for the regulation of Sabbath observance. Here, as elsewhere, the inculcation of one sound principle is more effective than the formulation of a multitude of petty rules, or the enforcement of vexatious prohibitions.

Such a principle, clear, sure, sane, is affirmed in the statement that "The Sabbath was made for man."

Long before it was framed in a statute or engraven on tables of stone the Sabbath law was embodied in man himself—written in his very nature. He needs it; therefore he should conserve it. Its sanction lies in the humanity before it, scarcely less than in the divinity behind it—in the necessities of the man under it, as in the sovereignty of the God above it.

The moral quality of the rest-day is founded on hygienic and economic considerations that support the higher claim. Thus the Sabbath law is seen to be humane as well as human.

That which it ensures, primarily, is rest — cessation from work, as the Hebrew word signifies. It is a provision for man to recover himself, to come back to his best, ready in the resilience of his nature for a fresh start. It also affords a "shelter to grow ripe and leisure to grow wise." In its largest meaning, indeed, it makes possible to the individual, health, to society, wealth, and to religion, vigor and virtue.

Subsequent questions up-springing from this root idea of rest involve the positive uses of the Sabbath, relating, for example, to the matter of recreation and of organized Christianity. A large field is open here for the broadest liberality, for an enlightened conscience, and for the cultivation of purer, nobler tastes. Where such a tangle of conflicting sentiments enmesh the feet, the words of another would seem to hold good: "No man is born booted and spurred to ride another bridled and saddled."

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Haeckel's Retirement

Professor Haeckel recently delivered his valedictory lecture at the University of Jena. This colossus of learning in the department of biology has probably done more to impress the imagination than any other naturalist since Darwin, and no one would withhold due acknowledgment of his amazing genius. He has distinguished himself by prodigious industry in research and by coordinate skill in formulating the results of his toil so as to make them popularly available. Unfortunately, these results have not been as useful as they have been fascinating to certain minds always ready to welcome hostility to evangelicalism. Dr. Haeckel was ambitious to establish a new philosophy altogether antagonistic to current religious beliefs. He is the first eminent representative of the modern school of materialistic Monism, but he did not wish to pose, as some have hastily imagined, either as an atheist or as a materialist. It is certainly exceedingly difficult to reduce his own enunciations to any tangible significance, but as far as it is possible to comprehend them, he strives to make it understood that the universe is not dualistic. It does not consist of matter and of spirit, but is monistic, the elements of matter and spirit being the same. As might be supposed, the reader of any work by Haeckel is apt to find himself lost in labyrinthine obscurantism, and to find difficulties more inexplicable than before their explanation by the philosopher of Jena. Most deplorable of all was the chapter on the Incarnation, which he was compelled to withdraw from a subsequent edition, in consequence of the remonstrances from University quarters.

The Layman and Biblical Criticism

JUST what should be the attitude of the intelligent Bible-loving layman toward the critical study of the sacred volume? That criticism has to reckon with the "common man" is frequently asserted. But should the common man decline to reckon with criticism? He often does so. One, for instance, hears language like this: "What is the use of taking the Bible to pieces and questioning the writers and their purpose? We are satisfied with the Bible as it is. Why should we be disturbed with new views of it and new methods of studying it?" The answer to all of which is: First, that we have no option in the case. Questions have been raised and they must be answered one way or another. And it is of the utmost importance that they should be answered rightly. But the assumption underlying the above-pictured attitude is utterly unworthy of the serious mind. It consists in a complacent shirking of the duty of searching for the better just because the good has served so well in the past. Such an attitude of mind in industry or finance, in politics, or society, would doom the man who took it to ignominious and deserved failure. It should be repudiated by every self-respecting believer in the divinity of the Bible. "But," it is said, "why not let the universities and seminaries concern themselves about these questions? Why trouble the ordinary believer with them?" Simply because such a course would be to deepen the chasm between the scholar and the layman, a chasm naturally deep enough. Scholarship can not be pent up as in a water-tight cistern. It would stagnate and become dangerous. The only safety of faith and scholarship alike lies in a mutual understanding between the layman and the critic in a free, open, candid examination of all questions proposed and a fearless acceptance of all that is proved true. The layman can not well shirk his share of the duty.

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A Worthy Object

MRS. RUSSELL SAGE of New York has offered to the American Bible Society a half million dollars on condition that the Society should raise a like amount during this calendar year. The entire sum is to be used as a permanent endowment fund. Something like $300,000 is still required in order to secure this munificent gift by Mrs. Sage, and the Society has made an appeal for funds to individuals and churches throughout the country. We trust that the response will be prompt and hearty.

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The Sunday-School and Temperance

THE International Reform Bureau, of Washington, D. C., sends out a call to the Sunday-schools of the country to observe June 27 as Temperance Sunday. In commending this proposal we would remind our readers how much of the present progress of temperance and prohibition is justly attributable to the work done among the children of a past generation. Education beginning with young children strikes at the tap-root of the drink evil. The agitation of the temperance question on a large scale by parties and in legislatures strikes our immediate attention more forcibly, but this preparatory work with the young is that which has made it possible. Here is a mode of procedure to which no one can object, that arouses no controversy and yields large and sure results.

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HERESY sometimes, and at times we fear orthodoxy, is more a matter of the stomach than it is of the heart or head.

THE MINISTER'S INNER LIFE

HOWARD ALLEN BRIDGMAN, D.D., BOSTON, MASS.

THE real history of the race is that of its inner life. Not what men have done with their hands but what they have thought, what emotions have stirred within them; the visions and hopes that have flitted through the chambers of the imagination, the direction of the will toward definite ends—such things as these constitute the life of humanity. The outward monuments of man's activity are of interest only as they reveal his spirit. All that his hands have wrought, aqueducts, bridges, railways, steamships, palaces, temples, cathedrals, colleges, pictures, paintings, statuary, poems, and masterpieces of prose possess meaning only as the expression of the unseen forces of personality.

Historians have naturally paid chief attention to visible events. They have chronicled war and combats, inventions and discoveries, the outstanding tokens of the advance of science, industry, and art. Now and then a historian like J. R. Greene has arisen, who has sought to interpret the life of a great people from a more intimate point of view, relating events and tendencies to the higher life of the nation. One wishes that some scholar gifted with the historic instinct, with the capacity of accurate generalization, and most of all with spiritual insight, would undertake to trace this higher and deeper life of men, as it has manifested itself throughout the ages, and particularly throughout the Christian centuries.

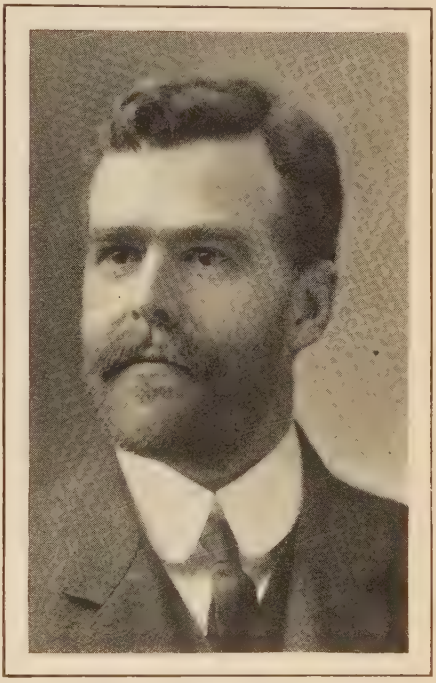
And within the inner life is the inmost life. In that sacred citadel of personality instincts and forces are at work that can not be measured but that are an inalienable part of man's constitution, his crowning distinction and glory. There are at least three occupants of this inmost chamber—the craving for God, the aspiration for perfection of character, the passion for expending life on other lives.

The minister shares this inner life with all men. His mind contains no great fundamental longings and capacities that are not the common property of the race. He does not worship and struggle and sacrifice because his calling devolves upon him certain priestly or semi-priestly functions, nor because he is clothed with a peculiar authority or endowment from on high; but simply because he is a man. His inner life will therefore be subject to the same laws, and responsive to the same influences as the inner life of other men, and it will find expression through channels available to all. If his inner life were something eccentric or cryptic, it would at once isolate the minister from his kind. And in proportion as he developed his own inner life the gulf between him and his fellow men would widen. Modern thought leaves no place for that order of beings known in other ages, and known to-day, too, in certain communions, as "the religious," by which is meant a class of persons within monastic walls, or going about as itinerants supposed to possess peculiar sanctity, to see visions and feel emotions far beyond the reach of plowman or artizan.

But the fact that the minister shares with his fellow men the actual possession and the rich possibilities of the inner life does not alter the fact that its cultivation is to him a matter of supreme importance. His neighbors can do good work in the world without much regard to the state of their inner lives. They can buy and sell, argue cases and prescribe remedies, teach school and edit newspapers with a fair and sometimes with a conspicuous degree of success without constantly nourishing their spiritual life; but if it languishes within the heart of the minister, he becomes

disqualified for the fulfilment of his calling for the simple reason that his main business is to make men feel the power of unseen realities, to create in them unrest and discontent with what they are and a great purpose to become something different and better, and to plant in them a fountain of persistent desire to pour out life in behalf of others. In other words, the minister must be a spiritual expert or he forfeits his right to lead other men in the direction of God, holiness, and service. He may be a prince among pulpit orators, or a veritable captain of ecclesiastical industry as respects initiative and organization. He may be a scholar of the first rank, a renowned writer, a popular platform speaker, a successful municipal reformer, a mediator between capital and labor; but unless he is first of all a devoted, sincere, humble, consecrated, holy man, he lacks the chief essential for effective instruction and leadership of his people in matters pertaining to the saving and the perfecting of their souls. If we ministers did but realize the unspeakable importance of being ourselves men of God in close and constant relationship to Him, swayed by His laws, responsive to His leadings, permeated with His spirit, we should perhaps let a great many other things go and concentrate upon the one thing needful. To obtain it we might have to forego attendance upon meetings and lectures, or even the reading of some interesting books. We might have to put aside social engagements which we have hitherto deemed imperative. We might have to insert into the midst of the busiest day a half-hour strictly for the cultivation of the inner life.

For the inner life can not maintain itself when ignored or neglected. It is constantly threatened by at least three foes. One is the restless, excitement-craving temper of the times. To be sure, we may vilify our age too often and too much. Had we lived in a slower-footed century it might have been just as hard to hold ourselves in quietude in the midst of that century's din and tumult and to love and to court simplicity and reality in the midst of showiness and shams. But, comparisons aside, the pressure of what Paul calls this present world, this fascinating outward order, this tangible, visible and fascinating scheme of things, is



HOWARD ALLEN BRIDGMAN, D.D.,
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always fraught with danger to the inner life. It is likely to blur the vision, dull the hearing, chill the sympathies, and paralyze aspiration. The minister may be in no more peril than the man or woman to whom he ministers, but just because he is human he is not insensible to creature comforts and to all the delights and fascinations which a rich, luxurious age puts in almost every man's path.

Another group of baneful influences attack the minister only. They take their rise from his professional relation-

ships and ambitions. In what other vocation is a man so liable to meet with flattery or, if not flattery, at least with soft murmurings of approbation and appreciation? Before he knows it he gets in the habit of coming down from the pulpit or the platform with his eardrum strained to the utmost to receive the impact of honeyed words. He craves such expressions as, "enjoyed it so much," "you did finely to-day," even if uttered by a person as partial as his wife. This itching for applause becomes the peculiar peril of the metropolitan preacher thrown into such fierce competition with other sons of thunder. But we in Smallville crave it too, and what a disgusting appetite it is when one comes to reflect upon it. Imagine Paul descending from Mars' Hill with only this thought in his brain: "Wonder how they liked it! Who'll be the first to compliment me? Now, gentlemen of Athens, step lively this way."

Another danger inhering in the profession of the minister arises from the desire to succeed. Said a prominent doctor of divinity to me, "My brother has gone into business to make money and I want to register as big a success in my ministry." A legitimate ambition surely for any man who has but one chance at life. But what shall be the canons that gage success, and how constantly shall the goal of success be kept in view? Pitiable indeed is the man who is always seeking preferment, who watches with a jealous eye the columns of calls in his religious paper, who grows resentful because others are bidden when he is not, who envies the brother with the fat salary and a chief seat in the denominational synagogs. Oh, what heart-burnings; oh, what sleepless nights, what joyless days, what sickening sensations in season and out of season are the portion of the minister whose ruling desire is to get on and to get forward a little better and a little faster than the other fellow! And all this time what becomes of the inner life?

There remains one far more subtle and powerful foe. It is, to adopt President King's phrase, "the seeming unreality of the spiritual life." What minister entirely escapes this tempter? The nature of his work sometimes intensifies this sense of unreality. Think, for example, of the number of times many a minister has to offer public prayer on the Sabbath day—once or twice at the family altar, three or four times at the formal services at the church, once in connection with the Sunday-school, and again often at the young people's meeting. It is hard to maintain the mood that prevents frequent participation from becoming purely perfunctory. Every man is liable to periods of reaction. Then, too, there come times when even the spiritual foundation seems to be crumbling away, when the materialistic interpretation of the universe assumes great plausibility, and one has to state and answer anew the old question, Is there anything besides that which our hands touch, our eyes behold, and our other physical senses apprehend?

But every one of these foes of the inner life, the prevailing temper of the times, the peculiar professional temptations, the apparent unreality of the unseen world, can be overcome. Indeed, the vanquishing of them is the noblest task that any minister or any man can undertake. That they can be routed the experience of men proves. One may almost go so far as to assert that provided one will utilize the available agencies, he can not fail in time to possess an inner life, deep, rich, and fruitful. The means may be broadly classified in two groups: first, the distinctly devotional. The Bible, the book that records the spiritual experiences of those who knew God at first hand, and through whom God made Himself known to others; the book wherein are the noblest outbursts of the human

spirit in the presence of the unseen verities, the book which preserves the supreme revelation of God in Jesus Christ; prayer, the outgo of mind and heart and will to God in worship, thanksgiving, supplication, and intercession; prayer, the force on the use of which God has seen fit to condition the giving of His choicest blessings to His children; solitude and meditation, the seasons when the eye looks inward, and alone with God the man waits for his message; the study of the inner life of other men as exprest in hymns, and particularly in biography or autobiography, through which we come into intimate acquaintance with the pioneers and the builders of the Kingdom of God, the saints, the martyrs, and the missionaries in whom outward achievement, however brilliant, was always matched by the sincerity, purity, and strength of the inner life—these are some of the sources on which the minister may draw when the fountains of his own faith and hope and love cease to flow. Why should he suffer impoverishment when a little effort will be so liberally rewarded?

But if the inner life needs this devotional stimulus it can never be divorced from the realms of practical conduct. So a discipline in ethics may prove as valuable as a course of reading from the mystics and the pietists. It behooves a minister occasionally to scrutinize not only his behavior but his motives, judgments, and ambitions. The theory that any of us is about as good as he needs to be, or as good as the average man, is the deadliest of foes to the inner life; but a vigorous, determined assault upon some long-standing sin or vice or foible or weakness will invigorate the spirit of the man who makes the fight. Suppose we were absolutely merciless with ourselves, or asked some discerning friend to be merciless with us, and having once taken the measure of our own deficiencies and excesses, sought with all our might to remedy them, what an increase of reality and power would come to the inner life through the frank admission and the earnest effort. Let the minister put before him the image of the man he would like to be one year, five years, ten years hence, let that image ever beckon him toward the distant heights, and the tonic and inspiration of the vision will make his life both in its outward aspects and in his inner experiences richer and more joyous.

And so we are brought from a consideration of the nature of the inner life, its hindrances and its helps, to the point where every minister ought to stand, rejoicing that to him is accorded the privilege of sounding the depths of the inner life and entering into all its secrets and satisfactions. The possession of it means for him, first of all, a refuge from petty parochial cares, from the round of sometimes wearisome committee meetings and public engagements; from all that is trivial and sordid and disheartening in the life of the world about him. When misunderstood or misjudged, when overwhelmed with a sense of his own inadequacy to his task, when pained by the inconsistencies and unresponsiveness of those who call themselves Christians, he has but to retreat within the precincts of the life that is hid with Christ in God.

And this life means also fresh inspiration for the struggle and the battle, for the familiar task, for the unsolved problem, for the labors and vicissitudes of a modern pastorate, for his special work as prophet, priest, and shepherd. Oh, who would want to undertake to be a minister in these days of strain and of glorious opportunity, unless he too could see the things that the blest Augustine and Bernard saw and, with all the saints of all the ages, enter into the felicities and rewards of the inner life?

MAZZINI AND SAINT PAUL

The Rev. Charles B. Mitchell, Haddon Heights, N. J.

Altho familiar with the name of Giuseppe Mazzini, and with the main historical facts concerning his connection with Italian liberation and unification, I had never, until very recently, read his famous essay on "The Duties of Man." I presume that in my neglect of the book, I was representative of a great multitude more. Its latest editor remarks, in his introduction, that Mazzini "has never enjoyed the ready applause accorded to the successful soldier nor the somewhat sinister fame achieved by the successful statesman. Just as in the days of his flesh he passed along the byways of Europe, an exile from every land but England, ever conspiring and ever eluding the authorities, so his subsequent influence has been fugitive, secret, noiseless, but none the less real, deep, and persistent. His best compositions have had little vogue, but they are treasured by the readers who know. Out of print, and unguessed at by the multitude, their teaching has inspired some of the most unselfish activity of our time—the devotion of some settlement worker or East-End doctor, of some incorruptible councilor or ardent cooperator, of some labor-leader or nationalist." In the first flush of my enthusiasm over the discovery of gold where a few have long been mining it, I wish to urge all who read these lines, and have not read Mazzini, to get and read him at once, and at the same time to point out in the Christian faith which Mazzini held only in part, certain elements which, if he could have seen and grasped them, would have appealed to him as a vision from heaven.

Mazzini wrote of "The Duties of Man" because he felt strongly that the French Revolutionary agitation for "the rights of man" had resulted in an individualistic, egoistic society in which the strong, in pursuit of what they considered their rights, trampled on the weak without scruple and without pity.

"God exists." That is Mazzini's starting-point. He is almost a mystic in his intuitive certainty of the Divine, and wholly a prophet in his passionate proclamation of the supremacy of God. "He who can deny God on a starry night, or beside the graves of his dearest ones, or in the presence of martyrdom, is greatly unhappy or greatly wicked." "The origin of your duties," he writes to the workingmen of Italy, "is in God. The definition of your duties is found in His law. The progressive discovery and the application of that law is the task of humanity."

Mazzini looks into the constitution of humanity for the law which God has given it, a law of its life; and sums up what he finds in four words: liberty, association, education, and progress. Human life approaches its own ideal and realizes God's purpose only as it is free from political or economic bondage and oppression, is associated in the family and the nation for the service of the race, is entering by education into the intellectual and moral heritage left by past generations, and is unceasingly moving forward to higher ideals and achievements.

From the standpoint of this philosophy of life, Mazzini discusses in successive chapters the duties of man toward humanity, toward his country, toward the family, and toward himself. The first of these chapters is perhaps the most characteristic of Mazzini's thought. He had the world-vision as almost no man since Jesus and Paul. He not only argues that the race is an organism; he realizes it. "Generally speaking, you can not separate your life from that of humanity; you live in it, by it, for it." "We improve with the improvement of humanity; nor without

the improvement of the whole can you hope that your own moral and material conditions will improve." "The time is come to convince ourselves that we can only rise to God through the souls of our fellow men, and that we ought to improve and purify them even when they do not ask it of us themselves." Mazzini's is a world-patriotism. The individual nations exist to minister to the wider, the all-inclusive life of the race. In his chapter on "Duties to Country" he appeals to Italians to throw off political and economic bondage, and make Italy a nation, because he believes that Italy has a mission and a message to the nations which only thus can it fulfil.

The chapter on "Duties to the Family" is a prose poem. "The family," he begins, "is the country of the heart." All the pathos of Mazzini's lonely, hunted life pours itself into this sentence, which one can hardly read without a filling of the eyes. "He who, through fatality of circumstances, has been unable to live the serene life of the family, beneath the wings of this angel, has a shadow of melancholy resting upon his soul, and a void in his heart which nothing can fill; and I who write these pages for you know it. Bless God who created this angel for you, oh, you who have the joys and consolations of the family." And what sweeter tribute to womanhood was ever paid than this, from the pen of the man who, in the words of Jesus, had made himself a eunuch for the kingdom of God's sake. "The angel of the family is woman. Mother, wife, or sister, woman is the caress of life, the soothing sweetness of affection shed over its toils, a reflection for the individual of the loving providence which watches over humanity." It reminds one of the oft-quoted saying of the youngster that God couldn't be everywhere, so He made mothers. The man who has not read this chapter has missed an inspiration.

Mazzini spells humanity with a capital H. He believes in the divinity of the race, but not in the special divinity, or rather let us say, in order to keep within hailing-distance of Mazzini's thought, the divine humanity, of Jesus Christ. I first became distinctly conscious of what Mazzini was missing

THE REV. CHARLES B. MITCHELL

by this limitation of his faith, when I read these words from the chapter on "Liberty": "The ultimate aim for which we were created is at present unknown to us and can not be otherwise; but that is no reason why we should deny it. Does the babe know the purpose toward which it must tend through family, country, humanity? No; but the purpose exists, and we are beginning to know it for him. Humanity is God's babe; He knows the end toward which it must develop." That is, putting it in other words, we walk and work in darkness; we know not what we are working for, or whither we

are tending; we only trust God that He will see that we do not strive in vain. It is a noble faith, if a man has no better. St. Paul would have claimed that he had something far better.

Jesus Christ, according to Paul's faith, is the goal of humanity. Mazzini lays emphasis on a tremendous truth in what he says of progress as the law of human life.

"Progress is man's distinctive mark alone.
Not God's, and not the beast's; God is, they are;
Man partly is, and wholly hopes to be."

And the progress of humanity must be toward God; toward the better understanding of His love, the clearer discovery and more perfect application of His law, the more and more nearly adequate incarnation of His life. From this point of view, we can see the significance of the incarnation of God in Jesus Christ, which Mazzini rejects. In order that "the ultimate aim for which we exist" might not remain "unknown to us," God has perfectly embodied and incarnated Himself in the Man of Nazareth, who thus becomes the type of the highest development of humanity, and the goal toward which the rest of us must strive. We are not working in the dark. We are not laboring onward toward an unknown end. It is a weary way that humanity has yet to tread; but the road is straight, and lies in the full light, and the risen Christ stands in full view at the end of it. I believe that if Mazzini had understood the incarnation in this way, he would not have been a unitarian. He would have recognized Paul's view of Christ as the completion and consummation of his own view of humanity.

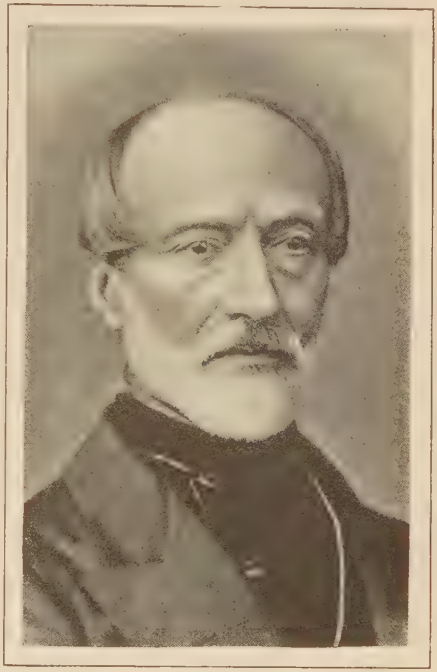
There is a second particular in which Paul's conception of Christ supplements the teaching of Mazzini. Christ not only realized in His own life and character the ideal of humanity, and thus attained the goal for which the rest of us must strive; He realized it through conflict with the very foes the rest of us must face, and by victory over them. He was no favorite of fortune. He was no pampered child of luxury. He was no graduate of the schools of His time. He was a workingman, living in a land which was enslaved to a foreign master. He knew the strain of toil; the narrowing influences of exhausting labor, and a corrupt environment, and an atmosphere of servitude. "He was tempted in all points like as we are." By the power of the divinity which sustained and inspired His humanity He triumphed over all these hindrances, and perfectly fulfilled the law of humanity. He fulfilled it in liberty: He was free from the fear of man, from bondage to circumstances, from the prejudices which cloud the vision of the truth, from the degrading influences of evil. He fulfilled it in association: He was the Servant of the race, the Lover of mankind, the Redeemer of the world. He fulfilled it in education: if He was lacking in the technical culture of the schools, He knew God, and the heart of man, and the end of life, as no one has ever been able to learn them in any university. He fulfilled it in progress: He passed successfully through the whole curriculum of human life, learned all the lessons it had to teach, triumphed in all the conflicts presented to Him, and took His seat at the right hand of the throne of God. It is really remarkable that this fulfilment of the whole law of human life in the single personality of Jesus did not strike the acute and mystical mind of Mazzini, and lead him to a living faith in the incarnation. It would have immensely strengthened his faith in the ultimate victory of the human race to realize that in the person of one representative of it the battle had been won, that Jesus had even "vanquished death with all its powers."

There is still a third particular in which Paul supplements and completes the teaching of Mazzini. Jesus Christ is not only the goal of human progress;

He has not only attained that exalted position by victory over the foes which impede our onward march; He was the representative of humanity in the conflict, and His victory was for us. We triumph in His victory; in His name, as our God, we set up our banners. This is the deep ethical meaning of the mystical teaching of Paul concerning the union of the believing soul with the risen and victorious Christ. Our faith so unites our souls and His that His moral power flows into us, and makes us strong. Paul even goes so far, in his daring metaphor, as to speak of Christians as being at the present time risen with Christ and seated with Him in the heavenly places; we share, so far as we abide in Him, the position of absolute superiority to the world, the flesh, and the devil which Christ won for Himself through the crisis of His death and the victory of His resurrection and ascension. "All things are possible to him that believeth."

According to both Paul and Mazzini, there is a great struggle on, in the name of God and humanity, against bondage, selfishness, ignorance, and conservatism. But according to Mazzini, Jesus is simply a comrade and a fellow soldier in the conflict. According to Paul, Jesus sustained in His single person the whole brunt of the battle, and won the decisive victory, and our part is simply to associate ourselves with Him, and by faith enter into His conquest of every foe which stands in the way of the highest development of the individual life of every single human being. Mazzini summons us to continue the battle on the field where Jesus fell; Paul asks us to follow after Jesus in the pursuit of a flying foe.

As Paul, however, supplements and completes the message of Mazzini, Mazzini helps one immensely in the application to modern social problems of the teaching of Paul. For Paul dealt in his preaching and in his epistles with the problems of his own time. He applies eternal principles; but he applied them to passing problems; and therefore his applications do not exhaust them, but simply point the way in which they shall be handled in dealing with quite other questions and difficulties. Paul lived under a despotism; a free state creates quite a different set of political problems, and the teaching of unquestioning submission to the powers that be, even when they are



GIUSEPPE MAZZINI

unjust and tyrannical, is antiquated. Paul would write the thirteenth of Romans differently in a country where the people, and not the emperor, is the supreme source of political power. Paul lived in a civilization where most of the labor of the world was performed by slaves, and his principles must be applied anew to the problems raised by free labor and labor unions.

Mazzini lived eighteen centuries after Paul. The principles of the New Testament, he saw very clearly, had become part of the furniture of the

conscience of the civilized world, but their application had not kept pace with the changing circumstances and developing needs of the race. To modernize their application was the task to which he addrest himself. His first step was to convince men that their duties, not their rights, should be their chief concern. In a society where all perform their duty, no one will be deprived of any right. He laid it upon men as one of their first duties, to devote themselves to the achievement of political liberty and national unity. He demanded such a reorganization of society as should give the workingman the time, the opportunity, and the inspiration to educate himself, to realize himself as a part of humanity, to enter into the broadening movements of human thought and sympathy, and thus be prepared to exercise his citizenship intelligently, and in the interest of the race. He had the world vision, and sought to give it to others. To make men lift up their eyes and realize the unity of the race, he quotes the words of Paul, "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and members one of another." Then he goes back from Paul to Jesus: "And there shall be one fold and one shepherd." He sought to array all men, everywhere, against all the enemies of humanity, so that each man should hate, and seek to overthrow that which hindered any other man's progress, even tho it did not touch him. "There is no hope for you," he writes to the exiled Italian patriots, who were scattered throughout Europe, "except in universal reform and in the brotherhood of all the peoples of Europe and through Europe of humanity. I charge you then, O my brothers, by your duty and by your own interest, not to forget that your first duties—duties without fulfilling which you can not hope to fulfil those owed to family and country—are to humanity. . . . In whatever land you may be, wherever a man is fighting for right, for justice, and for truth, there is your brother; wherever a man suffers through the oppression of error, of injustice and of tyranny, there is your brother. Free men and slaves, we are all brothers."

I believe that Paul would have recognized this program as the legitimate development and application to society, in modern times, of his own message of the salvation of the individual through Christ. If a man should ask me, "What must I do to be saved?" I would refer him to Paul for an answer. If another should ask, "Where may I learn what I, as a saved man, should do to save society?" I should answer, "Read Mazzini on 'The Duties of Man.'"

Mazzini is an important ally in the battle against socialism. Socialism has many merits, many noble ideals; but it labors under this serious limitation, that it devotes itself almost exclusively to improving the conditions of human life, and pays little or no attention to the culture of human character. When we ministers remind the socialists that they are beginning at the wrong end of their problem, that "the soul of all improvement is the improvement of the soul," they turn away from us with the remark that that is what the capitalists pay us for preaching, and that the workingmen have gotten tired of trying to look after their souls, and mean to see if they can't get better living conditions for their bodies. Perhaps, however, they may be willing to listen to Mazzini; certainly he was as sincere and intrepid a friend as the European proletariat ever had.

Mazzini was an individualist to the core. Matthew Arnold's famous saying, "If every man would mend one, we should have a new world," might have been Mazzini's. Only Mazzini would have added, "When you have mended yourself, give the other fellow no rest

or peace until he does likewise." And character is his supreme concern. He has only hard words and sharp rebukes for the social theories which make well-being the end of life. What is the difference, he asks, between the working class and their oppressors, if the working classes only strive for the comfort and luxury which their oppressors possess? "They are tyrants precisely because they do not think of anything but well-being, pleasure, and power. To make yourselves better—this must be the aim of your life. You can never make yourselves permanently less unhappy except by improving yourselves. . . . You have got to improve the classes which, voluntarily or involuntarily, oppress you, to-day, and convince them of their duties; but you will never succeed in this unless you begin by making yourselves better as far as possible."

Socialism can be successfully combated only by social reformers; by men who frankly confess the existence and seriousness of our social diseases, and have some remedy of their own to suggest. Nobody cares to hear a man oppose socialism on the ground that things are well enough as they are. Everybody but a fool or a millionaire knows better. But so much of our modern literature of social reform is frankly socialistic, where it is not superficial, that men who do not believe in the workability of the socialistic program, but do believe that society is afflicted with deep-seated diseases which may be fatal if they are not rightly dealt with, hardly know where to turn for sane and earnest guidance in social service. Such men ought to read Mazzini's essay on "The Duties of Man."

Mazzini has been criticized as a dreamer. He was; there is no use in attempting to deny the charge: but so were Jesus and Paul and Luther and John Wesley; and if I read the essay on "The Duties of Man" rightly, Mazzini has seen, in its application to our modern life, the dream for which Jesus died, and for which His disciples should live.

I can not resist the temptation to close this article by quoting the noble passage in which Mazzini protests against selfish individualism in piety. Every Christian should ponder it thoughtfully and prayerfully. "Now God has placed you here below upon the earth; He has surrounded you with millions of beings like yourselves, whose minds are nourished by your minds, whose improvement progresses with yours, whose life is fertilized by your life. To save you from the perils of isolation He has given you needs which you can not satisfy by yourselves, and dominating social instincts which distinguish you from the brutes, in whom they remain dormant. He has spread about you this world which you call material, magnificent in beauty, and pregnant with life; with a life which, you must never forget, reveals itself everywhere as God's visible token, but nevertheless awaits your work, depends for its manifestations upon you, and increases in power in proportion to the increase of your activity. He has placed within you inextinguishable sympathies, pity for those who mourn, joy with those who smile, wrath against those who oppress their fellow creatures, an incessant yearning for truth; admiration for the genius who discloses a portion of truth unknown before; enthusiasm for those who translate it into an action profitable to all; religious veneration for those who, unable to make it triumph, die a martyr's death, bearing witness to it with their blood. Yet you deny, you scorn these indications of your mission lavished around you by God; you even cry anathema upon His manifestations, bidding us concentrate all our powers upon a work of inward purification which must be imperfect, nay, impossible, when carried on alone."

A SIGNIFICANT ELEMENT IN THEOLOGICAL EDUCATION

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The institution, during the past year, of what is known as the Course in Pastoral Functions at Yale Divinity School undoubtedly marked the serious completion and systematization of a very important, but hitherto neglected element in theological instruction. There has been a growing feeling that our theological schools do not have that close and operative relation with the life of the churches and of human society that they ought to have. They have been rather too exclusively academic. While the graduates went forth to their work thoroughly grounded in the underlying principles of their ministry, they were less prepared for the immediate vital and practical problems and opportunities which awaited them. They were, in fact, unacquainted with many of their definite concrete duties. Such, at least, has been a popular impression.

The theological department of Yale University has always been noted for its strong intellectual equipment. Its resident faculty has always been adorned by illustrious names. Upon this side there has been no serious diminishing. The permanent faculty is now composed of both eminent scholars and practical leaders. So far as the inculcation of fundamental principles is concerned, no one has felt that there could be any deficiency. Nor is it to be supposed that there would be any advantage in the disparagement of this primary intellectual training. First of all, the minister must have a great message, and his scholarship needs to be deep and broad. It would be a serious mistake to let Yale or any other school lose any prestige in this respect. Theology in all its branches, using the word broadly, should remain as the essential feature of preparation for preaching the gospel.

There has been, however, a certain interrogatory attitude as to whether or not there was a certain lack of the more practical preparation. Did the men go out ready to cope at once with the great problems of the church and especially of human society? Did they know men as well as books? Were they prepared to put into immediate and effective practise the great principles which they had learned? Men need to know how to act and what to do, as well as what to think. They must understand the world of life as well as the universe of principles and be as familiar with intimate effects as with remote causes.

Other professional schools, such as those of law and medicine, have always, or at least for a considerable time, had faculties composed very largely of men who are engaged in the active practise of their professions. The clinical method and the case system have been important features. Normal schools are also adopting the same idea. The new supplementary courses at Yale seem to be analogous to these. The men who have been appointed as instructors are active and in most cases remarkably successful ministers, in average pastorates. They come to the classroom fresh from their work. It is expected that they will make the point of connection between the great principles taught by the regular members of the faculty and the actual conditions, needs, and opportunities which society presents to the minister when he enters upon his active life. All other departments of education have found it necessary to subject themselves to the processes of modification and substitution, and there is no reason why this department would not be amenable to these necessary means of progress.

Moreover, this course of additional

instruction seems to indicate a necessarily changed conception of the church and the ministry. Apparently the minister is not simply to be sent out to shepherd a particular flock. He is to do this, but more than this. He is to serve his community, and human society at large, in any and every way by which his personality may be brought to bear. He goes out into the Kingdom of God rather than solely into a church. He is to do more than administer ecclesiastical functions. The idea seems to be that, from his standing-ground as a pastor, he is to engage in all great social movements and is to make his church a directing factor in such movements. He and the church together are to serve the world. This is what may be read between the lines of this composite system of instruction. It is indicated by such subjects as that of "Service Among Non-English-Speaking People," by Dr. Ozora Davis; "The Relation of the Minister to National and International Movements," by The Rev. Frederick Lynch, and "The Work of Civic Reform, Industrial Organization, Political Life, and Social Movements." The course was evenly balanced in this regard. The care of his church is not overlooked. He is to look after the flock, but also to have other sheep not of that fold.

It seems as tho this ought to have a marked effect in making the Christian ministry attractive to strong men. It can not be denied that it has been deemed unattractive. Was this because the minister was supposed to be confined to a limited round of relatively circumscribed functions? Was it because his profession, to a certain extent, seemed to shut him off from the great movements of mankind? Undoubtedly there has been some such feeling and it has probably had very much to do with the diminishing number of men seeking this great profession. If, however, the ministry of the Gospel is to be so large a thing as this kind of preparation indicates, if the minister from henceforth is to be a power in civic life, an influence in solving the great problems of our democracy, then we may venture to predict a very speedy renaissance.

At any rate the new ministry will be effective. If we read this program aright, it means that the Yale Divinity School is, first of all, to turn out strong men, men of both thought and action. They are to go out and make strong churches. They are to make themselves and those churches the directors of great social movements. It is a splendid program.

For example, instruction is also to be given in the conversational use of foreign tongues. Suppose the minister can thus make a point of contact with the great masses of foreigners who are coming into almost every community? He might save them from being led about and unworthily used by selfish leaders. Why might he not step in and be their guide rather than the cheap politician? It seems as tho there ought to be a great deal in all this.

This twofold method of instruction will undoubtedly go farther in years to come. It must go farther if young ministers are to go out into the world ready to become effective leaders in society. It is understood that during the coming year this sort of cooperative teaching is to be amplified and broadened and to be given increased space in the curriculum. The course, however, this first year was fairly comprehensive.

A glance at some of the subjects presented will indicate the wide scope of this instruction.

"The Sunday School" was treated by A. F. Schauffler, D.D., of New York, and "The Midweek Service"* by The Rev. Frederick B. Richards of Boston, a graduate of Yale Divinity School in the class of 1891. The problem of "Church Administration

* This paper appeared in The Homiletic Review for April, '09.

and Finances," was opened up by Henry A. Stimson, D.D., of New York. "The Methods of Caring for Church Benevolences" was set forth by Secretary Cornelius H. Patton, D.D., of the class of 1886. "Mental Healing" and the "Methods of Emmanuel Church" were explained by The Rev. George B. Cutten, Ph.D., of Columbus, Ohio, a graduate in the class of 1901, and Elwood Worcester, D.D., of Emmanuel Church. "Distinctively Pastoral Duties" were explained by Rockwell H. Potter, D.D., of Hartford, a former student, while Nehemiah Boynton, D.D., of Brooklyn, instructed the students in the requirements of "Professional Courtesy."

Charles A. Dinsmore, D.D., of Waterbury, is included in the course to urge the necessity for regular and constant intellectual discipline, his subject being "The Minister as a Student."

Some of the more unusual themes were the following: "Work Among Wage-Earners" by The Rev. Edwin B. Robinson, pastor of a church located in the manufacturing section of Holyoke. "The Peculiar Problems of the Country Church" were explained by Wilbert L. Anderson, D.D., of Amherst. "The Essential Characteristics of a Ministry to Men" were emphasized by Secretary Anson Phelps Stokes, Jr., of Yale University.

Among the still newer themes were "The Minister's Opportunity in Association with Industrial Organizations, Political Life, Civic Reform, Municipal Betterment, and Similar Movements of Society." Perhaps the all-inclusiveness and outreach of the curriculum is indicated by the presentation of "The Part which the Minister Should Take in National and International Movements of Ethical Reform," the lecturer being The Rev. Frederick Lynch of New York, who is doing such splendid service especially in the interest of international peace.

The bringing in of labor leaders like John Mitchell, Henry Sterling, and several other social leaders of all shades of opinion is marked evidence of the seriousness of the work in hand, the idea being to open up to the students the hearts and consciences of men who represent great bodies of wage-earners, and who guide the destinies of other humanitarian movements. Ought not the minister to join forces with these men at the very beginning of his ministry and at least know them, their work, and their ideals?

It is interesting to notice the way in which the various lecturers supplement each other's work. While one instructor treated the matter of getting into touch with great outside bodies of wage-earners in order to attach them to the church and its ministry, another, Mr. Robinson, showed what we must do with them and for them within the church itself.

Not the least among the good results has been that the academic shades of the school have been lightened by the wider opening of the doors and windows to the vital throbbing life of the world of men and deeds. Thought and contemplation have been brought into contact with action and achievement. Truth and fact have come together for adjustment. A certain new warmth and feeling have been noticeable.

The end is not yet. This has been only a systematic beginning, altho a serious one. When this method is carried out to completion it will mean a great joining of forces. The regular faculty are, and should remain, great scholars, thinkers, men of ideals. These new complementary instructors are men of action, leaders, doers of the word that has been taught, men of ideas.

The following up of the lectures by personal interviews between the students and the lecturers will offer a further opportunity of helping the students to get into personal relations with ministers of experience and may also acquaint the incoming instructors

with present-day theological thought. Indeed, no little of the gain is to the lecturing visitors themselves.

Undoubtedly, also, the custom will follow of putting the students out under the care of such ministers over Sunday, as a part of their education. This will help solve the problem of pecuniary aid, as the students may thus render service to the pastors and churches in return for the scholarship funds. This, as a part of the whole scheme, will help to keep the churches and the schools of theology in close touch with each other, as they should be.

The theological school should thus be closely associated with the college on the one side and with the churches and the life of the world on the other. A school of theology as a part of a great university with a college department, and also as a part of the life of the church and the world, adapting itself to its twofold environment, is thus fitted to fulfil its function as the religious interpreter and molder of human society.

It would seem that the strong young men in our colleges can not fail to be attracted by so splendid a conception of the ministry as is set forth in this system of training.

RELATIONS OF BABYLONIAN AND OLD-TESTAMENT CULTURE

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IV. The Legislation of the Old Testament and Its Relations to that of Babylon

IN one point the Babylonians had a distinct advantage over Israel. That consisted in the vast extent and power which the state enjoyed for two long periods of time, first after the founding by Hammurabi of the ancient Babylonish kingdom (*circa* 2000 B.C.) and then from the fall of Nineveh to the year 538 B.C. Nevertheless, altho Hammurabi's empire deserves to be styled an "exemplary domain" it is not to be supposed that the government represented the genuine spirit of true morals. Can it be demonstrated that the legislation of Babylon exhibited, in the slightest degree, the same exalted character as that which the Old Testament possesses? The answer to this question shall be given in the following exposition.

Hammurabi's table of laws has no such preface as "the ten words" or commandments which stand at the head of Old-Testament legislation. (Exod. 34:28; Deut. 4:13 and 10:4.) Any parallel to the Old Testament Decalog can not be found in Babylon. In looking for parallels to each of the ten laws there laid down is it possible to find a counterpart of all? Let us employ the test furnished by the latest data.

In the fifth edition of "Babel und Bibel" (I., 1905) occurs the phrase: "Thou shalt not shed the blood of thy neighbor; thou shalt not come near to the wife of thy neighbor; thou shalt not take to thyself the clothing of thy neighbor." These fundamental enactments, as we read, correspond in the Babylonian law with the fifth, sixth, and seventh commandments of the Old Testament. But Delitzsch gave no proof in 1905 that they were to be found in Babylonian literature. And it is readily perceived why he failed to do so. It is true that in the observation with which he had previously closed his first essay on the subject, he evidently attempted to furnish such a proof. He wrote as follows: According to iv. (Rawlinson) 51, 50–53a a Baby-

lonian priest asked: "Has he broken into the house of his neighbor? Has he drawn near to the wife of his neighbor? Has he shed the blood of his neighbor?" But who would take this as a proof that the principles maintained in the fifth, sixth, and seventh commandments were promulgated among the Babylonians? No; it is quite evident that these questions merely demonstrate the crimes that usually would attend the act of breaking into a neighbor's house. Perhaps it is from a recognition of this fact that in the closing essay on "Babel und Bibel" (p. 19) the author has not repeated the statement that such moral decrees as the fifth, sixth, and seventh commandments of the Old Testament are promulgated also among the Babylonians.

But nowadays, instead of saying that a counterpart of the Old-Testament Decalog can not be found in Babylonian literature, the statement is much more usually made that the chief points of the Old-Testament law are in many instances exprest there.

In the first place, would any one venture to say the expression "thou shalt not covet thy neighbor's house, wife, servants," &c., has no further meaning than "thou shalt not seek to appropriate thy neighbor's house," &c.? And how will he prove this? He quotes § 25 of the Hammurabi codex to the following effect: "When any one covets any of a man's possessions, and appropriates the property of that man, such a one shall be cast into the fire." But this § 25 may be more closely translated: "When any one casts his eye upon the possession of a householder, takes the property of the householder." So that in the first place the term "covet" actually does not occur in the Hammurabi law. It can not therefore be considered to contain a counterpart to the Old-Testament prohibition of covetousness or lust. In the second place, it is never expressly stated in any Babylonian legislation that a man is forbidden merely to cast his eyes upon the property of a stranger, unless he also seize upon that property. It must be noticed that the expression "cast his eyes" implies merely the impulse of the spirit which naturally preceded an act of evil. In spite of all this, Delitzsch, after translating § 25 with the expression "covet," declares that "this Hebrew Babylonian term 'covet' doubtless included the evil deed in the evil thought." But any one who accurately compares the texts must see that in the Old-Testament prohibition, "Thou shalt not covet thy neighbor's house, wife, &c.," has quite a different meaning from the commandment against theft and adultery. If that were the case the same commandment would be given twice over in the same code. The Old-Testament decalog forbids sinful coveting, altho such coveting might or might not lead to a sinful act. It follows that in the tables of the Law even a sinful thought is interdicted and this is a fact supported by history, a view which has recently been defended by the scholars of Holland.

The moral completeness of the Decalog has been challenged because in the eighth commandment there is no interdiction of lying. People speak with great acerbity concerning the Decalog because it restricts its prohibition to the bearing of false witness. But I think I am correct in saying that the Decalog in the commandment, "Thou shalt not bear false witness" has merely indicated the extreme degree instead of mentioning all degrees of mendacity. This part of the Old-Testament legislation is not therefore, as Delitzsch states, to be taken as condoning the sin of lying in general.*

The significance of the Old-Testament legislation in the historic progress of civilization can not be depreciated on the plea that it brought about a

* Delitzsch, "*Ueber Babel und Bibel*," p. 20.

confusion of religion with right, *i.e.*, the service of religion with the administration of justice.* A confusion between the spheres of religion and moral right can in no wise be deduced either from the Decalog or the general legislation of the Old Testament. The Decalog in which appears a harmonious agreement between the utterances of God the Deliverer, and the grateful vows of a people delivered from the direst distress, naturally combines precepts of religious duty and of moral righteousness. It puts the reverence toward the almighty and heavenly Creator, and His appointed representative, as a duty quite germane to moral earnestness. The Decalog never once expressly states that religion is the essential foundation of morality. And even if it did so it would not result that the effect was a confounding of religion with righteousness. In any case the avoidance of confusion between religion and morals can not be set to the credit of the Hammurabi codex. The Hammurabi codex indirectly forbids witchcraft, and this certainly is included in the domain of religion. Delitzsch also appears to have overlooked the circumstance that clauses enumerating offenses in the moral code of Hammurabi begin with the crime of sacrilege (§ 6). In other respects the Decalog and Hammurabi codex have this in common—that in the introduction to the commandments there is a reference to the Deity and this introduction is very much longer in the latter than in the former. The place which the legislation of a people holds in the development of civilization is by no means the lower for this legislation's close connection with religion. To think otherwise is to ignore the significance which belongs to the religious factor in the advancement of the human mind.

We now come to consider other sides of the relation between Old-Testament legislation and civilization.

The rights of those who are destitute of a human protector, as well as of the poor and the servile classes, are apt to be neglected. The rank which any code of legislation takes in the progress of civilization depends in a high degree upon the place which the rights of the destitute and poverty-stricken classes of the population occupy in contemporary lands. In regard to this matter it has recently been affirmed* that it is to the credit of the Hammurabi codex, that its principles of justice are tempered by love, mildness, and compassion. As exemplifications of this spirit are cited the law's lovable provision for the patient sick woman (§ 148); for widows (§§ 171–179) and orphans (§ 177); unfortunate debtors (§ 48); consideration and allowance for the badly brought up son (§ 169). But how can "lovable provision" be mentioned in connection with § 148? According to R. T. Harper this section runs as follows: "If a man take a wife and she become afflicted with disease, and if he set his face to take another, he may. His wife, who is afflicted with disease, he shall not put away, &c." Not to mention the fact that nothing is here to be read about tenderness for a sick woman, we are forced to conclude that the lovable provision of a Babylonian husband consists in his abstention from turning his wife out of doors! Even the forbidding of such a proceeding would be beneath the lofty standard maintained by the Old-Testament legislation. Further on (§§ 171–172 and 177) is a law securing their property to widows and orphans. This enactment, however, is of no advantage excepting to such as possess property, and a phrase which occurs at the end of the Hammurabi codex and runs thus: "That they shall give justice to the orphan and the widow" (F. T. Harper, *l.c.*, p. 99) must only be interpreted in the spirit of the whole code as shown in the

*Delitzsch, "*Ueber Babel und Bibel*," p. 20.

*Delitzsch, "*Schlussvortrag über Babel und Bibel*," p. 22.

paragraphs above cited. In contradiction to this in the most ancient body of law, next to the Decalog, which the Israelites possest (Exod. 20:22, 23, 33) is written: "Ye shall not afflict any widow or fatherless child" (Exod. 22: 21).

In the same ancient code the poor especially are provided for. Interest on a loan was not to be expected from them, and their pledged garments were to be returned to them before sundown (Deut. 24 : 12, 13). The Hammurabi code contains nothing like this. Reference is made to the protection of the poor man only by providing that he shall pay a lighter tax (§ 8:204). But it is again decreed that the poor man shall be entitled to a lighter indemnity when he has suffered bodily injury from another (§ 208). Furthermore in the command that no interest is to be exacted from poor fellow countrymen (Exod. 22:24) the passage cited by Delitzsch (§ 48) is included, and in the same way must we regard the law that a rebellious son is to be forgiven more than once (§ 169) as implied in Deut. 21:18. It is also to be noted that the tracing of parallels between the Hammurabi law and that of the Old Testament has been recently carried on without regard to the following considerations:

In the ancient Babylonian law it is decreed that whosoever shall put out the eyes of a man's slave shall forfeit half the price of the slave (§ 199). But that the actual owner of a slave shall be punished when he cruelly inflicts bodily injuries on his own slave is not decreed in the Babylonian code. In contrast with this, in the Old-Testament legislation it is laid down: "If a man smite the eye of his servant or the eye of his maid, that it perish, he shall let him go free for his eye's sake." He shall make the same amends even for the sake of a tooth which he has knocked out (Exod. 21 : 26, 27). I have also noticed the following circumstance: The distinction between the social rank of the persons brought before the judge is in the code of Hammurabi very much dwelt upon. In the Old-Testament law this consideration of rank is noticeable only in the high amount of the fine inflicted (Exod. 21 : 29–36). But the very frequent emphasis which is laid on social rank of litigants in the codex of Hammurabi is remarkable as a detail in the history of civilization. Such is the case in the first particular to which I have merely referred. When a prisoner at the bar has committed murder either by a blow or other act of violence, if he is a free-born man, the son of the guilty man shall be put to death, but when the prisoner at the bar is merely a slave the matter shall be adjusted by a money payment (§ 116).

We may also measure the advance of a nation in civilization by its laws regarding foreigners. The code of Hammurabi contains no such laws in favor of strangers or foreigners as we found in the enactments of the Old Testament, and indeed no laws in favor of strangers occur in it. But in Exod. 22 : 21 and 23 : 9 it is commanded: "Thou shalt neither vex a stranger nor oppress him"; and in Deut. 27, 19 we find the strong expression: "Cursed be he that perverteth the judgment of the stranger, fatherless, and widow." The legislative portion of the Old Testament which relates to strangers shows a comparatively high standard of civilization. We find expressly stated in it that people should each love the stranger as himself (Lev. 19 : 34).

From a consideration of these results it will be seen that the connection between the Old-Testament legislation is not so close as here and there appears from a perusal of the Hammurabi monuments. The casual relation between these two codes is in my opinion by no means direct. Generally in the history of the patriarchs, as, for instance, in the treatment of Hagar, a unity of historic coloring between the Old Testament

and the Hammurabi text is plainly seen, and there appears also in the Old-Testament record of the law several precepts which resemble their Hammurabi parallels. But these resemblances present many discrepancies, as has been stated above, and these discrepancies are not to be explained even if the general resemblance of the two were more direct than it is. On these grounds I am driven to the conclusion that similar customs and laws as they existed on the Euphrates were known in the family of Abraham and his descendants, and that these under the growing influence of the true religion were progressively developed after an original standard.

Let me in closing say a few words with regard to the more recent view that the essential conception of sin, or to express it otherwise, the sum of all things that mankind are bound to do and to permit in respect to God and men, is stated in like terms both in the Babylonian and in the Old-Testament law (Delitzsch, "Schlussvortrag über Babel," p. 94). For the refutation of these words I refer my readers to the following facts: The moral ideal of the Babylonians did not bind them to the repudiation of religious prostitution, and the Hammurabi codex mentions these consecrated harlots with the same utter indifference as it would mention some natural institution (§§ 178–182). But with what abhorrence are such temple prostitutes spoken of in the Old Testament (Deut. 23 : 18; Hos. 4 : 14). The Old Testament has justified the declaration of Herodotus that temple-prostitution is "the most shameful" custom of the Babylonians (1 : 199). The moral ideal of a nation is further to be discerned in the attributes they lend to their gods. But Babylonian literature speaks not only of their wars and their amours, but tells also concerning the gods that "they drink themselves drunk until their bodies are bloated" ("Keilinschriftl. Bibl.," Vol. VI, pp. 9, 21, 25, 167).

Thus the legislative elements of the Old Testament support the conclusion, that the civilization therein recorded had reached a stage of special advancement in the history of ancient civilizations.

THE CHURCH AND THE CHILD

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The proper attitude of the Church to the child is presented to us in Ruth 4 : 16: "And Naomi took the child, and laid it in her bosom, and became nurse unto it." Naomi-like, the mother Church, at best, welcomes the child, shields the child, fosters and trains the child, and has her ample reward in the child. For she is nourished by her nursling, as Naomi was by Obed. We can not set bounds to the far-reaching influences of such godly nurture; "Obed, he is the father of Jesse, the father of David," of whom, according to the flesh, the Messias came.

The place given to the child is the gage of civilization in every age and nation. What have classical Greece and Rome done for the child? An expert in that lore assures me that not one book for children was ever written by a Greek or Roman author. They had fairy tales and nursery tales, but they were all composed for grown-up people. The bare recital of their treatment of children appals the mind and lacerates the heart. Plato, following the lead of Sparta, wishes no mother to know her own child. He would have all the babies reared by the State in a common pen or fold. Seneca praises the drowning of weak children. When a child was born at Athens, Sparta, or Rome, it was usually laid at the feet of the father. If he turned away, it must die; but if he stooped down and lifted it up, it was allowed to live. The children of even the rich and educated were sometimes killed or exposed. No one questioned the absolute right of the father to dispose of them as he wished. The traveler can still see at Athens and Sparta the spots

where little infants were left to die of cold or hunger or be devoured by wild beasts. Some of the boys who seemed to be strong were picked up and trained as gladiators or slaves, while the girls were reared for a life of shame. Often beggars took the little outcasts, maimed and disfigured them, and exhibited them in public that they might extract charity from the passers-by. Socrates tells how loudly a mother used to scream when her first child was taken from her, implying that she did not scream so much, if at all, when her other children were destroyed.

Classical culture was childless. Their popoets, painters, and sculptors usually do not notice the child at all, or, if they do, it is not for his own sake. Great discoverers and creators as they were—the intellectual tutors of civilized nations—they failed to discover the child or the unspeakable value of his training. He was usually left to the care of the slaves, who did not fail to teach him all their own vices.

Paganism, ancient and modern, knows not how to reverence the child. The exceptions are very few: ancient Egypt is the most remarkable among them. Take China for example. A Chinese town has what is known as the "Child's ditch." Like the Barathon at Athens and Taygetus at Sparta, it is the place where children are left to die. A traveler tells that he saw on a river's bank a notice with the words, "Children are not to be drowned here." I have heard a missionary from China telling that he often explained the Decalog to the Chinese. When he came to the sixth commandment he used to say that it forbade the killing of children. Often a woman would interrupt him by saying aloud, "Did you ever hear anything like that? I have killed three (or it might be four or five) of my own."

Love of and reverence for the child are among the most beneficent of the *Gesta Christi*. The new conception He has given us of childhood has created a new civilization and a new world. Christian workers among the young are in harmony with what is most distinctive and influential in the religion of Christ. They should earnestly study the Bible doctrine concerning the child. This study can hardly fail to be an inspiration and a strength. I shall offer a few hints about it.

Abraham is the model father of the Old Testament. God said to him (Gen. 17:7: "I will establish my covenant between me and thee and thy seed after thee . . . and be a God unto thee and thy seed after thee." The Orientals have always been great lovers of symbols and seals, and God adapted His revelation to their individuality. Abraham thus "received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. 14 : 11). There are the great roots of the Bible doctrine of the child. The child is not forgotten; the covenant makes room for him from the first; it is for self and seed; and it is full of generous hope. It takes for granted that Isaac shall be the son of Abraham after the spirit as well as after the flesh. It lays its hand upon him, claims him for God, and declines to believe that he will be an alien from his father's faith. This persuasion, which lies at the heart of the covenant, is so strong that the seal of the father's faith is at once given to the infant child.

Hannah is the model mother of the Old Testament. She shows us how the covenant and the Bible doctrine of the child influence a devout parent. She has drunk in all the truth taught to Abraham, and by it all her thoughts and feelings are created and molded. The exquisite story in the first chapter of Samuel gives us the perfect pattern of motherhood and of child piety. From the first Hannah declined to believe that her child would not be Jehovah's child in every sense of the word. The energy, confidence, and warmth of her words are very impressive. She had the intuitions of a perfect faith in the covenanted mercies of God, "Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." And her prediction was just. "And he (the child) worshiped the Lord there." The great daring of her faith seemed to her reasonable, for she begins with the word "therefore." We may thus paraphrase her argument, "This child has been given me by God; he is mine that I may make him God's. I fall in with God's plan concerning him; he is a child of the covenant, and I plead the promise of my seed as I plead it for myself. Covenant mercy has come to me, and I believe it will also come to him. Therefore . . . as long as he liveth he shall be lent to the Lord: my dedication of him is as complete as I can make it, and it shall never be withdrawn. I believe that it will be effectual."

He who searches the Scriptures for the

true doctrine of childhood will pause at such an utterance as this, "Lo, children are an heritage of the Lord" (Ps. 127 : 3).

This "lo" (a shortened form of "look") is no dry, metallic, rhetorical exclamation; it is a voice of the inmost heart. The Bible teaches us to hail each child with wonder, love, hope, and joy. For it is the mystery of mysteries under heaven, God's chief masterpiece in miniature. Biblical reverence for the child lies at the foundation of all fruitful effort on his behalf. Whatever adds to our reverence for the child adds to our spiritual power. Over every Christian hearth, Sunday-school, and every pulpit might fittingly be inscribed these great words, "Take heed that ye despise (undervalue) not one of these little ones." Where reverence for the child is not the whole life of the nation is mildewed.

The Hebrew mothers heightened their appreciation of childhood by reflecting that each new-born boy might be the Messiah. And every child in a Christian home may, and should, be a Messiah, an anointed one, a servant and messenger of Jehovah.

The learned are divided about the exact meaning of the phrase "an heritage of the Lord." Is it from the Lord or for the Lord? We may take both meanings, as they do not exclude each other, and Bible authority can be given for both. The child is an heritage. The mystic tie between parent and child has the rivet of eternity. This legacy holds good as long as water runs and sun shines, and longer. None can evict or dispossess the parent. But this heritage is not supreme or exclusive, for the child is Jehovah's. It is a portion or lot assigned by God; this is the literal meaning of the word. The parent, guardian, or teacher is Jehovah's trustee. Every child, according to the Scriptural ideal, is God's inalienable property, and belongs of right to the Kingdom of Heaven. The child has no right to belong to any other kingdom. God claims the child, and the Christian teacher urges this claim. Conclusive proofs of the Lord's heritage in the child are inwoven into every part of its nature, the impressive hieroglyphics of the child's lofty origin and destiny. These we call divine instincts, intuitions, or affinities. This heritage antedates heredity. It can not be said that the child drank these in with its mother's milk. They were in the child before it lay on its mother's breast. That which was in children before their mother's milk proves them to be the Lord's. The scriptures in the child's soul and the Scriptures of Revelation exactly agree.

This neglected but inspiring doctrine is plainly set forth in Ezekiel 16 : 20, 21: "Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured . . . thou hast slain my children." These children were God's own, not in a general sense, but in a specific covenant-sense. This gives emphasis to God's expostulation with the unfaithful parents.

Malachi (2 : 14–16) defends the sacredness of marriage by stating its true aim and ideal. God, he tells us, made the one woman for the one man "that he might seek a godly seed"—that is, an offspring, breed, or race of godly children. Marriage has been ordained and safeguarded for this very end.

The Gospel has not narrowed, surely it has enlarged, the privileges of the kingdom; the New Covenant can not be less generous to the young than the Old Covenant was.

A bridge-sentence between the Old and the New is found in Psalm 8 : 2, which was quoted by Christ, "Out of the mouths of babes and sucklings hast thou ordained strength." In the East a man-child is still kept at the breast till his third or fourth year, and under the stimulating sunshine Oriental children are much more precocious than the Occidental. A four-year-old child can thus intelligently sing Christ's praise. This text, so honored, reveals the whole spirit, genius, and tendency of Christianity, for it teaches us to cherish great expectations regarding the young. On the threshold of the Gospels we are introduced to two infants—Jesus and John the Baptist. The childhood of Jesus is most significant. The first Adam had no childhood, for he was never born; but the second Adam came to earth as a babe. This fact hallows childhood as nothing else could, and it appeals powerfully to young hearts, and wonderfully recommends Christ to them as the Savior of children. The childhood of Jesus makes it easy for a little child to sing with intelligence and feeling such a hymn as "Gentle Jesus, meek and mild." Christ no longer appears to them a far-off, unearthly, and terrifying being.

The great passage on this subject is Mark 10 : 13–16. It has fascinated the heart of

the Church, and, we might add, of the world. Only a close study of the words reveals their full meaning. Both Christ's anger and His action show the intensity of His love. "He was much displeased" intimates, in the original, the highest pitch of indignation. This is the anger of wounded affection, and it flashes out against His disciples. The same awful anger appears in Matt. 18 : 6, where He speaks about those who offend, that is, injure, little children. His words may well make one's flesh tremble. It would have been good for such a man, He says, if he had never been born; better for him that a stone had been tied to his neck and he had been drowned like a dog in the deep sea. All the fierceness of Christ's anger is kindled against those who come between Him and the children, or who poison their young hearts. His action is as markworthy as His words, "He took them up in His arms, put his hands upon them, and blest them." This gesture is most eloquent. It was as when a mother repeatedly fondles and caresses her child during an out-gush of special tenderness. Christ's touch was not hasty, but prolonged. This is Christ's supreme object-lesson concerning the relation of the Church to the child.

In Matt. 18 : 11, when speaking of "these little ones," Christ says, "For the Son of man has come to save that which was lost." But in Luke 19 : 10, when speaking of adults, He says, "For the Son of man is come to seek and to save that which was lost." Does not the double phrase in Luke intimate the double difficulty in saving the old? Have we not here another subtle suggestion of the inspiring hopefulness with which we should approach the young?

One day Jesus "called a little child unto him, set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18 : 2, 3). The child's heart is naturally religious. A child has a turn or genius for religion, especially when reared in a Christian home. It has a great stock of trust; that is almost the whole furniture and outfit of a child's heart. It is an empty-handed, clinging, cleaving, out-going creature; it has a believing, confiding instinct; it knows nothing but its helplessness and its helper. Hence we are to return to the disposition natural to children. Hence the childhood of the heart is the manhood of the Christian.

"Feed my lambs," Christ says to Peter. Christ, then, has lambs as well as sheep in His fold, and He is concerned about their tending. The word translated "lambs" is an affectionate diminutive, and means literally lambkins, "lammies," or "wee lammies."

The first time the children salute us after the Ascension is in Acts 21 : 5, "And they all brought us on our way, with wives and children." Learned men in Germany and Scotland have recently discovered that Luke is one of the very greatest of historians. This passage is a masterpiece of his historical genius. It is a vivid pen-picture of a scene which evidently delighted his heart. The words he uses are very specific and graphic. I have examined them on the spot, and can testify to their minute local accuracy. "We went out through the gate," he says; for the city was on an island, and the harbor was a little way off. They all kneeled down on the shore. The word means a sandy or pebbly beach, as opposed to a rock-bound shore. Sand-dunes abound there, and amid them you will find a hundred natural sanctuaries, where you have perfect quiet for a prayer-meeting. "And when we had taken our leave one of another, we took ship; and they returned home again." He mentally and lovingly recalls the leave-taking; and Paul and he watched their home-going till their forms melted away in the purple offing. How original and splendid is this scene! It is the birthday of a new epoch and a new world. The idea of Plato, or Socrates, or Aristotle, or Cicero marching along with poor women and children, and at pains to convey to them their grandest ideas! It is enough to give one an explosion of laughter. "Take away that weeping woman," Socrates said of his wife shortly before he died. He paid no attention to his ill-doing boys. But Paul and Luke shorten their steps that they may walk along with the children, and they all kneel down and pray.

"Your children are 'holy,'" says Paul in 1 Cor. 7 : 14. This is an echo of the Old-Testament doctrine of the child. It does not mean that their natures are untainted by sin, but that they are claimed by God, that they have been set apart for God, and that their Christian friends should be inspired by the hope that they will also become God's

SCHOOL

by their own choice. Children should be taught piety so early that they shall not remember its origin, but believe that it was born with them. Conversions among grown-up people do not betoken the very highest prosperity of the Church. If they are the glory of the Church, may they not also be its shame? The most beautiful saintship, the most perfect loyalty, and the most fruitful service may be expected among those who, like Samuel, Jeremiah, and John the Baptist, have no heritage of youthful godlessness, because they have served the Lord from the earliest dawn of consciousness.

Wordsworth, in his famous ode, "Intimations of Immortality from Recollections of Early Childhood," shows how piety links itself with the primal instincts of a child, and how a child has strong and far-reaching religious intuitions apart from, and prior to, his tuitions. Wordsworth's words are all the more pregnant because he is but restating and Christianizing the profound ideas of the greatest thinkers of ancient Greece. So far as I know, De Quincey is the man of letters who has made the most interesting contribution to this subject. It is to be found at the close of his autobiographical sketch entitled "The Affliction of Childhood." He was an expert in self-vivisection. In this article he "shadows" himself, and acts as a spy and detective upon his religious experiences in childhood. He tells us that, when a child, he was profoundly moved by the services in the Church, that his religious imagination busied itself with all he saw and heard, and that he often wept in secret. His visions of heavenly things were so vivid that they seemed to present to him solid substances. These confessions are all the more significant when we lay alongside of them the statement of Professor Masson that De Quincey was interested only in the intellectual side of things, and did not much concern himself about moral or religious questions.

If the words of the poet and the litterateur seem over-wrought, let me ask the reader to recall his own vague religious musings in childhood. Had you not far more deep thoughts about religion than any one gave you credit for? And are not all children in Christian lands of the same kith and kin? Your work as a teacher therefore appeals to an unconscious piety, to slumbering feelings and ideas which may by you be called forth into clear consciousness. Much that is deepest and strongest in child-nature is, so far, on your side: it makes for the life you recommend. This is the reason why men who have had an early religious training are haunted by Christ and can never altogether escape from Him. Ibsen, probably the most thoroughgoing atheist of this generation, makes this confession (I quote from memory):

> The Man of Galilee is a wonderful being. It is not only that He has taught a new doctrine that has gone round the world, but He has about him something like a physical charm, which masters the very senses. If you have once been in His hands, you can never be a free man again.

Yes. Christ appeals to the deepest instincts and yearnings of the sensitive young heart. He gets somehow into the very brain and blood, and becomes part and parcel of our very being, so that even the most determined infidel can never wholly destroy His power over him. Very mighty are the God-given intuitions of the soul when in youth they have been fostered by wise Christian tuitions and confirmed by Christian examples.

Hence we should boldly and hopefully present Christ's appeal to the young. "God claims you," the late Dr. Cooke, of Belfast, once said with great emphasis. The words seized hold of a boy of ten, and inspired and molded his whole life. He became the first Earl Cairns, and a great Christian worker among the young. "You belong to God," a preacher once said in Boston. The saying reached the inmost heart of a boy, and he became one of America's greatest Christians.

Mrs. Booth, of the Salvation Army, said, "I can not remember the time when I had not intense yearnings after God." When Robert Hall was at the height of his fame as a preacher, his nurse said, "I will answer for it that my dear Bobbie loved the Lord before he was seven years of age." I have read biographical notices of nine of the presidents of Princeton College. Seven of them began the Christian life in early boyhood. One of the inscriptions in the Catacombs runs, "A faithful among faithful, here lies Zosimus. He lived two years, one month, and seventy-five days." When Gregory Nazianzus was born, Nona, his mother, hastened to dedicate him solemnly to the ministry of the Gospel, and, in token thereof, put into his hand a copy of the Gospels. He tells us that the knowledge of this fact shaped his life, and made him feel that he was another Samuel.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

Australian Fight for Sunday.—Several parallel commotions are current in Australia. Many ministers are throwing themselves into the thick of an agitation to get rid of that "continental Sunday" which is prevalent in many of the chief cities of the antipodes. In this all the churches are uniting, from the Anglican to the Salvation Army. Numerous places of amusement are crowded just when the sanctuaries are open, and the cricket matches are played on Sunday morning and afternoon. But the churches are being deeply stirred on the subject and the prospect is reassuring.

In New South Wales.—Many of the Australian religious communions are also engaged in discussing the problem of labor—socialism. Professor Harper of St. Andrews College, Sydney, refers to the demand of the labor party on the churches that they should join their ranks because they were the humanitarian party, and the Church profest to be humanitarian too. If they would not join, they were to be dealt with as enemies. But this was too hasty. Labor said, "Church people voted against us at the last elections." But Dr. Harper points out that the Church can not join any party. It has higher work to do—to preach the Kingdom of God, and to teach men how to overcome the world. So the Church can not preach socialism.

Work of Mercy in Peru.—The poor Indians of Peru in the Middle Ages received from Emperor Charles V. of Spain a magnificent image of the crucifixion. They received it as a deity and worshiped it as "Our Lord of earthquakes," and they were baptised in droves by one of the priests. Then the Spaniards whipt them to work on their great churches and convents. In her wonderfully interesting new book on Peru, Miss Guinness tells how the little Indian children all over the Sierras are still slaves. The little *Indiacitos* are not only enslaved but cruelly treated. The few Protestant workers in Peru, as in other Latin republics on the "Blighted Continent," are crying to North America and England for helpers in the name of true religion and pure humanity.

Boers and Kaffirs.—A most encouraging revival is recorded in the Dutch churches throughout South Africa. Hundreds of Boer farmers were sent as prisoners of war to Ceylon, St. Helena, and other colonies. Many of these were greatly moved by the preaching of the Gospel, which, of course, they then had abundant leisure to consider. They returned to South Africa and became earnest evangelists among their own people. The work thus inaugurated is a wonderfully gracious one, for this evangelisation applies in great part to the Kaffirs employed on the farms. And in their turn some of the ablest of the Kaffirs have recently commenced work as evangelists to their own race in the Transvaal, thirty-five of them being now thus engaged among their heathen compatriots. There is a prospect of the extension of this movement across the border into the Portuguese territory in Delagoa Bay. In that region Mr. Herbert Bishop, an eminent Methodist missionary, has done splendid work and it is hoped that the present development will lead to the institution of a trained native ministry under his directions.

Itoists Deprest.—Profound disappointment is experienced by large sections of the European Jewish communities in view of the failure of the latest program of the Itoists, as the scheme for finding a new territory for Hebrew settlement is styled. It had been sanguinely declared that an eminently suitable region for such an enterprise would be the land to which belonged Simon of Cyrene. Accordingly, an Ito expedition was sent to Cyrenica, and its report was anticipated with eager hopes, as that North-African province had been painted in glowing colors. Only deepest disappointment was the issue, just as had previously been the case with regard to El Arisch. In both cases lack of water is fatal to the prospect. Thus the enthusiasm of Mr. Zangwill and his colleagues is damped for the present. But a tempting invitation comes, especially to Russian and Rumanian Jews, to settle in Mesopotamia, and this overture from Turkey is eliciting earnest attention.

Abraham's Vineyard.—Only those who feel special interest in Palestinian progress are cognizant of the extraordinary change supervening in many directions. A mile outside of Jerusalem, on the northwestern side, is a spot which has been transformed and transfigured. It is named Abraham's Vineyard, and is typical of the new Jewish colonies

dotted about the Holy Land, which are steadily increasing in number. Large numbers of natives have been employed during the last few years in constructing splendid cisterns of enormous magnitude, by which a constant water-supply is maintained. It is to be noted that these beautiful and flourishing agricultural colonies are all established and organized under Christian auspices. But the natives of all races and faiths without distinction are permitted to have recourse to the new water-supplies, and are treated with the greatest generosity by the promoters. No one can venture to predict whereunto such an innovating movement as this will grow. Some of the vineyards are planned on a magnificent scale.

Douma Clergy.—It may be with advantage borne in mind that in the present Russian Parliament a larger clerical element is included than in the preceding assembly. This Third Douma contains forty priests. This is certainly a fairly representative number of the clergy in an assembly which is of the most mixt character, containing a majority of nobles, but also a large number of peasants. Many of these priests have been recognized by the people in the villages and little towns as true friends of their interests. The average Russian priest is ignorant, steeped in ceremonial formalism, and often drunken. On the other hand occasionally even a village "pope" is a really enlightened and progressive man.

Religious Conditions in Cuba.—The most interesting series of articles appearing recently in the English daily press is that from the pen of Sir H. Johnston in *The Times*, written while on a Western tour. From Cuba he sends an account of the religious condition of the negroes in that island. They are only very imperfectly converted to Christianity, and as the Church of Rome has never really done much for them, they are under the new liberty relapsing into their original fetishism, or going over to the freer churches. Jamaica is exercising a growing influence over these Cuban colored folk, and accordingly Baptists are making rapid headway. In one instance cited by Sir H. Johnston the Roman Catholic Church was deserted and closed while a new Baptist sanctuary was crowded to the doors.

Japan Influencing Filipino Faith.—In the great Pacific archipelago much religious excitement is being occasioned by a remarkable incident. An unexpected schism has occurred among the Methodists in the Philippines. One of the most popular and eloquent of native Methodist preachers is the Rev. Nicholas Zanova. It is supposed that he has desired to emulate the organization of the National Methodist Church in Japan, for he aspires to the formation of a similar Filipino institution. He has recently, with about one thousand members, withdrawn from the fellowship previously sustained and has inaugurated the Evangelical Methodist Church of the Philippines.

Indo-China and the Gospel.—The French churches are not usually credited with remarkable enthusiasm; but some of the most active religious enterprises are certainly conducted by Protestants in the French colonies. This is fortunate, for Frenchmen far from their home in pagan lands would otherwise be left in gross darkness indeed. The "Société Évangelique des Colonies Françaises" is able to give a very encouraging report of its agencies in Tunis and in Indo-China. Especially in the latter far-off region a great blessing attends the work of the pastors, who have formed young people's Christian associations and temperance societies at such centers as Ha-Noi, Hai-Phong, and Saigon. Many soldiers have become fervent Christians.

Russian Regeneration.—In the midst of the chronic and almost universal tribulation, social and political, which makes the outlook for the great Russian nation almost desperately sad, many bright lights gleam through the darkness. Perhaps the most successful at present of the free churches in the empire is that of the scattered Baptist communities. The effect of their appeal to the Muscovite mind is easily comprehensible when we take into account that immersion has always been insisted on by the national church. The Eastern Orthodox Church has never recognized any other mode in its ritual, and therefore the practise of the Baptists naturally creates no prejudice but finds congenial acceptance. Accordingly, the Baptist evangelists are now planting new societies in many directions, and some of these are developing great vigor. The Odessa Baptists have sent a most generous contribution to the funds for the relief of the survivors after the earthquake at Messina and Reggio.

The Preacher

CHILDREN AND THE CHURCH SERVICE

Fifth Article

Henry Sloane Coffin, D.D., New York

At the request of several readers of The Review I devote another paper to object-sermons, which, as these readers well remark, seem to hold the attention of children most firmly.

Take a glass jar and place a candle in the bottom of it, light the candle and then put on the cover of the jar. In about a minute the light will grow weaker and weaker and then go out. Lights to burn must have air. One can apply this with an elementary lesson in hygiene; the need of fresh air for health, the folly of sleeping in a room without leaving the window partially open, etc. Then pass to the soul, the divine flame in us. Christ said we were the lights of the world, but lights must have air in order to keep burning. What is the air? He spoke of Himself as "the Light of the world." What was the fresh air He used to keep Himself burning brightly? Thoughts of God. How do we get these thoughts, what are the windows to open, how uncover ourselves like the open jar? Going to church, reading the Bible, prayer, just thinking of God—these are all ways of bringing fresh air about the flame of the soul, that it may get what it needs to burn brightly.

I happened to go into a large hospital and noticed in the superintendent's office the electric register upon which was recorded the fidelity of the night-watchman. Devices of this kind can be found in most of our large institutions, warehouses, etc. The card upon which the indicator leaves its marks is a circle like the face of a clock, but in addition to the points indicating the hours, there are other numbers corresponding to the points upon his rounds from which the watchman must signal. I secured a card which had been used. I called the attention of the children to the fact that the watchman had made his rounds at regular intervals four times during the night, and that there was a puncture opposite every station showing that he had been thorough. I dwelt on the fact that the superintendent could tell in the morning by a glance at the card whether the watchman had been faithful. Then I pointed out that God had installed a similar device in each one of us—our character—that it bore marks (we call them habits) which told how faithful or unfaithful we had been. There were three things we might have seen on the card. (1) The watchman might have been very faithful on the first round, less so on the second, careless on the third, and might have omitted the fourth altogether. There are many people who start out well but lack perseverance. Instances in connection with study, etc., were given. (2) He might have omitted some parts of each round, but every station had a mark opposite it showing his thoroughness. Here too illustrate. (3) He might have put off starting in the early part of the night and have had to make his last rounds near together. Illustrate by those who put off preparing their lessons for Sunday-school until breakfast time on Sunday morning, or their studies until examinations are upon them, etc.

An illustrated talk upon "The Blues" can be made fascinating to children by a chemical experiment. Secure from a druggist seven drops of tincture of iron in a six-ounce bottle of distilled water, and ten grains of sodium salicylate in a similar quantity of water. Pour the contents of both into a large glass. The resultant will be a brilliant blue. (Care should be taken not to have these preparations put up too strongly or the resultant will be so dark as to look like black.) Then talk of the things that give us the "blues"—bad weather, disappointments, people who depress us, our own failures, etc. Is there any one who never had "the blues"? Speak of Jesus as Man of joy, never deprest by weather, bearing disappointments hopefully, finding something delightful in all sorts of people, never disheartened by seeming failure. Can He help us to get rid of our blues? Then take a small bottle of oxalic acid and pour it into the glass. The blue color should at once be resolved into a colorless liquid. Can Jesus do this with our "blues"? Yes, He said, "These things have I spoken unto you, that my joy may be in you." What were "these things"? The previous verse shows us that He was alluding to His commandments. If we do the

things He tells us to, we shall be cured of the "blues." Then a number of His commands should be taken up and applied very concretely: trust in God vs. worry, interest in others instead of thinking of ourselves, etc.

Another effective chemical experiment can be secured from any druggist. Get a bottle of zinc sulphate and another of ammonia hydrate in distilled water. Take a long, slender glass jar—one often sees them on mantels for flowers. Place the jar on the pulpit and turn on the pulpit-light so that the jar is illuminated and can be clearly seen from all over the church. Then pour in the contents of one of the bottles, and then the contents of the other. The effect should be that of a snowstorm, leaving the liquid no longer clear but clouded, and gradually the cloudiness will disappear and leave a small heap of snow-like precipitate in the bottom. The experiment can be used as the basis for a talk upon getting the best out of people. We have seen people who give each other the "blues"; fortunately there are others who succeed in bringing out that which is best, like this pure-white precipitate. That was Jesus' supreme gift. Look what He brought out of Peter, out of the woman in the city a sinner, out of Zacchaeus, out of Thomas! How did He do it? By believing in them. "Love believeth all things, hopeth all things." Then practical applications should be made, such as trusting our companions not to cheat in games, responding to the trust of the teacher who expects us to know our lesson, or to be honest in examinations, and so forth.

PULPIT MANNERISMS

Grenville Kleiser, New York

Every public speaker has certain characteristics of voice and manner that distinguish him from other men. In so far as this individuality gives increased power and effectiveness to the speaking style, it is desirable and should be encouraged. When, however, it is carried to excess, or in any sense offends good taste, it is called mannerism, and should be discouraged.

There is an objectionable mannerism of the voice, known as "pulpit tone," that has come to be associated with some preachers. It takes various forms such as an unduly elevated key, a drawling monotone, a sudden transition from one extreme of pitch to another, or a tone of condescension. It is also heard in a plaintive minor inflection, imparting a quality of extreme sadness to a speaker's style. These are all departures from the natural, earnest, sincere, and direct delivery that belongs to the high office of preaching.

Still another undesirable mannerism of the voice is that of giving a rising inflection at the close of successive sentences that are obviously complete. The speaker's thought is left suspended in the air, the hearer feels a sense of disappointment or doubt, and possibly the entire meaning is perverted. Thoughts delivered in such a manner, unless they distinctly require a rising inflection, lack the emphasis and force of persuasive speaking.

Artificiality, affectation, pomposity, mouthing, vehemence, monotony, intoning, and everything that detracts from the simplicity and genuine fervor of the discourse should be avoided. Too much emphasis may drive a thought beyond the mark, and a conscious determination to preach a "great sermon" may keep the preacher in a state of anxiety throughout its entire delivery.

A clear and correct enunciation is essential, but it should not be pedantic nor should it attract attention to itself. "What you are prevents me from hearing what you say," might also be applied to the manner of the speaker. Exaggerated opening of the mouth, audible smacking of the lips, holding tenaciously to final consonants, prolonged hissing of sibilants, are all to be condemned. Hesitation, stumbling over difficult combinations, obscuring final syllables, coalescing the last sound of one word with the first sound of the following word, are inexcusable in a trained speaker.

When the same modulation of the voice is repeated too often, it becomes a mannerism, a kind of monotony of variety. It reminds one of a street-piano set to but one tune, and is quite as distressing to a sensitive ear. This is not the style that is expected of man speaking to man.

What should the preacher do with his hands? Do nothing with them unless they are specifically needed for the more complete expression of a thought. Let them drop at the sides in their natural relaxed position, ready for instant use. To press the fist in the hollow of the back in order to "support" the

speaker, to clutch the lapels of the coat, to slap the hands audibly together, to place the hands on the hips in the attitude of "vulgar ease," to put the hands into the pockets, to wring the hands as if "washing them with invisible soap," or to violently pound the pulpit—these belong to the list of undesirable mannerisms.

At the beginning of a sermon it may give the appearance of ease to place the hands behind the back, but this position lacks force and action and should not be long sustained. To cross the arms upon the pulpit is to put them out of commission for the time being. Leaning or lounging of any kind, bending at the knee, or other evidence of weakness or weariness, may belong to the respose of the easy-chair, but are hardly appropriate in a wide-awake preacher seeking to reach men's souls.

Rocking the body to and fro, rising on the toes to emphasize, crouching, stamping the foot, springing from side to side, overacting and impersonation, and violence and extravagance of every description, may well be omitted in pulpit oratory. Beware of extremes. Avoid a statue-like attitude on the one hand and a constant restlessness on the other. Dignity is desirable, but one should not forget the words of the Reverend Sam Jones, "There is nothing more dignified than a corpse!"

Gestures that are too frequent and alike soon lose their significance. If they are attempted at all they should be varied and complete, suggesting freedom and spontaneity. When only half made they are likely to call attention to the discrepancy, and to this extent will obscure rather than help the thought. The continuous use of gesture is displeasing to the eye, and gives the impression of lack of poise.

The young preacher particularly should be warned not to imitate the pulpit style of others. What is perfectly natural to one may appear ridiculous in another. Newman spoke with extreme deliberateness, enunciating every syllable with care and precision; Brooks sent forth an avalanche of words at the rate of two hundred a minute; but it would be dangerous for the average preacher to emulate either of these examples.

There is a peculiarity in a certain type of preaching, which, while not strictly a mannerism, is detrimental to the highest effect. It manifests itself in physical weakness. The speaker is uniformly tired, and his speaking has a half-hearted tone. The lifelessness in voice and manner communicates itself to the congregation, and prevents all possibility of deep and enduring impression. Joseph Parker said that when Sunday came he felt like a race-horse, and "Sometimes I can not wait for the time to come for me to go into the pulpit! I long to speak!

The well-equipped preacher is one who has a superior culture of voice and body. All the instruments of expression must be made his obedient servants, but as master of them he must see to it that they perform their work naturally and spontaneously. He must be able while preaching to abandon himself wholly to his subject, confident that as a result of conscientious training his delivery may be left to take care of itself.

Answers to Correspondents.

S. C. Avoid unduly high pitch in your preaching, and depend more upon increased intensity of voice. The harshness probably arises from closing the throat while speaking with great force and feeling. To develop freedom in the upper keys you should practise daily such calling-exercises as: "Ship ahoy!" "Ye guards of liberty, I'm with you once again. I call to you with all my voice!" Endeavor to keep the throat well open without straining.

H. H. C. After animated preaching give your voice complete rest, and avoid conversation in the open air. The best exercises for strengthening the voice are the explosives, on such elements as "Be! ba! baw! bah! bo! boo!" Be sure that all effort comes from the abdominal muscles. When a cold settles in the throat give it rest. Wrap a cold compress around it at night, and gargle the throat with listerine. Lemon-juice and sugar, taken every fifteen minutes, will quickly remove hoarseness.

H. L. McL. (1) I recommend open-air voice-practise if done in moderation and in warm weather. (2) To increase your volume of voice practice explosively, be, ba, baw, bah, bo, boo, with all effort from the abdominal muscles. Favor the lower keys. (3) Abdominal breathing will obviate the trouble with your throat. (4) To develop emotional power read aloud poetic and prose selections of this character. Intimate contact with human suffering will deepen the well-springs of feeling.

THE CHARM OF ROBERTSON'S SERMONS

Hywel Hughes, B.A., B.D., London.

What constitutes the charm of Robertson's sermons? First of all, they are a clear expression of the preacher's own life. They are not mere reflections of the thoughts that pass through his mind; they are exaltations of his personality. They are a mirror of the soul. His was an intense and vivid personality. There was something of the passion of surrender in the life he lived. As we read his life we feel that this man, misunderstood and persecuted as he was, had yet within his soul a well of true and living water. And it is because he has given of that living water from his own soul to the world that these sermons are, as few others, still quivering with life. He serves out the truth from the deeps of his own heart, and his words are warm with his own life-blood.

While he does not "wear his heart on his sleeve," he lets men read its secret. The great sermon on "The Loneliness of Christ," with its passionate cry at the lack of sympathy in the higher ideals of the soul, is nothing but a pathetic picture of Robertson's own life. He had experienced what he there describes, and the words burn with the fevered longing of his own heart for intellectual sympathy and confiding fellowship. The sermon on "The Tears of Jesus" is another in which the preacher's hidden life shines forth. The words have still the dew of his own tears upon them. Dr. Stopford Brooke, in the "Life and Letters," says that the manuscript of the former sermon still bore the marks of the tears Robertson had shed while writing it. But there is something in this sermon and in all the others that is deeper than the tear-marks on the surface of the paper. It is the passionate cry of the soul. It is the throbbing heart of the preacher that still beats in every line and every thought. What Robertson believed he believed with his whole soul, and the truth he uttered was aglow with the deep conviction of his heart. He did not preach his doubts. He preached only his certainties. When he preached his famous sermon on the "Sabbath Question" he was in direct opposition to the vast bulk of religious thought in England, but he believed that the light of revelation had come to him, and he proclaimed it, fearing neither friend nor foe. And as we read that sermon to-day it is to find it ringing true with the sincere conviction of an honest man. His sermons on "Baptism" and "The Glory of the Virgin Mother" are examples of the same truth.

One other element enters into the charm of these sermons—the beauty and clearness of Robertson's diction and style. The writer well remembers an author, who was himself a master of style, speaking enthusiastically of these sermons, and saying that they possess all the essentials of a really beautiful style. The language is elegant without losing its simplicity, clear without loss of dignity. At times it flows with the grace of a gliding river, at others it rushes like a mountain torrent carrying all before it. Sometimes there is in it the whisper of the summer breeze, while it sometimes swells into deep organ notes of rich and mellow beauty. But there is something more in Robertson's style than its intrinsic charm viewed as such. There is in it a special fitness for the object at which the preacher aims.

Robertson is never obscure. His simplicity is his charm. It is not the simplicity of Saxon English as we have it in John Bright and others. It is the simplicity born of intellectual clearness. His clearness of thought engendered clearness of style. His words always fit the truth, and they do so with rare and chaste dignity. His style is buoyant without being flamboyant. He is always eloquent, never grandiloquent. His illustrations are always choice, and are drawn from many fields. His allusions are many and varied, and always to the point. He reveals deep insight into the facts and forces of nature and perhaps his best illustrations are drawn from this source. This blending of illustration and allusion, this simplicity, clearness, and dignified reserve lend to his style a rare charm. It is something to be enjoyed for itself alone—a jewel rare and beautiful—but when the jewel of style has at its heart a more precious jewel of thought, then is the charm enhanced and heightened. That is the charm of Robertson's sermons—the charm of beautiful style, but also the richer charm of noble thought, and behind that the still richer charm of a beautiful soul. We read the sermons and find them beautiful in more than words, beautiful with the radiance of a saintly life. The light that shines in them is the light of God, as it is reflected through Frederick William Robertson.

The Pastor

THE IDEAL FUNERAL SERVICE

The Rev. Thomas H. Hanna, Steubenville, Ohio.

In the first place, I am sure the minister will be consulted when the ideal funeral service is held a little more than he ordinarily is consulted now. Of course, part of a minister's business is the conducting of funerals. And no man with the oil of genuine ordination on his brow ever refuses such a summons. But that is no reason why people should neglect to exercise ordinary consideration for the convenience of others. The selfishness of sorrow is one of its curses, and nowhere is it more manifest than in the extravagant demands sometimes made upon the minister by those who are about to lay their dead away. It is a common experience with all of us, I suspect, after all other arrangements have been completed for a funeral, to be told by telephone possibly the day and the hour. Sometimes it means a good deal of inconvenience to us in changing plans already made, and all this might have been avoided had we been consulted a little earlier. But we are servants and *nolens volens* we go. This is not a childish or peevish complaint. It is just a plea for a trifle more thought upon the part of those whom we are quite willing to serve. All people are not so considerate as was one of Dr. McLeod's parishioners, who had requested a neighboring minister to come and conduct a funeral service at her house; and who, on being asked why she did not have her own minister, replied, "Why, mon, d'ye think we would risk our Norman with a smallpox case?"

In the second place, whether this ideal funeral service be held in the church or in the home, there will be very brief remarks, if any at all. The day of the "funeral sermon" has passed. There are three purposes, any one of which or all of which are to be served by an address. The preacher may want to get at some who particularly need some good earnest admonitions. But it has always seemed to me a rather unfair thing to club sinners over the shoulders of those in trouble. And besides this the sinners are usually loafing outside. Or, the preacher may wish to bear comfort to those who need the oil of joy for mourning. But can he not more effectively do that in the privacy of their own home circle and when their minds are more susceptible to the consolations of the gospel? Usually these immediately touched are so dazed mentally and so worn out physically that they are in no receptive attitude. Or, the preacher may yield to the notion all too common that he must praise Cæsar before he buries Cæsar. A minister in New York State was called into a neighboring parish to officiate at the funeral of a woman. When he drove up to the gate, the bereaved husband met him, and as he was tying up the horse he said, "Now, Reverend, of course you did not know my wife, but I want you to brag her up anyhow." And that is a very subtle temptation sometimes. But I submit that the reasons for not doing it are like the reasons given by some wise man for never losing one's temper, "If you are right, you don't need to; and if you are wrong, you can't afford to." So if the dead is worthy, we do not need to say much; and if unworthy, we can't afford to say anything. Personally, I have known of cases where incalculable harm was wrought by over-zealous ministers boosting some liberal contributor away up into the seventh heaven, when most people could tell you how crookedly he got his money or how unclean his life had been.

A certain Thomas Thorp, a Scottish peasant, left his money to a relative with this proviso—that upon his tombstone a verse of poetry should be engraved. The relative was of an economical mind and ordered that the verse should be brief. Accordingly, the stone-mason submitted this terse inscription:

"Here lies the corp
Of Thomas Thorp."

This was sent back as too long. Ultimately the inscription was made to read as follows:

"Thorp's
Corpse."

And that was how the testator's desire was complied with. I recommend that as a model in brevity for the address at an ideal funeral service.

I think, too, that artistic singing will not

have much place in this ideal funeral service; so often, where we must depend upon volunteer choirs, as the most of us do, the artistic element somehow slips a cog. I have been at funerals where the singing affected me much as a sudden douche of cold water on the exposed nerve of a sore tooth. If there must be singing, let it be congregational singing, and let the songs be of the old familiar type.

The ideal funeral service will not make such a display of flowers as is ordinarily made. There was a touching little incident in connection with the funeral service of Pittsburg's boss politician, Christopher McGee. There were great heaps of floral tributes, but the sweetest of them all was a single white carnation brought by a poor little girl who had scribbled on a card attached to the flower, "He was good to my mama when we were sick." The honest expression of real sentiment like that was beautiful, and it shows one side of the notorious ringster that was not always recognized by his political or business associates and enemies. But really have we not permitted the custom of sending flowers where death is to become somewhat vulgarized by the same ugly spirit of commercialism that is fast taking away a good deal of the beauty and sanctity of the Christmas season? But if flowers must be had, let us avoid the parade feature of loading them and the flower-bearers into an open carriage to lead the procession through the town. There is a sort of cheap advertising element in that which has always grated on my nerves.

Crape will not be in evidence at the ideal funeral service, nor will it be worn afterward by those who in Christian faith have laid their dead away to await the resurrection of the just. Let a Hindu woman cover herself with the hideous black stuff, if she will, and go through the rest of her dreary life proclaiming to the world that her poor soul is deep in the shadows. It is quite a fitting garb for one to whom the glorious light of Christ's gospel has never come. But why should a Christian wife or a Christian mother wear the label of doubt or rebellion? And is it not ridiculous that Queen Fashion should regulate by the calendar the length of the veil and the width of the border on the stationery?

It used to be the custom in Scotland for no one to go to the cemetery but the men who bore the body. I do not know whether it still obtains. Barrie refers to it in his "Sentimental Tommy." But it impresses me most favorably. Why should women, already worn out by long weeks of watching at the bedside and in no physical condition for the extra tax, expose themselves and their little children to the mental and bodily strain of the long ride to the cemetery and the danger of wet or cold weather there? It would be a difficult matter to get at this reform, but I do wish some of our good women would set the example of allowing their dead to be taken away with none accompanying save the few necessary to assist the undertaker. So much of the sickness consequent upon exposure would thus be avoided, as also so many hysterical scenes as the casket is lowered in the grave. Now, this may sound a little harsh and blunt. But why should we not get back to the old simple method of the Scots, who, if they did not bubble over with sentimentality, had an uncommon amount of good judgment. A large item of expense would thus be avoided by the reduction in carriage hire. That may account for its being a Scottish custom; for the true Scot keeps the Sabbath day and everything else he can get his hands on. But seriously, is there not a useless lot of extravagance in connection with the average funeral? Especially is this so among the poor, who often shoulder debts they must carry for years to come. But they like to do as other people do.

At the ideal funeral service, no lodge will have charge of the exercises, particularly if the man has been a member of the church. Whatever you may think of the propriety or impropriety of a man's belonging to such organizations while he is alive, certainly they should relinquish their claim upon him as he starts through the valley of the shadows. Personally, it is very humiliating to me to be shoved aside in the home or at the grave by the uniformed "chaplain" of some many-lettered organization. But I could swallow that as just a little pique, if that were all. But it is not all. I am there as the representative of the one divine institution among men, the Church of the living Christ, to minister to the dead. And when these human organizations step in at such a solemn moment, for which even their stoutest advocates dare claim no divine authority, they seem to be elevating themselves to a place

level with the Church. As an ordained representative of the Church of Christ, I have stood aside twirling my thumbs while men whose morals I knew were rotten clashed their swords across the casket or sang songs which so far as the expression of any vital and distinct Christian sentiment is concerned might be used at the funeral of the Grand Lama at Lhassa or read prayers made "for humanity's sake, Amen." And whatever may have been the fault of the Church in failing to provide within herself that which men seem to crave and to find in these organizations, and however worthy the motives of the originators may have been, the impression they seem to give by thus officiating as a religious organization, and the impression a great many men take, is that the lodge is just as good as the Church. Who ever heard of the Republican Party as the Republican Party or a Browning Club as a Browning Club or a Wholesale Grocery as a Wholesale Grocery or the Young Men's Christian Association ever solemnly burying one of its members by a ritual of its composition? And what I have said here is not merely the result of a possible mental strabismus. Ministers, themselves lodge men, have said to me, "These organizations have no business with a man after he is dead." And while burial is not a sacrament, yet if we grant these purely fraternal organizations the right to assume that much of the prerogatives of the Church of Jesus Christ, why should it be a very far cry to the day when they might begin to baptize candidates and administer the Lord's Supper to full-fledged members? And so much display is certainly out of harmony with the simplicity of Christian thought, until it has become a proverb in certain quarters, that the more plumes and brass bands and mummery at a funeral, the ungodlier the man.

As there was an old law against burying in the city of Albany, Bishop Doane, says *Lippincott's*, had a special act passed by the legislature permitting his burial in the cathedral. What was his consternation and that of his friends when they read the text! It began in the usual form. The ending was something like this: "We do grant that Bishop Doane be buried within the precincts of the Cathedral at Albany. This act to take effect immediately." Some of us would be willing to have our own funeral service "take effect immediately" if we were sure it would be carried out according to any or all of these ideals suggested.

FILING SERMONS, NOTES, ETC.

The Rev. A. Z. Myers, Hazleton, Pa.

This is a matter that causes most ministers considerable trouble and annoyance. The proverbial barrel turned upside down has caused a lot of perplexity and loss, and many ministers have admitted to me that they either have no system or a very unsatisfactory way of caring for things in a way easily found. After considerable floundering around I want to say that I have found something that I believe is practical, takes little time, is inexpensive, and will keep your original matter alive and growing, and instead of becoming dead rubblish will be adding to the preacher's value from year to year.

My case is fitted to stand on a four-foot roll-top desk. A friend made it for me. It has four shelves, divided into twenty pigeonholes each. These pigeonholes are ten inches deep, seven inches high, and two inches wide, clear.

The bottom shelf represents the New Testament, the second the Old Testament. The smaller books are doubled up two or three in a box.

The third shelf is arranged alphabetically and receives general clippings. The fourth is also alphabetical, and is used for circulars, catalogs, etc. Some of the pigeonholes in the New Testament are getting quite full, and I may let their overflow enter into the third shelf.

What is really the important part is the arrangement of filing under the books of the Bible. I find this far more convenient than under subjects.

The most convenient size paper I have yet found is made by taking what is known commercially as letter size and cutting it in two. This makes a sheet about 5½ by 8½ or 8¼. It can easily be carried by slipping into your Bible or hymn-book without folding or rolling. I write close, whether by hand or typewriter, and thus get a lot on a sheet. The paper should not be too heavy. For pen work I use vertically; typewriting, horizontally.

My filing-case contains not only my own

work, or references to it, if I find well to group together in a volume as I have some matter and am accumulating more, but many clippings of sermons, notes, studies, outlines, etc. Also illustrative material and quotations found to fit certain passages. I am thus building up a commentary on the Scriptures that grows more valuable each year.

To facilitate finding I have two cards different colors. These are close-ruled, and are five by ten inches. They ought to have been six by ten inches. Any one adapting this should improve on my mistake here.

On one I have a record of the use of the passages from that book on the back (not ruled), on the front side there is a "Manuscript Index," including all the material in the pigeonhole. These manuscripts are numbered *seriatum*, for each book of the Bible. The numbers are placed on the manuscript in red ink, as more readily seen. First, on the left-hand margin of the card is noted the chapter and verse, then the subject, then the author, if known, if a clipping, and the date or dates used if original. It is thus easy to glance over the chapters and verses, and in a few moments I can tell if I have anything on hand, either original or clippings, on any text. How often before I had this I would be interested in a text and wonder and ponder and rummage to know if I had ever prepared anything on it. Possibly I find it harder to remember what I have preached upon, or where I put a thing, if I have no system, but I know this is the experience of others beside myself. In this way in a very few moments the matter is authoritatively settled.

On the other card I have a record of all material in my library on the same book. I call it the "Library Reference Card." Beginning again with the chapter and verse, next follows the subject, then the author, and book and page. In this way I can tell at a glance whether I have any sermon or address in the various books and pamphlets in my library.

But I hear some one say, "Oh, that is too much work for me." Yes, it is some work to take a large library, or a large lot of accumulated matter and put into this shape. I confess I have done considerable work, having changed my plans several times. I believe this is now very practical and simple. I found the work of so listing and indexing very helpful in many ways. Not only the completed results, but the treasures I found while doing well repaid me. A busy man not having the time himself could easily employ some one to arrange and index his library for him. A man with an assistant or secretary would relegate the whole to the secretary, but when completed would find himself using the case constantly.

When once your library and notes are indexed you will find it a matter of only a few moments to put each new sermon or clipping in its place in the case.

EVERY MEMBER AT DEFINITE WORK

CLEMENT G. MARTIN, D.D., FOSTORIA, OHIO

1. ORGANIZE a Forward Club by preaching on the necessity of every Christian having a part in Church work, and the advantage of organized service. At close of sermon distribute cards through congregation, having printed on one side—

"This is to certify that

_____

is a member of
THE FORWARD CLUB
of the
_____ Church of _____

Each member of the club agrees to help in some way to accomplish the aims set forth on the reverse side of this card ($4\frac{1}{2}$x$2\frac{3}{4}$).

_____ 1906. _____ Pastor."

And on the reverse side:

"Our Aims for Winter Work
1906–1907.

At least

1. Fifty new Church-members.
2. Seventy-five average at Prayer-meeting.
3. Fifty new members of C. E. Society.
4. Twenty-five new members of Junior Society.
5. Three hundred average attendance at Sunday-school.
6. Double Sunday-night attendance."

Explain meaning of each section after the cards are in the hands of the congregation. Urge every one, old and young, to check off the department or departments which specially appeal. Have the cards signed and

collected. Follow this up by circulating the cards among the absentees.

2. Organize all signers into the six departments by writing their names into separate small books entitled "New Members," "Prayer-meeting," "C. E.," "Juniors," "S. S.," "Sunday Night," and appoint a leader into whose hands the book of his department is given. Have the pastor sign each card.

3. Appoint a prayer-meeting date for The Forward Club, an invitation to attend which is sent to every signer of the cards, by postal. When assembled, explain the practical details of the work, as follows:

Department 1. "Church-members." Each signer is to make an effort to bring one or more members into the church by personal conversation and appeal. Make report to leader of name of person thus spoken to, the date of conversation, and the prospects. The leader is to enroll these reports in his book and inform the pastor.

Dept. 2. "Prayer-meeting." Each member agrees to be faithful in attendance and to make effort to bring an acquaintance. The leader is to count actual attendance at each meeting, and enter in book.

Dept. 3. "C. E." Each member agrees to commend the C. E. Society to some young people not members, and report to leader the favorably inclined.

Dept. 4. "Juniors." Each member agrees to seek new members; and also to help the leader in the conduct of the society.

Dept. 5. "S. S." Each member agrees to act as an absentee committee to keep the attendance of his class up to its enrolment, by calling on the absentees during the week and urging attendance. Also to suggest to leader any new idea of practical value to the S. S.

Dept. 6. "Sunday Night." Each member agrees to popularize the Sunday-night service by acting as usher, welcoming-committee, choir, furnishing flowers, suggesting attractive sermon topics, and bringing friends to service. They are to report to the leader just what they will do.

Give out the names of leaders of each department. Notify the members to look to leaders for special directions. Have leaders successively read roll of members in their departments; and, as each name is read, return the card, now signed by the pastor, with request of preservation as a reminder of promise to work.

4. Appoint the first prayer-meeting of each month for The Forward Club's report of the preceding month. Call on leader of each department for detailed information of work done in that month.

For instance: "Church-members" leader will report the number of people who have been spoken to, and also the actual number who have promised the pastor to become church-members; the "prayer-meeting" leader will report the actual attendance at each prayer-meeting of the month, and the month's average. So with other departments. Each succeeding Forward-Club meeting will compare reports with preceding ones so that all will know just what is being done, and whether definite success is being had. An opportunity is also given for each leader to state needs that have arisen, and urge additional help if wanted. All of which may be supplemented by the pastor, who is general of the whole movement.

This has been tried in my church the past winter, and met with great success in reanimating every department of church activity, even in some lines not mentioned here.

THE PRAYER-MEETING

TOPICS FOR JUNE

June 7–12. **Christian Nurture.**—Eph. 6 : 1–4.
14–19. **The Welcome and Protection of Children.**—Matt. 18 : 1–10.
21–26. **True Sabbath-Keeping.**—Mark 2 : 23–28; 3 : 1–6.
28–July 3. **A Nation Under God's Care.**—Ps. 44 : 1–8; Deut. 33: 26–29.

These topics are treated in a practical way in the "Union Prayer-meeting Helper," with full text, notes, memory verses, illustrations, quotations, and other helpful matter. Published by Funk & Wagnalls Company. See advertising pages for special offer.

THE TEACHER

STUDIES IN THE GOSPEL OF THE KINGDOM

Environment

JOSIAH STRONG, NEW YORK

IT is a fundamental law of life that it must be adapted to its environment—the foot to the ground, the fin to the water, the wing to the air. If environment essentially changes, life must adapt itself accordingly or perish.

To meet this necessity, man is given a wonderful power of readjustment, physical, mental, and moral. We are told that the Eskimo has developed a layer of blubber under the skin by which he is protected from the cold very much as the warm-blooded whale is protected by his natural overcoat. On the other hand, in the course of many generations the negro has become so adjusted to tropical conditions that he is immune to influences which are fatal to the white man. A victim of the morphin habit can take at a single dose enough of the drug to kill half a dozen men whose systems have not become adjusted to the poison. The influence of example and the power of suggestion illustrate the tendency of the intellectual and moral life to adjust itself to environment. Hence it is that "Evil communications corrupt good manners," and "A man is known by the company he keeps."

Environment embraces all physical conditions, such as soil, climate, temperature, humidity, the conformation of the earth's surface, distance from the sea, coast line, food, clothing, home, and the like. It also includes institutions, laws, customs, occupations, and all influences, social, intellectual, moral, and religious.

The world has been slow to recognize the profound importance of environment. Its most important effects are gradual and therefore obscure, while those of heredity are obvious; each race, each species invariably reproduces its kind. Moreover, heredity and environment work together to produce national and racial characteristics, and we have been in the habit of attributing to the former many of the effects which are now known to belong to the latter.

There are many thousands of young men and women who were born in the United States, every drop of whose blood is Irish, and other thousands, every drop of whose blood is German, all of whom are unmistakably American not only in their habits and ideas, but also in their physical and mental characteristics. In a multitude of instances it would be difficult or impossible to guess their ancestry. Their parents or grandparents, when they landed in America, differed as widely in speech, in looks, in ideas, in habits as the people of Ireland differ from those of Germany.

Now it is quite evident that all of the differences, so marked in the parents, which are lost in their American-born children, were due not to German and Irish blood but to German and Irish environment.

Within certain limits heredity is decisive. It made us human beings rather than brutes, and determined whether we should be white or black, brown or yellow. But within certain other limits environment is decisive; and scientists are now attaching more and more importance to environment as compared with heredity.

It is becoming more and more evident that the differences between civilizations were created by external influences rather than by inherited tendencies.

It is as great a mistake to suppose environment is everything as to imagine that it is nothing. But if we are to direct determining influences to the uplifting of the race, we must recognize the vast importance of environment, and not forget that moral progress is in large measure determined by physical causes.

The heredity of each generation is unalterably fixt, but its environment may be indefinitely changed. We may slowly improve the heredity of future generations, but not many are willing to toil and sacrifice for the far future. Environment is something here and now, and to improve it is to benefit ourselves. It is therefore through an ever-improving environment that the progress of the race will be chiefly promoted, and as the race will command its own environment in an ever-increasing measure, to an ever-increasing degree it will control its own future; and as we can practically set no limits to the possible improvement of environment, so we can practically set no limits to the possible progress of the race.

The Good and Bad Possibilities of Immigration

America is the destination of the most remarkable emigration of historic times. During the past four years we have suffered a peaceful invasion by an army more than four times as great as the estimated number of Goths and Vandals that swept over Southern Europe and overwhelmed Rome. During 1905, 1906, and 1907, nearly three and a half million immigrants landed—a daily average of more than 3,000 for the entire period.

There is good reason to believe that these numbers will continue and even increase.

1. Because the countries of the Old World are becoming more and more crowded. Europe alone could send us 3,000,000 every year—300,000,000 during the twentieth century—and yet increase the source of supply.

2. The United States is increasing in wealth much more rapidly than any other country.

3. Every immigrant who succeeds here attracts relatives and friends.

4. The cost of ocean passage is decreasing, making America possible to added millions.

5. More and more we are making the machinery of the world, thus displacing hand labor in other lands by mechanical power, whose equivalent is sent back to us in bone and muscle.

For such reasons the flow of immigration will continue until there is a practical equalization of economic opportunity between Europe and America, which will be long hence.

Surely any one calculating our national horoscope must allow great influence to immigration. Will it be baleful or benign?

It was shown in a preceding issue that the city is to dominate civilization. It will undoubtedly control our national future. Immigrants constitute a much larger proportion of our urban than of our rural population. In New York 54.30 per cent. of the male inhabitants of voting age are foreign by birth; and there are twenty-three other cities in the United States, where upward of one-half of the male population of voting age are foreign-born. Evidently, unless we Americanize the foreigners in our cities, immigration will foreignize our civilization.

A strong Sultan or Czar might successfully rule scores of peoples estranged from each other by race, language, and religion; but if the people are to govern, they must have common interests and be capable of united action. Aristotle says that "a city ought to be composed, as far as possible, of equals and similars." If immigration results in the increasing segregation of nationalities in our cities, assimilation will be retarded, and the estrangement of race prejudice and religious antipathy will be perpetuated, thus complicating the problem of the city.

In continental Europe the proletariat is organized politically against the bourgeoisie, which intensifies mutual distrust and dislike. If immigrants are not assimilated, it will be easy for some demagog to array class against class with consequences dangerous to the life of the republic.

In every republic there is a dead line of ignorance and immorality, and when the average citizen sinks below that line, free institutions perish. There is a much higher percentage of illiteracy, pauperism, and crime among immigrants than among the native-born of native white parents. Increasing numbers of immigrants, therefore, who remain unassimilated will sink the average man toward that line.

On the other hand, immigration may be made an immeasurable blessing. Emerson says, "The best races are those most widely related"; and Mr. Rawlinson declares, "It is a general rule, now almost universally admitted by ethnologists, that the mixt races of mankind are superior to the pure ones." The ancient races which have most influenced modern civilization, viz., the Jews, Greeks, and Romans, were all mixt races, and among modern races the Anglo-Saxon is at the same time the most mixt and the most capable.

It is a significant fact that representatives of the world's great families are gathering here in America as nowhere else. It is also significant that this country has powers of assimilation unequaled by any other. Inherited caste interposes no barriers to the free movement of the various social elements. No established religion intensifies the antagonism of conflicting faiths. Common rights, common interests, common schools, a common language, a common freedom, all serve to make assimilation easier and more rapid here than anywhere else in the world.

Immigrants are bringing to us a vast amount of excellent raw material. If it is not assimilated, the fault will be ours much more than theirs.

IMMIGRATION

Facts of Immigration

I. Scripture Basis.—Gen. 47 : 5–11. In this passage we have one of the few cases in antiquity where immigrants were well treated. The rule was to exclude them, and, if they gained admittance, to oppress them. Egypt profited very much by this liberal policy, since the Hebrews not only added considerably to the wealth of the country by their industry, but formed a bulwark against invading hordes from the north. The United States has likewise profited considerably by its liberal policy in admitting immigrants, since they have been instrumental in building up the country.

II. Statistics.—1. Records of immigration to the United States have been kept only since 1820; for the period of 1790–1820 the number of immigrants is estimated at 250,000 souls. From 1820 to 1908 the total number of immigrants was 26,427,814, or by decades: 1830, 143,439; 1840, 599,125; 1850, 1,713,251; 1860, 2,598,214; 1870, 2,314,824; 1880, 2,812,191; 1890, 5,246,613; 1900, 3,687,564. Since 1900 immigration has been: 562,868 in 1901; 730,798 in 1902; 921,315 in 1903; 840,714 in 1904; 1,059,755 in 1905; 1,166,353 in 1906; 1,438,469 in 1907; 924,695 in 1908, that is, from July 1, 1907, to June 31, 1908. The number of arrivals is, however, not an index to the gain of the population from this source. No records have been kept of the departures; Oscar S. Strauss, the ex-Secretary of Commerce and Labor, introduced that innovation July 1, 1907. On the basis of figures collected since that time, he calculates the number of departures during the decade of 1899 to 1908 at 3,275,589; the result is that immigration increased the population of the United States during this period by 5,240,300 only instead of by 8,515,889. Another item should not be omitted, namely, the departure of naturalized citizens for permanent residence abroad; unfortunately no statistics are kept of that class. The United States consul at Jerusalem rules more Americans than any other consul of this country, chiefly naturalized Hebrews.

2. The various countries of the world have contributed to our immigration as follows. The figures for 1907 are given, since 1908 was in many respects abnormal, owing to the financial and industrial depression following the panic of October, 1907. Austria-Hungary 338,452; Bulgaria, Servia, and Montenegro, 11,359; France, 9,731; Germany, 37,807; Greece, 36,580; Italy, 285,731; Norway, 22,133; Russia, 258,943; Sweden, 20,589; Turkey in Europe, 20,767; United Kingdom, 113,567; other parts of Europe swelled these numbers to a total of 1,199,566; Asia contributed 40,524; British North America sent 19,918, and 38,510 in 1908—the only country which gave us a perceptibly larger number of immigrants in 1908.

3. As there has been considerable agitation concerning Chinese and Japanese immigration since 1908, the figures concerning these two nationalities deserve special mention; special exclusion laws referring to them will be discust under "Exclusion Laws." The immigration officials handled 3,723 cases of Chinese in 1907, and 5,134 in 1908. Of the 5,134 Chinese admitted, 1,810 were United States citizens, 921 returning laborers, 847 returning merchants, 227 new merchants, 931 merchants' children, 160 students, 44 merchants' wives, 41 wives of United States citizens, 23 teachers, 83 officials, 13 travelers, 34 miscellaneous. Only 4,624 of the total number of Chinese were admitted, 364 were deported, and the cases of 146 were pending at the close of the fiscal year. During 1907 the number of Japanese admitted was 30,645, 10,230 from Japan and 20,415 from Hawaii, 1,153 were rejected, 841 from Japan, 312 from Hawai. In 1908 only 18,238 Japanese were admitted, 9,544 from Japan and 8,694 from Hawaii; 703 were rejected, 643 from Japan, 60 from Hawaii. In regard to occupation the Japanese were distributed much as the Chinese were, altho attention should be called to the large number of students, 2,018 in 1908.

III. Race and Religion.—The race and nationality of the immigrants have changed in recent years. From 1821 to 1902 Austria sent us 1,316,914 or 6.5 per cent. of the total immigrants; but 206,011 or 24.0 per cent. in 1903; England and Wales, 2,739,937 or 13.4, and 26,219 or 3.0; Germany, 5,098,005 or 24.9, and 40,086 or 4.7; Ireland, 3,944269, or 19.3, and 35,300 or 4.1; Italy, 1,358,597 or 6.7, and 230,622 or 26.9; Norway and Sweden, 1,334,931 or 6.6, and 70,489 or 8.2; Russia and Poland, 1,106,362 or 5.4, and 136,093 or 15.9. In 1905 about 58.3 per cent. of the total immigration was Slavic and Latin,

and 34.6 per cent. Teutonic and Celtic. The percentage of immigrants not conversant with free government and education has grown since 1905.

There have been four great waves of immigration; first, the Irish, beginning in the forties and following the potato famine; second, the German, following the political upheavals of 1848; third, the Scandinavian, beginning in the sixties; fourth, the Latin, Slavic, and Hebrew peoples, commencing in the eighties. Contemporaneous with the fourth great wave was that of the Asiatics, both from the eastern and western littorals.

In regard to the religious belief of immigrants the statistics of 1899 give 52.1 per cent. Roman Catholics; 18.5 Protestants; 10.4 Jews; 4.0 Greek Catholics; 0.9 Brahmans and Buddhists; 13.9 miscellaneous.

IV. **Effects.**—The effects of immigration depend on the character of the immigrants and on our power of assimilation. With the Teutonic and Irish stock this assimilation has been satisfactory, while with the new immigrants it is less so. The most efficient agency in the Americanization of foreigners has been the public-school system. The economic gain to the United States has been tremendous, altho not calculable in figures. The forests of the West have been cleared largely by immigrants and most of the rough work on our railroads and in the building-trades is done by them. The actual gain in money was, *e.g.*, in 1905, about $25,000,000 or $25 per immigrant; most of this money, as well as the passage money, was, however, furnished by relatives in the United States. The effects on the racial characteristics of the Anglo-Saxons are numerous and, on the whole, beneficent — at least with Teuton and Celtic immigrants. The political effects in many of our large cities are bad, since the ignorance of many foreigners makes them an easy prey to scheming ward-bosses.

V. **Subjects for Study.**

1. The number of foreign-born population of your town.

2. The occupations and business ability of the foreign-born population in your town.

VI. **Topics for Discussion.**

1. Are the immigrants more lawless than natives in your town?

2. Is the immigrant benefiting American temperament? ("Enc. Soc. Ref.," p. 600, E. Crosby.)

The Immigrant and the City

I. **Scripture Basis.**—Christianity, while for all classes and for all peoples, has an especial message and good news for those "who labor and are heavy laden." This is shown repeatedly in the words of Christ. Matt. 11 : 28; Mark 3 : 34; Luke 6 : 20; Matt. 9 : 10–13; Luke 15 : 2. This is still more apparent when Christ directly contrasts the poor and the sorrowing, with the wealthy and comfortable classes. Matt. 5 : 31–32; Matt. 21 : 31; Matt. 19 : 25; Matt. Chap. 23; Luke 15 : 7. The spirit of the Apostolic Church was the same, as seen notably in Paul's words, 1 Cor. 1 : 26–28, and in James Chap. 5. In our day this teaching applies with especial force to the alien and immigrant population of our great cities. While the immigrant in our cities presents perhaps our chief social problem, he affords Christianity also its supreme opportunity. Christianity may be almost said to be a city religion. It has been evangelizing the world "beginning from Jerusalem" (Luke 24 : 47) and in all countries and in all times its chief propagating-centers have been cities. The seven churches of Asia were in cities. Paul planted Christianity for the Gentiles in cities. The first Christians were city people. Country people (Pagani) were pagans long after the cities were evangelized. To-day, in foreign missionary work, the strategic points are cities. Thus among the laboring classes and the poor, and particularly in the city, Christianity finds its historic field and its chief mission. The gospel of those who seek "another country" comes with especial hope and promise and power to the needy emigrants and immigrants of this world's countries.

II. **The Facts in the United States.**—Immigrants in the city are quantitatively a very large proportion of the immigration problem, and qualtiatively are by far its most serious portion. The small proportion of immigrants who settle in the country can be easily cared for if we can Americanize and Christianize the masses of immigrants who settle in our cities. The alien "colonies" in our cities, the United States Commissioner of Immigration calls "the chief menace" of our immigration. Especial efforts, with encouraging results, are being made to distribute our immigrants over the country. The "Bureau of Information," recently formed (1907) in connection with the United States Bureau of Immigra-

tion, is especially taking up this work. But in 1908 it could report only 2,099 persons "distributed" out of 782,870 immigrants (a number largely reduced by the panic of 1907); private societies, notably the Society for Italian Immigration, the Removal Bureau of the United Hebrew Charities of New York, and the Sons of the American Revolution, all aiding in the work. But still the problem remains scarcely touched in its extent and in some respects it is growing worse. The latest report of the Commissioner of Immigration (1908) declares that the immigrants now reaching this country "do not to as great an extent as in earlier times become attached to the soil, but congregate in the cities and centers of labor employment." According to the Census of 1900, of the 160 cities in the United States having 25,000 inhabitants or over, in 87 (more than half) the population was more than half composed of either the foreigners or the children of the foreign-born. Six cities (Fall River, Woonsocket, R. I., Holyoke, Lawrence, all in Massachusetts, Milwaukee, Wis., and Hoboken, N. J.) had over 80 per cent. of their population so composed. Twenty-six cities more (including the largest cities like Boston, Chicago, New York, San Francisco) had over 70 per cent. of their population so composed. Thirty cities more had over 60 per cent. and twenty-five cities more had over 50 per cent. If these were not all immigrants it must be remembered that the children of immigrants, born in our great cities, furnish a population in some ways more dangerous than their immigrant parents. They usually have better educational advantages than their parents, but often less moral restraint. In many cases they have lost the religious restraints which their parents brought from the old countries. They have fewer family ties and domestic restraints, their parents having broken away from their old homes. They have usually the environment of the crowded tenement and the city street, too often more powerful than the American school. A study of the adult male prisoners in the United States shows that our alien population furnish 50 per cent. more criminals than our national white citizens, but that the children of immigrants furnish 50 per cent. more criminals than the immigrants. Yet the problem grows by an immigration (save the panic year) of a million of immigrants yearly, pouring mainly into our great cities. According to the latest figures (1908) over 32 per cent. of our immigrants found their destinations in New York State (chiefly New York City); over 14 per cent. went to Pennsylsylvania, and 7 per cent. to Illinois. According to other recent figures 90 per cent. of our immigrants go to our Eastern States; only 4 per cent. to the Southern States and 4 per cent. to the Western. New York City is the great dumping-ground. About four-fifths of our immigration arrives in New York City and much of it stays there.

III. **Dangers.**—The dangers indicated by the above facts need little more than to be mentioned. Among them are: 1. Deterioration of morals (see above; see also "Enc. Soc. Ref.," pp. 598, 1124; Dr. Strong's "Challenge of the City," chap. 2). Philadelphia has 7½ and Pittsburg 9 times as much crime, for a given population, as the average rural Pennsylvanian counties. 2. Illiteracy. In 1905, 26.2 per cent. of our immigrants were illiterate. Of the immigrants from Southern and Eastern Europe 42.2 per cent. were illiterate (see "Enc. Soc. Ref.," p. 598; Report of Com. Gen. of Immigration, 1908, pp. 7, 11, 21). 3. Lowering of wages. Immigrants coming from the countries where wages and cost of living are very low are willing to work for the lowest American wages and even to lower these, living meanwhile on the lowest scale of expenditure, yet often accumulating some money and then rising often to a higher scale, but meanwhile lowering wages for all workers. The "sweated" work of America is done by immigrants, especially in the clothing trade, Russians, Jews, Poles, Bohemians, and Italians (from Southern Italy). It makes it almost impossible to organize or to raise wages in these industries. (See "Enc. Soc. Ref.," pp. 1179–1181. "Labor Problems," chap. on Sweating by Miss Sumner; Professor Commons' "Races and Immigrants of America," chap. 6, Labor). 4. Political evil. These great masses of aliens, many of them not knowing our language—New York State has 162,000 non-English-speaking citizens, Illinois, 104,000; Texas, 100,000 (mainly Mexicans); Pennsylvania, 80,000—and more of them not understanding our institutions are used for political purposes often by the worst and most corrupt politicians. 5. The saloon evil. This thrives among our foreign population without the restraints of the old countries. For these last two evils see Hall's "Immigration," Chap. VII. "Enc. Soc. Ref.," pp. 636 and 1124.

IV. Subjects for Study.

Our alien citizens. (See S. McLanahan's "Our People of Foreign Speech," also "Enc. Soc. Ref.," p. 598.)

The Immigrant's point of view. (See A. Steiner's "On the Trail of the Immigrant.")

How Germany reduces her city congestion of the poor. (See "Enc. Soc. Ref.," p. 583.)

Colonies for drawing immigrants to the country. (See "Enc. Soc. Ref.," "Garden Cities," p. 532, "Jewish Colonies," p. 659, "Labor Colonies," p. 677.)

V. Subject for Discussion.

What effect would taxing land values and not improvements have in throwing on the market the suburban land now held for speculation? ("Enc. Soc. Ref.," p. 1114.)

Exclusion Laws

I. Scripture Basis.—Ex. 1 : 6–14. Immigration is beneficent in proportion as it brings at least a potentially homogeneous people into our country. If the immigrants can not be assimilated, and if they become a danger to the institutions of their adopted country—measures must be taken to exclude undesirable elements. This is perfectly proper, and does not indicate an unchristian spirit. The Hebrews in Egypt threatened, from the Egyptian point of view, to become a dangerous element owing to their rapid increase and to the acquisition of power. They might have overthrown the institutions of that country, and the Egyptians determined, in sheer self-preservation, to suppress them. The method they adopted was, from the modern point of view, cruel and barbarous, but the Egyptians acted in accordance with the light they had.

II. Exclusion Laws.—The United States took the control of immigration from the States in 1882. The principal laws in force at present are the contract labor acts of February 26, 1885, and February 23, 1887, and the act of March 3, 1903. The contract labor laws exclude all alien laborers, mechanics or artizans who immigrate under a contract, express or implied, to perform labor in the United States. They do not exclude skilled laborers, if others of like kind can not be found in this country, professional actors, artists, lecturers, singers, ministers of religious denominations, professors of colleges or seminaries, persons belonging to any recognized learned profession, or persons employed strictly as personal or domestic servants.

The act of 1903 provides for a head-tax of $2 on every immigrant except a citizen of the United States, Canada, Cuba, or Mexico. "It excludes from admission to the United States the following: 1, idiots; 2, insane persons; 3, epileptics; 4, persons who have been insane within five years previous to arrival; 5, persons who have had two or more attacks of insanity at any time previous; 6' paupers; 7, persons likely to become a public charge; 8, professional beggars; 9, persons afflicted with a loathsome or with a dangerous contagious disease; 10, persons who have been convicted of a felony or other crime or misdemeanor involving moral turpitude, not including those convicted of purely political offenses; 11, polygamists; 12, anarchists; . . . 13, prostitutes; 14, persons who procure or attempt to bring in prostitutes or women for the purpose of prostitution; 15, those who have been within one year from the date of application for admission to the United States deported as being under offers, solicitations, promises, or agreements to perform labor or service of some kind therein; 16, any person whose ticket or passage is paid for with the money of another, or who is assisted by others to come, unless it is affirmatively and satisfactorily shown that such person does not belong to any of the foregoing excluded classes; but any person in the United States may send for a relative or friend without thereby putting the burden of this proof upon the immigrant." ("Enc. Soc. Ref.," p. 599.)

The Chinese exclusion acts are of various dates and provide for the exclusion of all Chinese except officials, teachers, students, merchants, travelers, wives and minor children of these classes, or personal servants of officials, and Chinese laborers registered under the "Geary" act of May 5, 1892. All Chinese admitted must be identified by certificate. According to the immigration act approved February 20, 1907, the President may refuse admission to the Continental United States to any Japanese who have secured admission to the Canal Zone or any other outlying territory of the United States. Exceptions are made only in favor of non-laborers, as in the case of the Chinese. The government of Japan, always inclined to discour-

age emigration of its people except for the purposes of travel and study, at once agreed to issue passports only to persons entitled to them according to an understanding reached with the United States.

The act of 1903 also provides that persons becoming a public charge two years after landing from causes arising prior thereto shall be deported, and that persons entering in violation of law may be deported within three years to the country whence they came.

Various measures have been proposed for the restriction and improvement of immigration, *e.g.*, an increase in the head-tax, exclusion of illiterates, a physical examination as to proper physique, and total exclusion of alien immigrants. A law excluding illiterates was passed in 1897 but vetoed by President Cleveland. More important, however, seems a requirement as to proper physique. The children of illiterate parents quickly acquire knowledge in our schools, and that evil is confined to the older immigrants. But if persons of poor vitality and small size are admitted, they perpetuate those qualities through their offspring for generations. The ignorance of immigrants can be prevented from having bad political effects, by refusing naturalization to all those who are either complete illiterates, or at least in the English language. But something needs to be done in order to keep the moral tone and the physique of future Americans on the high level of the present. Congress has the power to choose the parents of unnumbered American children by determining who is to enter the gates of this country through immigration.

III. **Effects of Exclusion Laws.**—Under the provisions of the contract labor law the number of excluded persons has risen from 932 in 1892 to 1,932 in 1908, this number being exceeded only in 1906 when it was 2,314. That greater vigilance is exercised than formerly is witnessed by a number of facts. 1. The number of idiots excluded remained under 10 until 1904 when it rose to 16, in 1905 to 38, and in 1906 to 92. This evidently had a deterrent effect, since the number fell to 29 in 1907 and 20 in 1908. 2. Surgeons' certificates affecting the prospects of immigrants to earn a living were called for by law but not issued until 1908 when 870 persons were debarred from entrance on that score. 3. Previous to 1908 the highest number of prostitutes debarred was 30 in 1906; a stricter application of the law led to the exclusion of 124 in 1908. The highest number of debarred procurers previous to 1908 was 4 in 1905; it rose to 43 in 1908. 4. That year stands out prominently as witnessing the exclusion of immigrants for the first time under a number of heads, *e.g.*, imbecility, 45; feeble-mindedness, 121; epilepsy, 25; tuberculosis, 6; professional begging, 31; minors traveling alone, 88. 5. The number of persons deported within three years after landing rose from 479 in 1903 to 1,955 in 1908. This greater vigilance will undoubtedly have a beneficent effect in every corner of Europe and deter many prospective immigrants from leaving their villages. The total number of excluded persons was: 2,164 in 1892; 1,053 in 1893; 1,389 in 1894; 2,419 in 1895; 2,799 in 1896; 1,617 in 1897; 3,030 in 1898; 3,798 in 1899; 4,246 in 1900; 3,516 in 1901; 4,974 in 1902; 8,769 in 1903; 7,994 in 1904; 11,879 in 1905; 12,432 in 1906; 13,064 in 1907; 10,902 in 1908.

The greatest difficulty is experienced with the Chinese who come across the Canadian and Mexican borders, eluding the United States officials. They are allowed to land in Canadian ports on payment of $500; but their ultimate destination is our country. This evil has decreased, however, considerably since July, 1907, when an agreement between the United States and Canada was reached for better protection of the border.

IV. **Subjects for Study.**

1. The relation of foreigners and natives in your town.

2. The Chinese in your town.

V. **Topics for Discussion.**

1. Should Chinese and Japanese be excluded?

2. Should Slavs and Hebrews be excluded?

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The Church and the Foreigner

I. Scripture Basis.—The Scripture basis for the efforts of the Church to reach the alien populations of our land lies at the very foundation of Christianity. If the world is saved by the cross of Christ, it will not be by Christians merely talking about and believing in a cross of 1900 years ago, but by Christians following the lesson and example of the Cross to-day. The modern city, and especially the alien populations, may be said to be the cross for the Church to-day. Unless the Church accepts that cross and mounts it, Christianity can not save America. It is the crucial test. America will be what our cities make it; our cities will be what our immigrants become and our immigrants will become what our Christian forces make them.

II. What the churches are doing for our foreign population. They are doing much. According to an appendix in Howard B. Grose's "Aliens or Americans" a text-book of the Young People's Missionary Movement, all religious denominations are making great efforts to reach our foreign populations. Much of this work is a part of the work of the regular churches, therefore can not be reported separately; but, according to this appendix, the following figures represent efforts distinctly made to reach non-English-speaking peoples: Number of churches and missions in 1906 devoted to work among foreign populations in the United States. Methodist Episcopal, 582 (with 39,557 members or probationers); Baptist, 515 (with 16,545 members); Congregational, 379 (with 24,353 members); Presbyterian, 236 (with 18,645 members). These represent nearly 100,000 members (yet over 80,000 immigrants pour into our country on an average every month). The Lutheran Church in its various branches and including the German Evangelical Synod, the Swedish Mission, Friends, etc., have 15,056 churches (with 2,123,679 communicants), almost wholly devoted to work among our foreign element. In all the great denominations too, notably the Protestant Episcopal, almost all the great city churches make special efforts to reach our foreign population. St. Bartholomew's Church (P. E.) in New York City has 19 services on Sunday, some of them in German, Swedish, Armenian, and Chinese. It reaches almost all classes of people. Virtually all institutional churches (see "Encyclopedia of Social Reform," p. 629) devote a large portion of their efforts to reaching the foreign portions of our population, with abundant success. Nevertheless, compared with the need, the churches of the United States are but playing with the problem and little more than talking about the cross.

III. The Church's Opportunity.—This is almost unlimited. One million immigrants mean 1,000,000 opportunities, as well as 1,000,000 responsibilities. The immigrant usually arrives in the United States with few or no friends, often handicapped by not knowing English and usually by lack of means to obtain anything but the bare necessities of life on the lowest scale. The person or organization therefore showing real friendship and presenting opportunities of learning English or of gaining some educational advantages, is usually welcomed by the immigrant. He is divorced from religions of talk but welcomes religions of deed. Social settlements and institutional churches among the foreign elements abundantly succeed. See "The Challenge of the City," pp. 218–231.)

IV. What the Church Can Do.—(a) Welcome the immigrant at the port of arrival. The missionaries at Ellis Island (New York's immigration port) do an immense amount of good, but need to be multiplied many times. (b) Welcome them where they settle in country or city, instead of despising them and calling then "dago" and "sheeny." (c) Help them get what they need, knowledge of English and America; educational advantages; social pleasures. This last is very important. Men will find pleasure, if not proper pleasures, then improper. The Church, thus proving itself a true friend, can wean the immigrant from false friends and then lead to spiritual things. This plan, intelligently used, never fails; but it needs the personal touch of the individual man and woman in our churches, without which nothing can be done.

V. Subjects for Study.

What is your denomination doing for our foreign population? (Write to your Home Missionary Society and get reports.)

How many and what foreign citizens have you in your city? (Consult the last Census [Vol. I] in your public library.)

How do you treat Italians and Jews and other races?

What are the possibilities of the Church and the Immigrant? (They are limited only by what the Church will do.) See Grose's "Aliens or Americans," Chap. VIII.

THE BOOK

THE OLD AND THE NEW IN THE APOSTOLIC AGE

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THE Epistle of James and that to the Hebrews illustrate the double relationship of apostolic Christianity to the Old Testament. In the first of these documents, the transition from Judaism to faith in Jesus Christ is made by way of gradual evolution. The author writes as if he unconsciously assumed that to be a faithful Jew one must simply live in conformity with the law of Jesus as the Lord, the true interpreter and fulfilment of the Old Testament. In the second document the Old-Testament system is looked at as one of outlines and shadows. Its contrasts, not its resemblances, to the new covenant are the emphatic points. But both epistles occupy a place in the New Testament nearest to the Old. They therefore constitute the links of connection and may very well be studied together. One thing more they have in common: They both bear a practical form as well as contain a practical message. They are both composed for the most part of exhortations and warnings.

The Epistle of James. From the beginning of the modern critical period it was seen that this writing must be either the very earliest or one of the very latest in the New Testament. Allusions to the questions in dispute as between the different branches of the Christian community during the years 40–85 are totally lacking in it. It is easy to see further that they either had not arisen as yet, or having been thoroughly discust and settled they had lost their interest for the author. Naturally, both the early and the late dating of the epistle have found stanch advocates. Of the two alternatives, however, that which places it very early has much the stronger reason on its side. The epistle is to all appearances addrest to a circle of readers consisting exclusively of converts from Judaism. It knows of no Gentiles in the church, of no sins of peculiarly non-Jewish origin or nature, of no relationships among them, but such as had characterized Jewish society from the beginning. The expectation of the second coming of the Lord was vivid, and had neither been disputed nor misinterpreted, as happened somewhat later (2 Pet. 3 : 3–9). Finally, progress in organization had not been carried very far. These considerations make it upon the whole exceedingly likely that the letter was written as early as 40 A.D. to a community of converts in some large town in Syria or Palestine. If it be said that such a theory is not in harmony with the address which indicates its destination to be "The Twelve Tribes of the Dispersion," the answer is that in the New Testament this phrase had acquired a figurative sense designating those who recognized in the earthly condition an exile and looked forward to the life to come as the "abiding city" (Heb. 13 : 14; cf. also 1 Pet. 1 : 1).

The language and literary features of James show its affiliation with the older wisdom writings. Its material is arranged in short paragraphs whose connection is not always easy to discover. Quite often the topics are clothed in the form of short parallel statements, two or more of these constituting a "saying." It is striking that James should make use of this style, so much of a favorite with Jesus as a vehicle of instruction. Yet the Greek diction of the writing has been characterized as the purest in the New Testament. And the question has accordingly been raised how a Galilean peasant could have so early produced a writing of this type. The question is, of course, based on the commonly accepted view that the author of the Epistle is James, the brother of the Lord (Mat. 13 : 55; Mark 6 : 3). The answer is obvious. Assuming that James, the son of Joseph, the carpenter of Nazareth, could not have had an education sufficiently ample to include the training in Greek composition presupposed in the Epistle, he must have employed some assistant who could be trusted to do this work acceptably.

Faith, Works, and Speech. No one can have failed to be struck by the resemblances of phraseology between Paul's treatment of the subject of faith and works and that of James. Compare, for instance, Paul's "Man is justified by faith apart from the works of the law" (Rom. 3 : 28) with "faith apart from works is dead" (James 2 : 17, 20), or Paul's "a man is not justified by the works of the law, save through faith in Jesus Christ"

(Gal. 2 : 16) with "by works a man is justified, and not only by faith" (James 2 : 24), or the case of Abraham used as an illustration by both Paul and James (Rom. 4 : 2–4; James 2 : 21). These passages make it clear that one of these writers is endeavoring to correct the wrong impression and possible abuse of the words of the other; and if James wrote first, as has already been found probable, it is Paul who undertakes to clear the subject of misunderstandings rendered possible by the writing of James.

But it would be an entirely superficial and unwarranted inference from such a fact to say that the later writer imputed wrong teaching to the former. It is only the wrong use of his predecessor's words he tries to rectify and not his teaching. Without claiming to interpret James by actual reference to him Paul constructively states what was the pith of the doctrine in the light of the redemptive work of Jesus. The difference between the two apostles is not one regarding the matter of the doctrine, but only regarding the presentation of it. Each of them uses the terms of the proposition he sets up in a sense different from that of the other. What Paul means by faith is trust in Christ; what James means by it is belief in the unity of God. According to contemporary Jewish thought such belief (monotheism) was a ground of merit. James means to urge the necessity of a vitally godly life as contrasted with mere monotheism. On the other hand what James means by "works" is a life growing out of faith in God and in Jesus Christ as Lord. What Paul means by "works" is deeds done in obedience to the prescriptions of the Law and without reference to the underlying motive of vital piety.

The difference between Paul and James is further illustrated in the matter of the discipline of the tongue (James 3 : 1–12). Paul's addresses were in general drawn from the heathen world, stained by the grosser vices of heathenism. Their consciences were not yet thoroughly trained to the condemnation of these vices. Paul accordingly spoke to them in plain language concerning these shameful sins. The circle of James's readers was comparatively free from flagrant sin. The evils against which he fulminates are therefore such as envy, jealousy, and strife. These are the sins which find expression through the tongue, and hence James's warning regarding the tongue.

The Epistle to the Hebrews. While both Hebrews and James are works of Jewish Christian writers, the former is much more advanced in its advocacy of the new element in Christianity. It is based on the assumption that there is an inner connection between the Old and the New Covenants. But it is the connection of the shell to the kernel. The old has been outgrown. The new is God's final message to the world, given through a perfect Mediator and based on unchangeable principles. The Epistle to the Hebrews is from every point of view a most interesting document. As an apologetic it takes rank with the best in ancient times, and has been called by as eminent a scholar as the Late Dr. A. B. Bruce "The First Christian Apology." The light it throws on the history of early Christianity is invaluable. Its literary features are striking to the point of fascination. It can not be used as readily for purposes of dogmatic construction as the Epistle to the Romans, but its theological content is of no slight import. Therefore it has always formed a favorite field for the exercise of critical and exegetical acumen.

Of the questions which have received most attention in the study of Hebrews, that regarding its authorship stands easily in the foremost place. Whoever wrote it was clearly a Jewish Christian thoroughly permeated by Alexandrian thought. He was also a man of culture, familiar with the allegorical method of interpreting the Old Testament and not disinclined to use that method (cf. ch. 7). These characteristics, taken together with the marked differences noticeable between his diction, style, and the general type of thought, and those of the apostle Paul, make it impossible to concur in the belief of the early Eastern Church that the apostle to the Gentiles had anything to do directly with its composition. Moreover this belief was not shared by the Western Church before the fourth century A.D. and had not before that date completely conquered even the East. Origen, the most competent of Ante-Nicene witnesses, confesses his inability to say who wrote the Epistle to the Hebrews and his despair of ever reaching certitude on the point.

A tradition earlier even than the days of Origen, reflected by Tertullian, traces the writing to the pen of the apostle Barnabas. And, in spite of some objections of secondary character to this view, as, for example, "that

the author is not very well acquainted with the content of the Tabernacle (9 : 1 ff.), which to a Levite of Barnabas' standing should have been perfectly familiar," it has steadily gained ground since its revival in modern times and is becoming more and more universally the view of expert scholars. It has, however, by no means displaced some other theories, such as that Hebrews was written by Apollos. This view has had the weight of Luther's always powerful advocacy. Among the many other theories proposed during the modern critical era are such as, that it was composed by Luke, by Clement, by Silas or by Aquila and Priscilla (the latter being most earnestly prest by Professor Harnack). But none of these has been able to stand the tests to which they have been subjected. Lack of positive evidence on one side and greater difficulties raised by them on the other seem to preclude their acceptance. This may also be said to be the case, at least in the present stage of the discussion, with the view advocated by Sir William Ramsay which makes Hebrews a letter from the church at Cæsarea to the Judaistic party in the church at Jerusalem, "practically the work of the Deacon Philip."

Very characteristic is the difference between the teaching of Paul and that of the Epistle to the Hebrews on the subject of faith. While faith in both of these types of thought is the supreme factor of religion, and more particularly the means of that new relationship to God which may be generally called salvation, the point of view of the two types is markedly different. In the teaching of Paul, faith is a purely religious principle; the Epistle to the Hebrews views it rather as a philosophical category with cosmic applications, the most important of which is naturally that in the sphere of religion. Secondly the apostle Paul is interested in faith as a means of justification; the Epistle of Hebrews views it as a force operative throughout the whole of the Christian life. Thirdly, the apostle Paul is careful to eliminate the last possibility of ascribing any merit or efficiency to faith save that which inheres in it as the mere link of connection between the believing soul and its divine Savior; the Epistle to the Hebrews without effort at decision on this point, seems to concede to faith the possibility of earning "a good report" for its possessor. Finally, in the discussion of the subject the Epistle to the Hebrews is much more formal and yet altogether concrete. It devotes a special section to the subject and includes, if not exactly a logical definition, at least a rhetorical one, in its treatment. On the other hand, its list of illustrative examples ("the heroes of faith") is a free picturesque presentation of the outgrowths of faith in personal character. The apostle Paul discusses faith only by way of contrast with the law as a means of justification, and with a single exception, that of the case of Abraham, he puts his teaching into the form of a dialectical argument rather than into a concrete portraiture of its nature and effects.

It can scarcely be doubted that these shades of difference, as they develop under the minute and careful study of the New-Testament writings, reveal the real richness and vitality of New-Testament thought; and it must be viewed as one of the services that the modern critical study of the Bible has rendered to the Christian religion that it has brought into view these underlying perennial sources of its life.

Oriental Sidelights

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I. Changes in Turkey. Two generations ago leading authorities on Bible lands and the Bible saw how vast and fast were the incursions which Western customs and modes of life were making upon Palestine and other parts of the East, and consequently were alarmed in case the disappearance of the ancient customs of Syria should make many a text in Holy Scripture obscure and unintelligible to future generations. For example, in the town in which I live I have seen people drying grain, clothes, firewood, etc., upon house roofs. I saw people carry their bedding upon their shoulders and under their arms, and walk up the stairways to the roofs of houses, and there sleep night after night, from May till September. Such facts of life were commentaries on the incidents of Rahab and the spies (Josh. 2 : 6–8), Samuel and Saul (1 Sam. 9 : 20–26), etc. I have seen pious people pacing roofs and saying their prayers with and without a book, and I heard of sacrifices made on housetops (Acts 10 : 9; Zeph. 1 : 5), and important public announcements made day after day from the house-tops (Mat. 10 : 27). On occasions of funerals or weddings com-

panies of men and women to the number of many hundreds, ate, drank, played, danced, and sang on housetops. But for twenty years past every new building and some of the old buildings are having sloping roofs and being covered with red tiles imported from Europe, and housetops are becoming inaccessible, and only mechanic tradesmen can get upon them with much difficulty and some risk of their lives.

Hitherto Bible Lands were the lands of nobody. The Sultan of Turkey exercised or affected to exercise sovereignty over common natives and tribes of the most heterogeneous kinds; Yezediyehs, Ismaileyehs, Nusaireyehs, Maronites, Druses, Syrians, Kurds, Moslems, Metawelies, and many others (these main divisions were subdivided and sometimes the divisions overlapped. In some cases the basis of division is racial, but generally speaking religious differences determine the party). These nominally Ottoman subjects lived in a state of war among themselves, portraying fairly well the state of things which existed in the days of Joshua, Samuel, and David when the inhabitants of those lands went by the names of Philistines, Idumeans, Amorites, Moabites, Syrians, Assyrians, Phenicians, and Israelites. And each regarded all the others as their enemies round about. Each of those petty nations dwelt in the midst of their enemies. There are thousands of men and women still living who were contemporaries and eye-witnesses of the days when by the connivance of the authorities thousands of one tribe were deceitfully disarmed and inveigled into a palace and slaughtered like sheep by tribes of another sect. Some of us who are still living were eye-witnesses of the burning of whole towns, the cutting down of trees, and the stopping up of wells (Gen. 26 : 15; 2 Kings 8 : 19–25; Jer. 21 : 10) by antagonistic communities, as if life had changed but little from the times of Isaac, Jehoshaphat, and others. The political change of last July promises that every valley shall be exalted, every mountain and hill shall be made low and the rough places plain.

The laws which discriminated against some and to the advantage of others are rescinded, and all are to be alike politically, so that no man can possibly be supposed to have enemies round about as was the case from the days of Saul and David down to the twentieth century.

II. Sacred Emblems. My fellow traveler on a recent journey appeared intelligent and well-informed; therefore he compelled my attention as he related, apparently in good faith, the story of Yusuf Karem, who in the rebellion of the early sixties last century was subjected often to showers of bullets from the Ottoman soldiers, and yet never once was he hit. Moreover this piece of folk-lore is one of a class which the people of Palestine narrate with no doubts or misgivings.

The invulnerability of Yusuf Karem was owing to a piece of the true cross, which he wore about his person. Others in similar circumstances were saved by a bone of a saint, or a little dust from the tomb of a prophet or a rag from a holy garment, thus showing that Syrian people are still one in opinion with Israel, which said: "Let us bring the ark of the covenant of the Lord, that when it cometh among us it may save us (1 Sam. 4 : 3), and with the Philistines who on seeing the ark said: "God is come into the camp" (1 Sam. 4 : 7).

It would be false to say that the spiritual and moral count nothing with us, but we must own that we have indestructible faith in the material as a medium at least by and through which the Deity saves or destroys.

"Let us fetch the ark" said the elders, three millenniums ago, "it will save us from the Philistines." The Oriental of to-day hastens to bring a graven or a molten image to his sick-chamber to save him from the fever, smallpox, and every other disease.

In the case of mental diseases we say: "Let us bring the volume which contains the Gospels and put it under the pillow of the patient, and it will save him."

The flight of Israel before the Philistines, the great slaughter among the people, and the death of his two sons failed to overwhelm Eli; but, when he heard that the ark of the Lord was taken, he fell from off his seat and died, doubtless thinking that the Philistines had taken his all, that is, his God.

The Egyptians, long before the days of Eli, had sacred arks; so had other heathen nations.

The most striking survival of the ark of the Jews is the Mohammedan Mahmal, which leads the pilgrimage annually from Damascus to Mecca; within it sits a sheikh who, echoing the words of the first and second commandments which were enshrined in the Jewish ark, vociferates energetically, "There is no deity but God."

SERMONIC LITERATURE

CHILDREN AND THE KINGDOM*

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And the streets of the city shall be full of boys and girls playing in the streets thereof.—Zech. 8 : 5.

And Jesus called to him a little child and put him in the midst of them.—Matt. 18 : 2.

THE first text is a glimpse of coming glory granted to the seer of God. The context explains the meaning of this particular word. God says to His servant that He is jealous for Zion with great jealousy; He tells His servant that He will come Himself to Zion for the setting right of that which is wrong, and He gives him a double vision of the new condition of things that shall obtain in Zion when He has so come, and the vision is that of life in age and in childhood: "The city shall be full of old men leaning upon their staffs for very age, and the streets of the city shall be full of boys and girls playing in the streets thereof." It is a gleam of coming glory. In the midst of declension and decadence the seer of God is permitted to look on to the condition of the city of God when God Himself shall have come to it for its reconstruction and rearrangement and new blessing. We are interested in the one picture of the place of the child in that coming city of God.

Then when you come to the New Testament, you have the Master present among His people preaching the gospel of the kingdom. He appears as the Jewish Messiah, as the King of the chosen people; he unfolds the laws and principles of His kingdom, and ever and anon in picture He gives you a forecast of the condition of things in His kingdom, which is on the earth, but is nevertheless a kingdom carried on on the earth upon the principle of the kingdom of heaven. Here He is, and the disciples that are gathered around Him come to Him saying, Who is the greatest in the kingdom? and He called a child and put him into the midst of the disciples, and He said to them, as He pointed to the child, Unless you turn and become as little children, you shall in no wise enter into the kingdom of heaven. That is to say, the child character is the character that is necessary for men who would come into my kingdom. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven. Whoso shall receive one such little child in my name, receiveth me. Centuries have passed since Zechariah had his vision. The King is here; as events turn out, He will be rejected, and the coming of that kingdom to the earth with power will be postponed for 1900 years at least, how much longer we do not know; but still, for the moment, we have the picture of the child in relation to the kingdom of heaven.

Let us see what God's thought about the child is as revealed to us in the old prophecy and in the actual words of the King when He was still here among His people. "The streets of the city shall be full of boys and girls playing in the streets thereof." A boy about fifteen years of age joined the church, and the very morning after he had been received into church fellowship, he was down betimes, and he put his hands upon the table and vaulted clean over, and his mother looked at him and said, "George, you have joined the church." One almost expects to hear some people say, "How shocking," when I read this text, "The streets of the city shall be full of boys and girls *playing* in the streets," and yet I want to fasten your attention upon this. It is a picture of the Golden Age. Ever and anon those old Hebrew seers from some point of vision caught glimpses of the coming glory and heard some notes of the coming harmonies. Among them there is none more graphic or full of suggestiveness than that contained in the words of this text. For a glimpse of the kingdom that is to be, I invite you not to a Sunday service in this building, but say, to a Saturday afternoon when the children are at their play; not to a prayer-meeting when the saints of God are gathered together to make intercession and supplication, but to a playground where boys and girls are having a real good time. Nor must we rob the text of its essential quality and beauty by any spiritualizing of what is there stated.

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The words reveal the thought of God for children; and what is it? That they shall play. All millennial references to the child are references to the child at play. "The suckling shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." God's thought for the child in the coming kingdom is that the child shall get into perfect playtime. "Play," says John Ruskin, "is an exercise of body or mind made for the pure delight of the one who makes it." Not a task, not something done for profit, but for pure amusement. Play has in it the thought of merriment, of earnestness, of pity, of defense of the weak. I am not talking of the play of grown people where some of these elements are absent; I am talking of the natural play of the child; merriment, earnestness, pity, defense of the weak. Watch children at play when they don't know you are watching them, and you will find that these things will be manifest in their playtime. God's ideal for the child is that the child should play.

The play of the children will be the natural and therefore the necessary side of their life. They will play as elders work. I will tell you some things they will not play at. They will not play at war time. They do that now, alas; it is very difficult to keep them from it; they won't play it then. They may play at blacksmith shop; because they may play at beating swords into plowshares and spears into pruning-hooks; but they will play at the realities that are to come. And they will learn to work at play; they will prepare for the sterner realities of life that will lie beyond them in that kingdom of God by their play. That is God's intention for the child to-day, and it is that conception of the purpose of God for the children that makes me plead with increased earnestness wherever I go for the maintenance and continuance of home life. I would infinitely rather know that my church was to be stopt altogether than that the home life of my people should be broken up. In the home and in the atmosphere of the home, in the first circle of society, God's first circle of society, the home, children are to play and so learn to work. They are to be true to all the movement of their own life; that is the divine intention for the child. God never intended that our children in their early years should have placed upon them cares and responsibilities of thought that should hinder their play; no; presently the King will be here, and then in the streets of the city, which shall be the seat of His government, boys and girls shall play.

The text is an index, moreover, to the condition of public life in the coming kingdom. If the streets of the city of the kingdom are to be filled with boys and girls playing in the midst of them, then the streets are to be fit for the children, and there is at once a light that shines upon the whole civic condition in the days when Jesus shall be King and the kingdom of God is set up here on this earth of ours. As the Master makes the child character the type of character in His kingdom, so the child becomes the test of public life. The streets are to be such as children may play in without harm to their physical, their mental, or their spiritual nature. In those days "they shall not hurt nor destroy in all my holy mountain," and the whole condition of life when Christ is King shall be that which will not interfere with any side or mar the beauty of any aspect of child nature. No impure literature will be offered for sale in those streets; no evil placards will deface the walls and mar the first sense of innocence and beauty in the life of the child; no unholy pictures will be passed from hand to hand. The love of the child will be before the love of gain in the city of the kingdom. No man will be ready to pollute young life. It will be preferable for a man that a millstone be hung about his neck and he be sunk in the depths of the sea rather than to offend a little one in the city of the kingdom. But that is to be brought about only when Christ is King and the authorities are His. When our streets are ready for the play of the children the King Himself will be here, and His kingdom will be set up. The proportion in which children are safe to-day is the measure of the working of the spirit of Christ in the age in which we live.

The text casts its light not merely on the safe condition of the streets in that coming kingdom, but on home life; for if it be true that the streets are to be fit for the children, it is also true that the children are to be fit for the streets. There are children in very respectable homes to-day who pollute the streets by their presence, proud, selfish, and, alas, too often filthy; and never forget that the child is not to be blamed; the child reflects its home. When the homes of the

people realize that, then the children passing out of them will not pollute the streets. That is a picture of the kingdom that is to be; and the conditions for the highest and happiest playfulness are created in the home.

Turn with me to those words in Matthew. The Lord is to be seen here amid His disciples, and these men had asked Him this question concerning the kingdom, and He calls the child and puts the child in the midst.

Now notice the doctrine that is here by implication and by inference. He took a child and He put a child in the midst. It was a symbolic act. It was something that we, His disciples, in each successive century might remember: the true position of the child in the thought and purpose of Jesus Christ; that the little child, according to His will and purpose, is to be put into the midst of the disciples. Our business is to treat the little ones and to think of the little ones as those who are right here in the midst of the disciples of Christ, and that is saying to all older people, if you would be my disciples and come to my kingdom, you can do so only as you turn back again into the child's place and the child's condition.

What is the condition of our children to-day by nature? The whole human race stands by nature in federal relationship to the first father of the race, and the whole human race is living in the current of sin and impurity which has issued and resulted from the fall of the first man. Now, my brethren, that may be called by theologians the doctrine of original sin; I am not at all particular; I never fight very long or very hard for a phrase that isn't in the Book itself, and I don't care for a single moment whether you talk about original sin or no. I want to assert to you, first of all, that the history of the race apart from the statements of the Book of God prove the statements that are in the Book of God. Just hear one or two of them for a moment. "The imagination of his heart is evil from his youth." "Foolishness is bound up in the heart of a child." "The wicked go astray as soon as they be born, speaking lies." And that great word of the Psalmist's, "I was shapen in iniquity, and in sin did my mother conceive me." Now there may be people to-day who are quarreling with those as theologian's statements. I want to know if they are prepared to quarrel with the scientific facts of the ages, that the children of men are born with tendencies to evil which are infinitely stronger than anything that they have inherited of goodness; that man inherits the disposition to evil and therefore inherits also the punishment of evil; that children naturally evince a tendency to evil?

In the fifth of Romans, eighteenth verse, you have this great statement, "By the offense of one judgment came upon all men to condemnation"; so that the children born into my home are born the heirs of the wrong of the past; and they are not only heirs of the wrong of the past, but they have in their very nature, in thought and sinew and fiber and blood, fires of evil. My children, notwithstanding the fact that I belong to the Master, that my father did, that his father did, and that his father did perhaps as far back as I know, still come with a nature that has in it fires of evil and of destruction. That is one side of the picture. Now the trouble is that scores and hundreds and thousands of people never see anything but that side of the picture, and it is absolutely unfair to take part of the apostle's statement and not the whole. The other half of that eighteenth verse of that fifth of Romans is, "By the righteousness of one the free gift came upon all men unto justification of life." Upon all men! I am not entering into the doctrinal controversies of the past, but I want to say that if you will take that chapter in Romans, you will discover that the qualifying words that are used with regard to the sin of the race, are used also with regard to the redemption of the race, and the same words that are used to speak of the fact of Adam's sin are used to speak of the fact of Christ's work upon the cross; so that I claim that the whole human race stands by nature in federal relationship to Adam, and also that the whole human race stands by grace in federal relationship to Christ; that is to say, that the atonement of Christ, because of the righteousness of Christ, covers the original sin of the whole human race. That does not necessarily say that the whole race is or is not to be saved; it does say that there is no reason why every son and daughter of Adam's race may not be saved, that the work of Christ upon the cross was coequal in its extent with the awful result of sin as it was brought in by the first act. Children from their birth share in the atonement. There comes a moment to every child when the child must of itself receive

or reject the free gift, and then the salvation of the child depends upon whether the child receives or rejects. What I say is that every child is born under the shadow of the cross of Christ. If a priest should suggest to me that something he did to my child should bring my child into covenant blessing, I would tell him before he sees my child or thinks of my child or approaches my child, it is in the blessing; that Jesus Christ upon the cross saw my child and loved my child and died for my child, and by way of His sight and His love and His death, the original sin, the tendency to wrong that is in my child is atoned for. Of course there comes the moment when my child will face the issue and accept or reject the free gift of God, but the truth about the children is this: that they are in the midst of the disciples, that He identifies Himself with them, that He says to men, not as a sentimental utterance merely, but as a great fact, "Whoso shall receive one such little child in my name, receiveth me."

I love to think of the children as in the arms of the Master. He will carry them in His bosom. But, you know, if you carry the figure out, He will not always do this; there must be a moment when the child shall choose for himself or herself. Those that have not reached the years when it is possible for them to know and decide for themselves and to receive God's free gift, He bears in His arms. He died for them, and His great finished work upon the cross avails for them this moment. He carries them in His arms. But there will come a moment presently in their lives—I don't know where it is; thank God, these moments are not dated for us—when He will take my boy and put him down, and say, "Now, I have carried you; now, will you follow me?" And that will be the moment when that child will receive or reject the free gift, and then, as the Master leads, developing the possibilities of that boy's nature, if he follow, then by his yielding to follow he will receive the free gift and be born again of the Spirit; but until the moment comes when he can choose whether he will follow or not, the Master carries him in His arms because He died for him, and by his obedience there has come to him, my boy, pardon and forgiveness for that in his nature for which he is not to blame, and for which therefore, by virtue of the work of Christ, God does not hold him guilty, so that our children are already in the arms of the Master.

Now, some one will say, "Then do not our children need to be born again?" Assuredly they do; make no mistake about this; but if we ourselves are the Master's, we shall so speak to our children in their earliest days, we shall so talk to them of our Master, we shall so tell them of what He has done for them, that there shall be no great revulsion when they pass into His kingdom of their own free will.

If that be the statement of the child's position, necessarily out of it grows an understanding of the duties of those of us that have anything to do with children. What is our duty? To keep them where Christ put them, in the midst; to surround them with such influence and such teaching and such manifestations of the spirit of the Master that when the moment comes when in the development of their lives they must choose for themselves, their choice will be easy, and the whole aim of training in school and everywhere should be that when the moment of choice comes, the choice shall be made simply and easily and without revulsion. We have no right to allow our children to grow up imagining that the way into the kingdom of God is through a far country, that there need be wandering into the depth of sin before there is conversion.

I am not saying that children are born regenerated, but that when they are born they are born under the shadow of His finished work, and they are His by virtue of what He did for them, and if He take them to Himself before the moment for their choosing comes, He gathers those for whom He died who have never had their chance here of choosing, straight into His own great home, and the little ones that have never faced the question of their loyalty to Christ and have never had to decide for themselves are gathered straightway to be with Him. Remember, that is no idle sentimental outlook upon the death of a little child; it is based upon the cross of Calvary. When God gathered out of my home my little girl only two and a half years old, do you suppose I ever had one moment's doubt about what had become of her? Never. But she had never believed on Jesus Christ in the theological sense of belief; she had never yielded herself to Christ in the evangelical sense of yielding. But on the cross He died

for my child. Slumbering in her life were the fires of evil, I have no doubt, as they are in mine and as they are in the lives of all our children, but He had made atonement, He had died for her, and by the way of His cross not consciously and intelligently but of necessity children for whom He died that have never had their opportunity for choice and have never come to the moment when they had the choice whether they would follow or not, passed straightway into His kingdom.

There is a great teaching here concerning discipleship. It is the Master's object-lesson for all time. "Who is the greatest? Who is going to be the greatest in the kingdom?" Jesus calls the child. There he was. He was doubtless a natural boy; he had not been prepared. If his mother had known, she would have had him looking different. The Master called the boy just as he was, and He put him in the midst, and He said, "There is your object-lesson. You want to know who is the greatest; there is the greatest." And why was that boy greatest? First, because he was no office-seeker. He didn't ask to be put there. Why was he no office-seeker? He had the child heart, loving, simple, trustful, brought by the Master and put where the Master pleased, to do what the Master chose. That is discipleship. If you want to know what it is to be great in the kingdom of heaven, learn that lesson. John Ruskin says we need less graduation and more backsliding, and, like many of his sentences you need his explanation. What does he mean? He says what you need is to backslide into your childhood. If you have got away from childhood, you have got away from God. It is true, it is perfectly true.

Would you enter the kingdom? Would you be in the kingdom, or grow in the kingdom? Except you turn, except you be converted and become as a little child, you can by no means enter the kingdom, to say nothing of position within it. May our children teach us! What are our children in our homes for? In order that we may educate them? Yes and no. Yes, in order that we may lead them in the way that God would have them go, and also that we may be educated. Let us learn our lessons from them; let us remember that the Master has put them here in order that we may have while they are still children a perpetual example of what He wants us to be, simple, childlike, trusting all the time.

THE CHIEF PURPOSE OF GOD IN HIS PROVIDENCE

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And hath made of one all nations of men to dwell on all the face of the earth, and hath determined their appointed seasons, and the bounds of their habitations; that they should seek God, if haply they might feel after him and find him, though he is not far from every one of us; for in him we live and move and have our being.—Acts 17 : 26, 27.

WHAT is the chief purpose of God in His providence? There may be many subordinate and temporary purposes, like the watering of the fields, the furnishing of our daily bread, the sending of some fleeting pleasure or pain; but what is the one grand purpose to which these are tributary? Our text gives us the answer of God to this inquiry. But before we come to it, let us look at some of the answers of man, that we may be better prepared to adore the divine wisdom and mercy by contrasting these with our folly and our cruelty to ourselves.

The vast majority of men long for money more than for anything else. They regard it as the golden key to all the delights of the world, and they strive for it by day and dream of it by night. If some angel should offer them the choice of all possible blessings, they would say at once, "Make us rich, that we may have power and glory and ease and pleasure." If they pray sincerely, it is for this, and the providence which they welcome with the greatest gladness is that which adds to their gains.

But it can not be that God regards money as our highest good, or makes it the chief end of His providence for us. He knows how little is its power to minister to the wants of a human soul, and how great is its power to harm many of those who really enjoy it. He knows that at best we must soon leave it behind us, that we shall be utterly impoverished when we die, that, after a few fleeting days, Dives shall possess no more

than Lazarus. It is impossible, therefore, that He should set his heart on our success in the race for riches. The insensate plant of the field is wiser than man. It puts forth its leaves and shapes and veins them with infinite symmetry; it crowns itself with flowers, and arrays itself as Solomon in all his glory could not. But it is not thinking of leaf or flower; it is looking forward to the seed which is destined to bear its life down to future generations long after the leaf has faded and the flower has withered and crumbled into dust. For this it spreads out its leaves, which inhale mystic sustenance from the air, and for this it weaves its garland of flowers, that they may attract the pollen-laden insect by their honey, their color, and their perfume, and may gather into their bosoms the stores of fruitful rain and dew and sun. The providence of God must concern itself with something else than the passing show of earthly prosperity; it must regard the deathless soul; and, if it grant us the glitter and pomp of gold, it must look upon these as but possible means of something grander and nobler.

Perhaps next to wealth we rank health. We often risk this, or deliberately sacrifice it, in the struggle for riches, but to many of us there comes a time when we see how little enjoyment we can have without it, and when we would pay any price for its restoration. Should Christ approach us and ask, "What will ye that I should do unto you?" we would answer, "Lord, that we may be healed of our infirmities!" But God must take a wiser view of our wants than this. We are destined to leave our bodies so soon that He can not look upon these frail tents, destined ere long to be blown down by the blasts of mortality, as worthy of His chiefest care. I had once in my study a number of chrysalises of several kinds of moths, and I guarded them through a long winter to see the insects issue from them in the spring. Some of them were large and some small; some were stout, and some fragile; some were tinted with exquisite colors, and some were ungainly black; but these differences did not weigh with me, for I looked forward to the time when my room should be filled with beauty bursting from the various shells. The wrappings were naught; that which they held were the treasures I esteemed. Our bodies are but perishable shelters of our immortal souls; and it must be that God sets His heart, not so much on the tenement of dust as on that which it contains, which it will yield up in a few short days, and which must abide for an eternity after it has crumbled back into its native earth.

There is a smaller number of men who are consumed with a noble rage for learning, and spend all they have of money or health that they may increase their stores of knowledge. They ask no greater favor from heaven than the opening of some gateway to unexplored regions of language, of history, of philosophy, or of the physical sciences. But neither can this be the chief desire of God for us, or the highest aim of His providence. For, like our riches and our bodily members, our knowledge is destined to but a brief continuance. "Whether there be knowledge," says the apostle from whom our text comes to us, "it shall be done away." Tho real, it must disappear amid the fuller discoveries of eternity, as the morning star is lost from our sight in the glory of the rising sun. Even to us in our present state, when rightly considered, it is a very little thing. Those who have made the greatest advances in learning are the very ones who turn back to tell us how short is the distance they have attained and how petty is the province they have mastered. "We know in part," and only in part. We weigh the sun in our balances, yet the lightest atom of dust presents to us a thousand mysteries which we can not fathom. How tiny is our world amid the infinities of space, and how narrow the fields penetrated by our most powerful telescopes. Our acquaintance with the universe, at its utmost extension, is like that of an animalcule whose home is a grain of sand or a drop of water. Surely then, as the science of those who lived a century ago is poor and shallow when contrasted with ours, so ours must appear as less than infantile to those who have gone forward into the bright blaze of heaven, to whom "that which is perfect" has come. It must be, therefore, that God has some loftier ambition for us than even the soaring dream of the scholar.

The earth seems great to us because we are near it. Could we ascend to the stars, it would appear but a point of light on the distant sky. So the things we are tempted to esteem most highly, as riches, health, and knowledge, fill all the scope of our vision when we live on their low plane and place them before our very eyes; and therefore

God seeks to lift us above them, to set us in the midst of His glory, that we may behold them as they are, and may learn to esteem as of infinite worth "the kingdom of God, and His righteousness."

The three objects of desire which I have mentioned are those which the Greeks prized more highly than any others. They were so greedy of gain that there were few of their statesmen and generals who could not be bribed by the foes of their country, and one of their most eloquent orators complained that the Persians could conquer any of their cities by bringing to its gates an ass-load of gold. At the same time, they paid such attention to all the means of preserving the vigor of the body, of prompting its symmetrical and healthful development, and of prolonging its life, that they became renowned for strength and agility alike in the peaceful struggles of the arena and the bloody contests of the battle-field; and their beauty of form, which still exists in immemorial marble, is so perfect that the modern artist places it before him as a model, and ever strives to attain it, and ever despairs of attaining it. But their care for the mind equaled that which they gave to the body in which it dwells, and we are told by the sacred writer of our text that "all the Athenians and the strangers sojourning there spent their time in nothing else but either to tell or to hear some new thing." The apostle, however, passes by these gifts, so much coveted by his hearers, and assures them that God is concerned with the effort to bestow on them, and on others, something infinitely better. "He made all nations, and determined their appointed seasons and the bounds of their habitations, that they should seek God, if haply they might feel after him and find him." This was His holy purpose in His dealings with the human race.

All the nations of antiquity sought to extend their limits by every means, and their boundaries were in perpetual ebb and flow, as the fortunes of discovery, of colonization, of diplomacy, or of arms, disappointed or favored them. In Greece, as elsewhere, periods of supremacy came to the stronger states by turns. There was the time of Sparta, when this brutal state ruled her sisters with a rod of iron. There was the time of Attica, when Athens was enthroned by her country, and swayed a scepter strong and weighty, yet sheathed in flowers, a rod like that of Aaron, which "brought forth buds, and bloomed blossoms, and yielded almonds." There was the time of Thebes, when Epaminondas wrested the palm of victory from her enemies and held them subdued for a few brief and brilliant years. There was the time of Persia, the time of Macedon, and, last of all, the time of Rome, under whose dominion the apostle Paul proclaimed to the Greeks these holy truths. This shifting of boundaries, this rise and fall of nations, carried with it the destinies of individuals, of families, and of cities, and often seemed an impenetrable mystery. But the apostle explained it to his hearers in our text. God has a lofty design in all the agitations of history; He casts men into this yeasty ferment of events "that they should seek him, if haply they might feel after him and find him."

The providences of God are adapted with infinite wisdom to accomplish this holy end, and we must be foolish and obstinate indeed if we resist and defeat their mighty tendency. They are of two kinds: those which bring us joy and those which bring us sorrow; and both unite in the beneficent task of inducing us to "feel after God and find him."

The revolutions of history, the changes of national boundaries, the coming to the world of new "times," as "the times of the Gentiles," the time of the Hebrews, the time of the Persians, the time of the Romans; all this is attended with much human joy. There is the joy of the discoverer, who finds some new country and explores it, enchanted with the beauty of its scenery and the novelty of its products. There is the joy of the colonists who go to its abundance from the poverty of older and more crowded communities. There is the joy of statesmanship shaping the destinies of peoples and negotiating wisely with the rival or the foe. There are the countless joys of the unknown citizens whose interests are defended and promoted by the vicarious toils of others. Nay, even the defeated and the subjugated are not utterly wretched; their hard lot has its alleviations; they adjust themselves to it and find in it more of pleasure than of pain. Looked at in a certain way, the records of our race seem but a scene of perpetual struggle and weariness; but, if he had been questioned, would not the apostle have said that the energies developed by this ceaseless en-

terprise and conflict are the necessary condition of the highest gladness, and that wretchedness is always the fruit of mere inaction? And is it not the tendency of happiness to produce gratitude to him who confers it? Thus by the blessings of His providence God is pleading with the world to "feel after him and find him."

So He invites you by the joys of life to think of Him and seek Him. How innumerable, how incessant, are these appeals to your gratitude. Consider a few of them as examples of the infinite number. Consider the joys of childhood, when the soul quivers with delight like the wings of a hummingbird that make music in the air while the beak drinks from the brimming chalice of the flower. Consider the joys of youth, when the body runs over with energy, when the mind is clear as a day in June, and when you look back on a stainless past and forward through a limitless vista of future achievement whose very clouds are bright with rainbows of hope and confidence. Consider the joys of early love, when the two hearts of man and maiden find each other, when "the twain become one flesh," and when they make their first home, poor, it may be, but full of a bliss before unknown, so that they are like the robin which builds its nest and pauses at intervals for very gladness, lighting upon a branch to sing. Consider the joys of parentage, when the first infant clasps their hands in its tiny fingers and binds them together with a new cord of love added to the love which united them at the altar of matrimony. Consider the joys of later years, when heavy burdens come to them, but accompanied by strength to move the world and compel it to obedience, when "their table is spread in the presence of their enemies," when blessings rush upon them on every side, as some astronomers say that a myriad starlets fall hourly into the bosom of the sun, replenishing its flames. Consider the joys of a serene old age, when the promise is fulfilled that "at evening time it shall be light." Consider the gifts of society, of friendship, of the school, of the Bible, of the church, of the Sabbath, of Christ, of the Holy Spirit. You have known pain and sorrow, but have often owed your acquaintance with them to the obstinacy with which you have rejected the cup of happiness or the carelessness with which you have spilled the draft instead of drinking it. Many of these joys have depended upon the larger political conditions which have surrounded you, the boundaries of your nation, made safe by the heroism of your forefathers, the favorable features of the "appointed seasons" through which your life has run. Your happiness has been but a part of the general happiness. The object of all these providences is revealed in my text, your Father has wished to kindle your gratitude and love by means of them, "that you may seek after him and find him."

But there is another side; it is that of tears. If in the disasters of nations there was left much of pleasure even to those who were trodden down and opprest, there was also in their prosperity, their triumphs, their "times" of ascendency, much of disappointment.

The gifts of divine providence were sufficient, even in the least favored walks of life, to touch every sensitive heart and inspire it with gratitude; but they were never sufficient, even when most lavishly bestowed, to satisfy the hunger of a soul conscious of its supreme needs and longing for a sinless immortality. It is seldom that a human life knows more of sorrow than of joy, and even "the peoples that sit in darkness" behold many silvery gleams shooting through their night. But those who dwell in the broad glare of uninterrupted prosperity must be trivial souls indeed, if they do not long for better things than any which this world can bestow. That which men call prosperity, however great, can not make you happy in the truest sense. Some indeed are contented with it; they ask nothing more; "the pleasures of sin for a season" fulfil their deepest desires. But God mercifully takes care that even these shallow natures shall have their griefs and disappointments. They are "profane persons as Esau, who for one mess of pottage sold his birthright," and who sought in vain with tears to regain it when the effort was too late. They are "creatures without reason, born mere animals to be taken and destroyed"; "they walk in the lust of defilement, and despise dominion"; "daring, self-willed, they tremble not to rail at dignities." Yet fortunately their wicked self-confidence does not continue forever; God sends to them the mercy of disaster, the appeal of sickness and approaching death. Let us bear in mind the fact that all pain is an

angel of mercy in disguise, sent to teach us to "feel after God and find him."

Perhaps we have all belonged to another class, who receive a moderate share of prosperity, but do not find in it the satisfaction of their longings even for a moment. The shell is fair as it lies before us on the beach, and we hasten to grasp it; but when we take it up we discover that the life has gone out of it, and that, tho it has a voice, this is but a faint echo of the ocean, which stretches far beyond us. So is it with the things of this world; they attract us; they contribute enough to our joy to challenge our devout gratitude; but they also disappoint us; they do not fill the soul, and we possess them with a certain admixture of sadness.

There is still another class. It consists of those who have turned from the emptiness of earthly things to the infinite "fulness of him who filleth all in all."

I do not doubt that in your experience what we call the more favorable gifts of divine providence have been mixt with others which have afflicted you. Do you not remember the time when you hastened to the margin of the sea to grasp the shell which lay far down upon the sands, and when, just as you had taken it in your hand, and ere you were aware, a great roller, lifting its crest higher than its fellows, broke against you and drenched you? This is a picture of your life. You have been busy gathering the good things of this world, and sickness has overwhelmed you; or death has snatched from you a treasure far more precious than wealth or health or learning; or friends in whom you trusted have proved unfaithful. You have been tempted to say, in such hours of bitterness, that there is no God, or that He is cruel, or that existence is a mockery and a delusion. You have cried out with the prophet, "Surely thou hast made all men in vain."

Our text lights up this black mystery of loss and grief. In these aspects of His providence, as in those of a brighter kind, your Father would induce you to "feel after him and find him." What was the mission of the billow which fell upon you as you grasped the sea-shell? Did it not roar out with its voice of thunder, "The tide is rising; you can not stay in this place of sand; hasten to the rock, from whose feet even the wrathful ocean must recoil"? So when the breakers of affliction have gone over you, it was that you might be driven to take refuge in God and be safe.

It would be terrible for the human race to find its satisfaction in earthly things, even the best of them; for this would suggest, if it did not prove, that we are by no means the offspring of the Deity, capable of mirroring His thoughts and sharing His labors and inheriting His bliss, that we are of a nature as shallow as the objects about us, and that we may disappear from existence with the beast which asks nothing more than its daily repast of grass or of flesh and its nightly couch of leaves. It would be a still greater wo to be permitted to go on undisturbed seeking our highest satisfaction in stores of money or of health or of knowledge, and never finding it; for this would show that we are capable of divine ascensions, of eternal progression, of spiritual felicities, while yet we feed on the dust because there is over us no parental hand firm and true enough to scourge us from our debasement and to lead us to those large and noble spheres of action and enjoyment to which our souls are adapted. This would present to us the awful spectacle of a God destitute of goodness, of a Creator unfaithful to the work of His hands, of the human family without a Father, and, indeed, of the whole universe forever orphaned, disordered, and ruined. Better any wholesome buffetings of providence, however severe, than such a bereavement, which would spread a pall of darkness over the heavens, surcharge the present with wretchedness, and rob the future of hope.

You know, now, the chief object of God in all the providences of your life. He would win you, or, if need be, constrain you, to "feel after him and find him." Will you not yield to His kindness? And, finding Him, you shall find all other real blessings. You shall find yourself: "When he came to himself he said: I will arise and go to my father." You shall find earthly possessions in such abundance as you need: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." You shall find repose from the toils and cares and anxieties which now spread a cloud over the fairest scenes of this world: "Come unto me, all ye who labor and are heavy laden, and I will give you rest." You shall find a providence so paternal, so watchful, so wise, so caressing, that you will learn to trust it, as a babe con-

fides in the love of its mother. You shall find a new heart, a nature strong to resist temptation, abhorring iniquity, and in sympathy with righteousness and mercy and peace. You shall find a life capable of surviving the dissolution of the body and the awful tests of the last day, and of flourishing in spheres of increasing felicity so long as its divine Author shall continue to exist.

Nor need you search long: "He is not far from every one of us: for in him we live and move and have our being." When Ponce de Leon sought the fountain of youth, he came from the old world to the new, and turned back disappointed, more aged than before. When Kane sought Franklin, he urged his ship for weary months through the rigors of the arctic winter, but all in vain. When Stanley sought Livingstone, he sailed to Africa and marched beneath a torrid sun and through poisonous climates to the remote recesses of that dark continent, and discovered the heroic missionary at last only to leave him where he was and to come home empty-handed. But if you would find God, you need not pierce to distant realms. Put forth your hands in prayer and feel after Him. You shall touch the heart of your Father at once, for He is about you and beside you and within you. Make but the trial, and prove for yourself how near He is.

"IT DOTH NOT YET APPEAR WHAT WE SHALL BE"

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Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.—1 John iii. 2.

THE text shows us at once the definiteness and the indefiniteness of Scripture statement. The definite is grand and glorious, but the indefinite is majestic and sublime. There is an indefiniteness that is filled with doubt and haunting fear; there is another, however, that is filled so full with glorious promise as to stagger the mind and imagination of man and make him hesitate to go forward in the line of its fulfilment.

It is of this kind that the text here speaks. The definite "now are we" of the first clause is followed by the still more definite "we know" of the last clause, but in between, the apostle, realizing how great already is our blessing as sons of God, hesitates to go forward to the concluding state of glory that awaits us, and with hesitating mind and halting imagination he says: "It doth not yet appear what we shall be." Mind can not grasp the thought of the glory that shall afterward await us. "But," he says, with a little of his old confidence returning, "we know that when he shall appear we shall be like him, for we shall see him as he is."

There is a threefold cord that should bind every Christian to his God, and to the vows that he has taken upon himself. The strands of this cord are: Faith or hope, patience, and duty; duty for the present hour, patience for the present trial, and faith for the glorious future which God has promised.

At first glance it seems as tho the text were all glory, all hope and joy and blest promise. There seems to be no duty mentioned, no patience urged as necessary. Hope is the lodestar in this firmament of promise, and it is that that attracts our hearts and holds them by its power.

"Now are we the sons of God!" Present glory! "And it doth not yet appear what we shall be." Future expectation! "But we know that when he shall appear we shall be like him, for we shall see him as he is." Definite promise! Where is the duty here? If you will look closely you will find it in the hiatus between the first and second clauses. First, there is the definite statement made as to our sonship with God, and then the hesitating expression that dares not predicate what our future glory shall be. In between these two lies the thought of duty as I see it.

"Now are we the sons of God." Can anything be higher than that? It is that which makes heaven's arches ring with glad hosannas as the redeemed of the Lord realize what it all means. Surely this is as high as human thought and desire can reach, and yet there seems to be a higher glory in reserve for us, for the apostle goes on to say that, notwithstanding all this that we have already received, it is no guide in any sense as to the greater blessings we shall receive—blessings so great that he is compelled to be

indefinite in mentioning them, and all he can say concerning them is: "It doth not yet appear what we shall be."

What does it all mean, and what is our duty in view of these things? Ask that young man born in a cultured Christian home, given all the advantages of physical, mental, and spiritual development, having superabounding love lavished upon him, being the object of constant thought and care and solicitude. Will he not tell you that for all the love, for all the care, for all the high and blest advantages which have been given him, he owes a higher duty to the parents who have thus watched over him and given him these things? Will he not tell you that, for all the privileges and opportunities he has enjoyed, a great responsibility rests upon him toward those who have made these things possible? Then if he does not he is an ingrate, a renegade, a base betrayer of the heart's greatest trust, and does not know what duty is!

What is it we expect of one from such a home, from one who has had such blessings showered upon him? You say as you see him go forward with high endeavor and noble aim: "He ought to make something of himself; he certainly has had a good start." Ah, yes, there is everything in the start, is there not? But the better the start the greater the responsibility resting upon us, the higher the duty that God requires of us!

"Beloved, now are we the sons of God." We have had a good start. God has given us the greatest opportunities as His children, and is giving them to us every day. It is only a start, tho, that He has given us. "Now," He says, after He has given us all the care and attention and love that was necessary, after lavishing upon us all the blessings that His absorbing love suggested, after giving unto us salvation itself through Jesus Christ our Lord—"now 'work out your own salvation with fear and trembling.' I have put it in you, now work it out. Let the world see that it is there, and that you are using it day by day."

"Now are we the sons of God." Aye, but that is not all that God wants us to be. There are many kinds of sons. Slothful sons, selfish sons, thoughtless sons, indifferent sons, and earnest, zealous, loving sons. Which kind are we? Are we doing nothing to show our sonship, our filial devotion? Then were it better that we had not the name! Since we have been reckoned into the family of God let us be worthy of the name! Let us realize our higher duty because of the great blessing that God has given unto us! Here is where the duty is shown. For every blessing that God has given to you, for every advantage that He has put or is putting into your hand, He will require the higher duty, and the world will require it, too, based upon a perfectly fair and reasonable view of your relationship with God.

We see then that sonship involves duty. That duty fulfilled, the apostle rightly pauses ere he pronounces the blessing that God will then give. "Now are we the sons of God; but, that sonship rightly used, that filial duty rightly fulfilled, it doth not yet appear what we shall be!" The statement is not so strange, nor do we wonder that John used it in such hesitation when we look upon it in this way. A faithful son, a loving father; the son fulfilling in every way possible his filial duty! Can you or I put the limits on that father's love, and say to what bounds it will go? Nay, with such faithfulness, with such filial devotion shown, it doth not yet appear, it never will appear, to what lengths that father's love will go! A need arises, a great one perhaps, for the son, and the father promptly meets it, and you say: "Well, that is certainly more than could have been expected! Human love can go no farther than that." Can it not? Wait and see. Another need arises, and again the father meets it, and gladly meets it, and the world is astonished at the father's sacrifice. Sacrifice? The father sees no sacrifice in it. "Why, sir," he says to expostulating friends, "you don't know that boy. Think of how he has stood by me. How he has worked with me day in and day out from the time he was able to do anything. He never complained, he never shirked his duty, he never went back on his old father, even when most of the world seemed to have gone back on me. Why, bless your life, sir, after such devotion as that boy has shown, after such dutiful regard as he has given, I would sell all I have and give it to him willingly, if he needed it! I would dare anything, I would risk everything, rather than that he should suffer!"

Have I overdrawn it, fathers? Nay, it can not be overdrawn, it can not be rightly pictured, the love and devotion a father has

to a faithful, dutiful, filial son. That, therefore, is just the way John puts it here. He can not picture it all out, and so he just says, as his imagination fails him: "If we are now the sons of God, and faithful sons, duty-loving sons, then it doth not yet appear what we shall be, for eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for those that love Him."

Here then is a call to duty, and at the same time a stimulus to it. As we have been received into the sonship of God, it is not in order to selfish ease, but it is to work for Him and for humanity. Every advantage He has given you, every blessing, every opportunity that is yours lays the duty, the responsibility, the more heavily upon you. "Unto whomsoever much is given of him shall much be required." God has given much to you and He is expecting much in return. Yet it is not merely to be in payment for His blessings, a "*quid pro quo*" to balance the account; for just as soon as the Lord sees we are in earnest, that we are improving the talents that He has given us, that we are faithful and loyal to Him; then, John says, human imagination can not picture the infinitely greater blessings that He will give us, and tho sons of God now, the state we then shall hold will be so inconceivably glorious that it hath not entered into the mind of man even to imagine it!

One other thing that is emphasized in this same inference of duty, however, is patience. "It doth not yet appear what we shall be."

How hard it is for us to possess our souls in patience, especially in the matter of Christian work and results. We know how rampant sin is, we know how mighty God is, and often, ah, how often, do we wonder that God ever allows such wickedness to continue. In the midst of our impatience we cry: "How long, O Lord, how long?" and the answer that comes back is: "It doth not yet appear." "Yet a little while, till the day break and the darkness flee away."

We all must realize as workers for God that we can not wage our warfare on any lines of earthly strategy or wisdom. There are many who would have ushered in the millennium even before Christ was crucified, if we may be pardoned the anachronism! These, however, were the impatient ones who were always carrying their swords half-drawn, who were ever anxious for the signal to be given to fall upon their enemies and win them either dead or alive for God.

It is always a longer process to win an enemy by love than by force, but the former is by far the more permanent victory. Mohammed made converts quicker by fire and sword than Jesus did by love, but Jesus' converts lasted longer and His system is more widely spread to-day. Force endures for a time, but only as long as it maintains its strength. Love never faileth. It increases in power as it goes forward and wins at last even the most intractable to be its strong devoted followers.

Do not find fault, therefore, with God's plans. Do not be crying out with the doubting ones: "Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the foundation of the world." They do not! There is a steady, quiet work of grace going on throughout the world that is going at last to bring the kingdoms of this world to Christ, and cause all opposition to cease, and peace and righteousness to establish itself as a universal blessing.

Quiet, yes, but mighty through God to the pulling down of the strongholds of Satan! Quiet it was that fateful night when Sennacherib lay down before the walls of Jerusalem after his boasting message to Hezekiah. He expected on the morrow to go up in great power and lay waste the sacred city, but in the darkness of the night—

"The Angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed,
And the might of the Gentiles unsmote by the sword
Hath melted like snow in the glance of the Lord."

Quiet, as on that other fateful night in Belshazzar's hall, when Daniel read the mystic writing on the wall: "Thou art weighed in the balances and found wanting," and the story closes with the significant words: "And that night was Belshazzar king of the Chaldeans slain."

Do not doubt God's power because He does not make a great noise. The weapons of our warfare are not carnal, not noisy nor showy. We are not fighting with bluff, or bluster, or bombast, but with such mighty weapons as work with the power and yet the silence of the best and most carefully constructed enginery.

Now let the dominant chord be struck for which all this other has been a preparation! "We know that when he shall appear, we shall be like him, for we shall see him as he is." Remember, now, we have not solved the mystery of that second clause. We never shall solve it according to my belief. We shall go, even in Heaven, from one joy to another, so that when we think that we have received all of Heaven's blessing and glory, something else will be revealed to us, and again we will sing: "It doth not yet appear!"

The Apostle, however, wants to give us something definite on which to base our hopes; therefore he says: "We know this at least, that when he shall appear we shall be like him, for we shall see him as he is." Faith, then hope, and trust and confidence is the sustained tone, the ringing note that sounds throughout the whole message.

The past is swayed by memory, the present by reason, the future by hope. The world, the old adage says, "subsists by hope." It animates the soul and gives life to action. It turns all the busy looms in the mart of trade. It lights the midnight oil in the inventor's workshop and the philosopher's study, and sends man far afield in every realm to see what he already hopes to find.

All progressive souls live not so much in the present with its disappointments and vain regrets as in the future with its possibilities and opportunities, its hopes and glorious promises. What of the past? Its accomplishments should only stir us to greater efforts. What of the present, with its heartache and its toil, its trial and its care, its broken bubbles and uncertain ventures? Look forward to the future with all of its glow of faith, its brightness of hope, and rainbow tints of promise! Let the dead past bury its dead! You have enough to do to look after the living present and the pulsing future! Christians especially are those whose thoughts should have most to do with that which is to come! Not that I would have you think for a moment that we can neglect this present life, with its cares and its responsibilities, but we should take our incentive from the hope that is set before us, even as Christ did. Ah, if it were not for this hope, how could we bear the strain that is constantly placed upon us? We can only run the race with patience as we are looking unto Jesus. With Him in view, and with that same hope set before us, we can endure the Cross and despise the shame as did He, and be set down at last, with Him, on the right hand of God the Father.

THE KNOWLEDGE OF GOD

*A Baccalaureate Sermon**

S. Parkes Cadman, D.D., Brooklyn

Be still and know that I am God. Psalm 46 : 10.

The scenes described in this exalted and dramatic poetry may be taken as hypothetical or again as historical. In any case the student is imprest by the swift movement of events which leap forth as lightnings from a summer sky. The style is one of appealing simplicity and the three strophes of its construction possess all the elements of a grand national anthem.

The occasion for its writing has been assigned to the destruction of Sennacherib's army and also to the deliverance of Israel's King Jehoshaphat from grave peril. Either happening may have furnished the historical basis and the appeal to God's unfailing providence is amply sustained by both.

The scene opens in chaos and darkness rude. A shuddering world awaits the beckoning of destructive elements. With the consummate use of these familiar colors the writer depicts the earth as reeling on its foundations. With thunderous and triumphant insolence these blind insensate forces strike down the fairest works of men. Fiercely the hurricanes rage, the waters foam in crested wrath, the mountains sink back again into the devouring seas and are smothered in their angry depths.

All strongholds are annihilated, the improbabilities of this event are used to heighten its terrors, and with bold telling strokes the psalmist dashes into the vivid sketch the sense of awful violence and finished ruin.

Then comes the change. The storms and shudderings die fitfully away, their course

*Preached to the students of Packer Institute, Brooklyn.

arrested by Jehovah's voice. And in the ensuing stillness men are summoned by that same voice to behold the spectacle of God's redeeming might, the surety of His presence, and the defense of His protection. This grand refrain echoes throughout the lyric, the peace and the confidence that it inspires lead upward to a burst of praise.

What tho the earth should melt at the presence, of Jehovah? That presence assures to devout hearts all spiritual supremacies, forever stedfast, forever accessible. And from the fortress of our hidden strength outflows the river whose waters make glad the cities of God. The weapons of contention are broken, the strength of the warriors is dissolved. Into this encompassing omnipotence our prayers and aspirations raise our souls, and from its virgin shelter they can survey the acts divine with joyous surprize.

And the conclusion is that menaces are impotent and stability is pledged. A note of tenderness and grace follows this lurid crash of systems. Be passive, let your strivings cease, literally says the Psalm. "Lay down your arms," and knowing God is ruler, pass under His yoke as grateful offspring, not as conquered aliens.

Such in brief outline is the exegesis of a remarkable outburst which, as you may know, has profoundly imprest itself upon the human family. No single psalm is more completely identified with the crises that come in the lives of men and of nations.

Rowland E. Prothero has enumerated some of these ratifications in actual experience. He tells us of Demetrius the Don, who advanced his feeble army to meet the Tatar hordes which assailed Europe, and having been blest of Sergius, Demetrius read this Forty-sixth Psalm and charged and routed the heathen.

When Bernard of Clairvaux heard of the sweet simplicity of the Cistercian rule from the two brethren who had been sent to Clairvaux for the purpose, he gave thanks for the river whose streams of benison make glad the city of God (verse 4).

On September 17, 1656, Oliver Cromwell assembled the legislators of the second Parliament of his protectorate at Whitehall and expounded unto them the Forty-sixth Psalm. Surely this is a sight to be pondered; this grim captain of the mailed hosts of Puritanism whose personal career has so much to do with modern democracy, thus placing his nation's destiny in the hands of the Lord.

Luther was of magnificent courage, and the sources from which his courage sprang are revealed in his address to Melanchthon, "Come, Philip, let us together sing the Forty-sixth Psalm." They did sing it in unison, and later they sang it in that version which has become the battle-hymn of Teutonic freedom: "Ein' feste Burg ist unser Gott." And on a fatal morning in January, 1842, after the sole survivor of the Kabul expedition was seen riding into the crumbling fortress of Jelalabad, a gray-haired captain, seasoned veteran in many a stricken field, gathered his scanty troops in one of the squares of the Bala Hessar and there he read to them in singing clear tones the noble hymn of Cromwell and of Luther. Later, that captain died under the trees beyond Lucknow's smoking gate. He murmured, as he made his ending, "I have so governed my life for these forty years that, when death came, I might face it without fear." So passed that very perfect gentleman, that knight of Christ in all valiance and excellence, Henry Havelock the immortal.

It would be easy to glean on in these harvest-fields of witnessing from which so much has been already reaped. But it is not necessary. Strong and bearded men, gentle, loving and holy women, young men and maidens in their prime of life's morning hour, have confest the sacred name forever blest and owned the throne and monarchy of God with hail and greeting. My text was Richard Cameron's last text on the moss bogs of Scotland, and from it he preached on July 18, 1680, being murdered four days later by the dragoons of the Stuart on Thursday, July 22.

From Jewish patriots and poets, from Roman saints and Protestant reformers, from Anglo-Indian heroes and covenanting preachers there comes before your spirits the assurance so valid, so instrumental of two spiritual specifics herein contained, two ascertained and proven verities quick with help and benefit:

First. Be still and in your timely quiet allow your deeper self to speak.

Second. When that self is thus authorized, you shall know the surety of God, and of all godlike virtues and godlike deeds. He will fill the silence with the unutterable music of His presence and His communion will enrich your character, your conceptions, your aims, and your service.

All Christian spirits have held at bottom this creed. They believe that surrender to God's overarching and indwelling glory is the one act of the soul which fills it with the earnest of redemption and the anticipation of future good.

Because they thus held credence they have not been made ashamed, and for them light has risen in the darkness. So if we are to credit the saintly calendars you have on this commencement night come to the assembly of the first-born, to the heavenly Camelot, where Jesus, the white Christ and king of purity, is enthroned, and where they do worship Him unceasingly.

Our foretastes are by our faith made possible; they are genuine, and could they be displaced, disproven, abolished, we are indeed bereft of heart and of hope.

For these celestial notions have been to earth's best and fairest people the inspiration of their achievements. You watch them, apostles, prophets, martyrs, saints, and confessors, breasting upward toward the summit of God-given power. You ask them whence their incentives came; they with united breath ascribe their triumphs to the Lamb of God.

But were their creeds but cunning fables? lovely delusions? fascinating snares? Then let us reverse history, salute the mean and groveling and give the seats of authority and truth to the selfish and ignoble who have pinched their consciences and pawned their hearts and denied their God. If you are to test the reality of this position you must be prepared to give God some leisure in yourself, absolutely to sequester yourself with your own life and nature and thus incarcerated with your imperishable instincts, await the messages of God.

For Heaven's secrets are hidden there, in your own breast, deeper than your sense of sin and failure and penitence. And there you discover, as you tarry and ponder, how divine is your existence, how free your will to choose, how high your trust in all duty, and how tranquil your capacity for faith. Silence the upper, outer things, withdraw from every source of jarring and discord, and listen to the soliloquies of the one heart of humanity beating in your breast as it does because that breast is the residence of the divine. What does it say? It says, "I have a constant striving after God, an impulse toward the life that loves and loves that it may serve; a scorn for the little and the base."

It has always said that when left free to declare itself. And these aspirations are as reasonable as reason can make them. They are so moral that morality would lose its essence, and God would become a mere name if they deserted our human nature. And they are so awake to all that is pure and worthy that so long as I thus halt to know myself, I can not fail to know my Master and my Lord. We have not to wait for the death-plunge into eternity to prove this sacred affiance true. Our eternity is an eternal now, a present subsisting unity with heaven which is native to true religion and necessary to real joy.

For the truth and goodness are not decreased when shared; they have their increase in their diffusion. God is given to us in Jesus Christ that we may reflect the grace and beauty of the gift. And when we enter into this union, its consciousness eliminates our sense of separation, raises us into more active fellowship, and bestows completeness and purpose upon our ideals.

Within this circle, the promises are yours. And you enter by the one unconditional good that men and women possess—a good will. This is the only jewel that shines in its own light, and if you are in the will to do the Father's will, it shall be given to you to prove the doctrine of real blest life.

Bishop Paget has warned us that we can never cancel self, that we can never cease to be ourselves. But we can do as many do, most fearfully and disastrously forget ourselves and cease properly to know and reverence the Deity within.

Are we then prepared to avoid this frequent error? The answer is not so easy as you may think. There were men in a crowded world to whom God sent His messenger that they should celebrate this divine-human union. But they were too much wedded to the market and the dance. And they refused the nest among the stars that they may toil on along their worn and weary way. One had bought his oxen, another his land, a third had found a wife. They were the victims of their fate and for them the infinite and the all-searching had no charm, no meaning.

That same gray, aged but greedy world offers to you a civilization whose richness and elaboration have never before been known. They know and I know that conventionality will seek to be the ready keeper of your conscience, and that vanity and mere pleasure will dog your steps lest they find the everlast-

ing summits from whence comes your strength. And they also know that you must have your seasons of migration when you go to the inner chamber of the hidden man of the heart, and locking the door, you examine your own being and sound the deeps of eternity and know the immensities of God. But to do this you must not be subjected to mere activity and rushing to and fro. Men and women to-day are caught in this maelstrom and can not escape. They are inundated, overwhelmed, swept out of the bounds of true personality, blurred in consciousness of right and wrong. Some have no excuse, but live on without tasting real life in the fading brilliance of a world which perishes with the using. And theirs is the second death, from which God forfend you.

Others are so occupied with tasks that consume their massive and their finer gifts that they forget Elijah's journey to the Mount of God. There in the cave of Horeb the great reconstructor stood and saw and heard the earthquake, the tempest, and the fire. These were to his liking, and he laughed with glee as the earthquake rocked the landscape and the wind and the fire breathed upon the scene.

Then came the still, small voice, and Elijah, God-possest, knew now that God was not in the earthquake, and not in the fire, and not in the wind. But it was so that, when he heard that voice, the very voice that speaks to your soul this night, he wrapt his face in his mantle and learned for the first time in that silence, in whispers of His will the All-Blessed is most truly discovered. And that day Elijah knew for the first time the reality of the God whom he served.

Do not wait until sorrow hastens you or affliction drives you to this retreat, this cloister of the benedictions. But now, while the heart is young, make your vows and keep your tryst with the inward things. For in the citadel of the soul Christ has already come and calleth for you. He abides there that He may reveal to us the Father's heart, the Father's love, and translate our humanity into holiness and heaven. He indicates in His Gospel those profound and silent changes of faith and affection by means of which we pass from strength to strength. He consoles us in the moments when loving hearts cease to beat and eyes that have mirrored us in their solicitude are closed forever.

He shows you how the age in which you must live must be controlled in sympathy and in discipline by those who have received your advantages, if a cleaner, higher type of social organization is to be the vehicle of the general welfare.

And so, whatever the future may have in store for you, and however the foundations may shake, the clouds gather or the keepers of the house tremble, the league you have with Him in God is all-sufficient. Trust it and obey. Or if there streams upon you the shining of the sun and you must endure the larger peril of prosperity, then on those giddy heights whence so many stumble and fall keep warm and close your fealty to this same Jesus. He is the one sure translation of God in human terms, and the acknowledgment of Him solves for you all questions.

ALTRUISM ASCENDANT

Alfred J. Hutton, D.D., Corning, N. Y.

Let no man seek his own, but every man another's wealth.—1 Cor. 10 : 24.

The word "wealth" is not really in the text. The R. V. bids us seek each the other's "good." This makes "Altruism" our theme; and our present inquiry is whether it is in the ascendant. If to any one the word "altruism" seem unfamiliar, let him know that it is the exact equivalent of unselfishness. Christ is the world's great altruist. He humbled Himself in the Incarnation, and died on the Cross, for us all. He thus implanted His own spirit in human hearts; and He declared that it must work, like leaven in the meal, till it had transformed the world. John's vision of the "holy city, coming down from God out of heaven, prepared as a bride adorned for her husband," is a picture of what these groaning ages of human sorrow, this sin-smitten world is thus to become. Nor is the picture overdrawn.

Not all Christians believe that humanity is being so leavened; and they point us to patent and plausible arguments making for their view. Thanksgiving Day and the Week of Prayer, for example, are not observed as they once were. The last fifty years have witnessed a signal decline in the family altar,

and the last twenty-five an equal decline in the prayer-meeting and in attendance on the second Sunday service. Probably three-fourths of the membership of the Presbyterian and Congregational churches no longer attend prayer-meeting. They make all sorts of other engagements for that evening; and often even invite their minister, having practically forgotten its existence. Many churches have consistently changed the name to "mid-week service"; others still announce the prayer-meeting, tho prayer has become its least conspicuous feature. It is really a lecture—not that the minister wants to lecture, or anybody greatly wants he should—but mainly because of the dearth of prayers. "Once-a-Sunday Christians," too, have long been rapidly increasing. Moreover, there is the distinctively religious newspaper, once so numerous and prosperous, now often at its wits' end to live at all; and apparently on the way to being superseded by the semi-religious paper and the Sunday issues of the great dailies.

Now, it were folly to deny that these are important criteria of religious life and growth. And if we confine attention to these and kindred tendencies, the verdict will certainly be unfavorable to the Church. But just that we must not do. That were to exaggerate their importance; it were near-sighted, narrow, superficial observation. It would be like the lawyer arguing only *ex parte* before his jury; like the scientist constructing his theory irrespective of half the facts.

It were much wiser and fairer to ask whether religious life, like other forms of life, may not change its modes of expression. No one can doubt that this is true of political life. How else came democracy to its supremacy in this Western world; how else is it growing so steadily toward it in Europe? Do any of us believe that Czar, or Sultan, or Shah will be able successfully to withstand it? And in business we are told that no man can resume his old methods, after five or ten years' absence, without failure. Then, in educational life, what changes! The man or woman who should try to teach languages, or sciences, or even mathematics, as they were taught twenty-five years ago, either could not get a position or could not hold it a term, if he did. Or, is the Church alone to remain *in statu quo?* Who indeed expects religion to manifest itself in the twentieth, just as it did in the second or the twelfth century? What would we think of the statesman, the business man, the teacher, who should deny that there had been any such changes in the past, or set themselves to prevent them in the future? Yet exactly this spirit in religion has often been counted *prima-facie* evidence of orthodoxy and loyalty to God's word.

Were the choice our own, would we prefer our religion to resemble a dead or a living language; a changeless fossil, or a breathing form of flesh and bones? The Century Dictionary contains a quarter of a million of words; but not many years ago Webster's Unabridged contained fifty-five thousand. Always some words are becoming obsolescent and then obsolete; while new ones are being coined and constantly added; and thus the language is greatly enriched. The Latin language has long been free from any such changes, and so of other dead languages. One might well protest with all his soul against the family altar's becoming obsolete, or the elimination of the prayer-meeting, or the present "poor dying rate" at which Y. P. S. C. E. is living in most churches. But suppose not enough others feel as he does to reverse these tendencies, what shall he do? Grow long-faced, pessimistic, become a prophet of doom? If religion, on other lines, is growing stronger meanwhile, is he forbidden to notice, to find comfort and cheer in the fact, and to proclaim it?

Look, for example, at Bible study. There was never before so wide-spread and profound an interest in it, and especially the New Testament, and most of all the life of Christ. There were never anything like the present number of highly trained, scholarly, devout minds devoted to its interpretation and exposition. And here, as elsewhere, the expert, the specialist, not the half-educated, cocksure evangelist, must answer the question, "What is truth?" Never before was there anything like the output of distinctively Biblical literature.

Then the Sunday-school, far enough indeed from the ideal, was never before so efficient and far-reaching as now. We are learning much from the methods of secular education, and we shall learn more. What a feature of church life in the last twenty-five years have large Bible classes become! When people grow so dismal and dolorous over the prayer-meeting they might at least find some comfort, it would seem, in the vast numbers

of both sexes thus studying the Scriptures. Then glance at missionary work. It was never done on so gigantic a scale, nor in a more heroic spirit. And what of the money test? Were ever so many millions poured out for this cause, and for education, and for hospitals, asylums, homes for the aged, and the like? Look, too, at the Christ spirit manifest in the great work of prison reform. Well may we recall His emphasis on such holy ministries, as He stood on Olivet, amid the thickening shadows of the cross. Upon these, and not upon creed assent, nor metaphysical formulas concerning the mysteries of His own person, or those of the Godhead, He declared, in that dramatic description of the judgment, the soul's destiny would turn. Think you He would not have us take large account of flowers for the sick, of parks and playgrounds and fresh-air funds for the waifs of the slums, of Young Men's Christian Associations, of reading-rooms, of college-settlements, of doors of hope, and all these manifold agencies and energies of modern religious life?

I know we call this the money-mad age, and not without reason. But were there ever before so many youths ready to do what they believed to be some really Christ-like deed, so many young ladies to visit the sick, read to the shut-ins, teach in sewing-schools, share with the hungry; so many young men, in college and out, with high ideals, and to whom a yellow pile of gold or a soft spot in life made such slender appeal? Are there not hundreds to-day, where once were dozens or scores, fairly courting hard things for themselves, and exulting in them, that thus life may be smoother and sweeter to others? I tell you, so considered, the Christ spirit seems to be working, not only like leaven, but like a moral infection. You simply can not bar it within church bounds. It breaks forth, appears in, modifies every department of life. It almost becomes the *Zeitgeist*.

Shall we, then, measure the power and progress of religion by the numbers added on examination to our churches, by those present at mid-week or Sunday services, by the hands uplifted for prayer in religious revivals; and shall we overlook or refuse to consider these other and more significant facts? Let me not be misunderstood. I am not in the least depreciating the former, but only saying they are not everything.

But to pass now from the individual to the communal and national expression of altruism. How does the individual become the communal? Suppose only five persons or five families in our city believed in education, would we have the high school, or even a grammar-school? Suppose no larger number favored the practise of medicine, how many doctors would get a living here? Or, if no more opposed the sale of whisky, where would the cause of temperance be? Clearly, before any good influence can control a community it must control many individuals—not necessarily a numerical majority, for men are to be weighed as well as counted.

A signal concrete instance of national altruism was the emancipation of Cuba in 1898. Forbearance toward Spanish cruelties and infamies had ceased to be a virtue. The conscience of these United States slowly rose in its majesty and might, till it declared that Cuba, at our very doors, must cease to be a human shambles; and that the Spaniard must go from our Western world. And he went.

Europeans said that we were only playing a selfish game, taking advantage of the situation to snatch fair and fertile Cuba for ourselves. Nor if we were was it quite clear how they could stop us, tho most of them would have liked to. And when the job was about half done, and some seriously thought of trying it, England stood forth and said, "Gentlemen, hands off!" Most were compelled to concede our sincerity when the Paris Treaty had been signed; and nearly none were left to challenge it when the United States withdrew her troops. If Cuba is ever ours, it will be because her own interests demand it, and she so elects; and never because her powerful neighbor and protector forces her into the Union.

The church of Christ has mainly wrought through 2,000 years on lines of individual effort and conquest. She is even now but fairly awaking to her social consciousness and to the possibilities of national altruism. Nor is individualism about to be superseded, as some suppose, by a social and national evolution. These several forms of aggression are rather to remain coordinate and cooperative toward the same sublime consummation. Thus, by the cumulative power of a noble past, and on a future scale of effort far larger and grander, shall millennial glory hasten, till "the stone cut out of the mountain without hands shall fill the whole earth."

BACCALAUREATE BRIEFS

"There are few joys in life to be compared with sustained interest in some intellectual pursuit. Yet young men of wealth often miss this gladness and fall short of their possibilities. Keep your possessions that you may give yourself in the numberless unremunerative ways now open in scholarship, philanthropy, and public service—that is the present summons."—*Dean W. W. Fenn.*

"No man is doing his full duty by society unless he continues all his life to be a seeker after truth. The average young man goes to college to be trained for some gainful occupation. I do not wish to deny that this instruction is to be found in the university, but I maintain that its true function is far higher.

"This highest function is nothing less than the training of the truth-seeker. The valuable thing which a university gives the student is the ideal of truth as the supreme object of human endeavor."—*President F. W. Hamilton.*

"Talent, skill, knowledge, enthusiasm, rare ability or efficient administration are at a discount if their possessor is a man who has been defeated by his own appetites, desires, or passions. The demand is not for average, but for superior men, for men who choose honor at the price of success and even scorn success at the cost of honor. 'Everybody does it' is no excuse for evil practises. We should not cry out against wealth nor sweep into our category of infamy all men of financial and industrial power. Nevertheless, he is blind who is not alarmed by the manifest evils that trail behind our mad rush for the power that money brings."—*President Kenyon L. Butterfield.*

"In the universe in which we exist amid the incessant movement of physical forces we discern a rational intelligence which pervades and controls them. Things do not move at haphazard, but with a harmony of design and operation that imply an intelligent Creator. Our minds are so constructed that we can commune with that Creator. We can think His thoughts, and we can find out and formulate the laws which He has ordained. Science itself rests on the likeness of our minds with the mind in nature, and because of the intelligent answers which nature gives to our questions."—*President L. Clark Seelye.*

"No man can welcome truth and beauty at his front door while at his back door he is entertaining guests from the nether world. Intellectual blindness is in this world the first and most obvious result of moral compromise. Some form of 'I will' lies at the base of all noble faith, the will to believe does not mean a shutting of the eyes to facts. It is a determination not to surrender to easy pessimism, and not to lie down discouraged when one is half way up the mountain side. Faith is resolute and athletic. It refuses to believe there are no facts to see, that life is at the end but dust and ashes. In every age, while the pessimist declares that there is nothing to see, or that man's power of vision is worthless, the leaders of the race, both in knowledge and action, have gone forth with unquenchable ardor, and by their faith in the unseen have left the human life richer and nobler than they found it. Each man selects the materials of the world he will live in, and builds the structure of his own environment. He lives among the canons of art, or in the theories of science, or the devices of political bargaining, and as the man chooses, so he becomes. It is not a matter of geography but of attitude. Our life is fluid and plastic, and demands perception and volition as no other nation in the world demands it. We can not throw the responsibility upon our ancestors or put the responsibility upon society. We must choose —not indeed the place where we will work, or the reward that work shall bring; but the attitude in which we face it."—*President W. H. P. Faunce.*

"Truth represents the creative process. Truth stands for learning. To know, to know with accuracy, with thoroughness, with a sense of proportion and relation, is a great force. Without it intellectual and moral anarchy results. With it, noblest works are assured. Learning should lead to thinking. Thinking is more important than knowing, in the making of a man.

"Second, the sense of duty is also a maker of the man and of the race. The appreciation of duty is characteristic of the English race. 'Glory' may be the rallying-cry of some other nations, but 'duty' has been the rallying-cry of the English world.

"Third. In truth and in appreciation of duty as a maker of all men there must be energy, the individual force, the progressive spirit and power. The presence or the lack of such force differentiates nations and men.

"Fourth. One does not forget that also religion is a mighty force in the making of a man. In every nation its religion is a power for its betterment. The Christian religion is the mightiest force for making the modern nation or individual man. It represents man in relation to the eternal and infinite.

"I would have you make your life the fortress of refuge into which feeble ones may flee. I would have you make your life a temple into which men may enter to worship, and which contains intimations of the presence of the eternal and the infinite."—*President C. F. Thwing.*

OUTLINES

A Successful Leader's Treatment of Gossip

And Judah said, The strength of the bearers of burdens, &c.—Neh. 4 : 10–14.

I. The discouraged worker's complaint (v. 10).

II. The mocking opponent's argument (v. 11).

III. The critical onlooker's suggestion (v. 12).

IV. The convinced leader's success (v. 14, 15).

The results of work in the churches where such a leader as this is found will be successful.

"Whosoever keeps an open ear
For tattlers will be sure to hear
The trumpet of contention."
—*Cowper.*

Sabbath Values

This is the day which the Lord hath made, &c. —Ps. 119 : 24.

The Sabbath is the oldest religious institution; God's first gift to man; one of the two things man brought with him out of Eden; the other was the promise of Christ.

I. A day of rest. Body-rest. Soul-rest. "He who ordained the Sabbath is the poor man's friend." O. W. Holmes.

II. A faithful monitor. It is the striking of an alarm-clock noting the passage of time. "Lest we forget." It reminds us of unseen things.

III. A rich opportunity. 1. To satisfy instinct to worship. 2. To work for others. 3. To fix attention upon winning the world for Jesus Christ and bringing in the kingdom.

The Moral Unity of Life

One thing have I asked of the Lord.—Psalm 27 : 4.
One thing I know.—John 9 : 25.
One thing I do.—Phil. 3 : 13.

I. One thing to ask. David said his one desire and request was to dwell in the house of the Lord forever. In a word, to belong to the Lord's true family and have his place in the soul's true home. This request is 1. Always well-pleasing to God. 2. Always granted. 3. Always soul-satisfying. 4. Other blessings follow in its train.

II. One thing to know. The blind man had received his sight from Jesus, and out of this blessing none could defraud him or cajole him as to how he had received it. He was sure of one thing. Absolute certainty of inward experience: 1. Stands against caviling opponents. 2. Remains unshaken by suggested difficulties. 3. Strengthens the soul for combat with life's evils.

III. One thing to do. Paul's grand resolve as exprest to the Philippian Christians follows naturally in experience on the unity of request and of knowledge. God's answer to the soul brings it full assurance, and full assurance of Him knits active life into practical unity.

Pictures Upon His Palms

I have graven thee upon the palms of my hands.—Isa. 69 : 16.

The answer Jehovah gave to Zion's complaint, that "the Lord hath forsaken her and forgotten her." Palm-sketching was practised among the Hebrews and other Eastern peoples. Outlines were produced upon the palms by piercing the skin with a sharp instrument and introducing therein a peculiar dye very much the same as a sailor prints upon his arm the figure of an anchor.

I. The character of the engraving: 1. It is indestructible. Imperfect it may be, nevertheless indelible, permanent. 2. This permanency serves constantly to refresh the memory regarding objects pictured, memorials of affection and admiration.

II. The figure expresses attachment: "Thee have I graven upon the palms of my hands," indelibly fixt, fadelessly settled. Whatever thy condition, thou art constantly held in remembrance.

A Training-College for Ministers

I sat where they sat, &c.—Ezek. 3 : 15.

I. The prophet's ignorance of the education he required.

II. The prophet's reluctance to receive the education he required. (I went in bitterness," verse 14.)

III. The prophet's mission after he had received the education required. ("I have made thee a watchman," verse 17.)

IV. The prophet's spiritual experience enlarged after receiving the education required. ("I will talk with thee," verse 22.)

Early Summer Lessons

And he shall be like a tree planted by the rivers of water.—Ps. 1 : 3.

ONLY the good is likened to the tree on the river's bank.

I. Growth. 1. Downward. Trees grow downward, taking deeper and firmer root in the soil. Getting rooted in the divine realities is important. 2. Upward. Straight, beautiful, fruitful—indicative of a life of good reputation, free from sins' knots and gnarls.

II. Soundness. Not hollow-hearted, as is often discovered in dying trees. Sound, true, sincere, through and through.

III. The tree answers the purpose of its life. 1. Keeps growing — adding more strength to its trunk, and each year puts out a few more twigs. 2. It gives shade to the weary, timber to the builder, fruit to the hungry.

Vacation Time

Thou makest thy flock to rest at noon.—Song of Solomon 1 : 7.

Come ye yourselves apart and rest awhile.—Mark 6 : 31.

I. A DIVINE recognition of the need of rest.

II. A divine solicitude for the need to be satisfied.

III. A divine indication of the best time and place for rest.

"And Wisdom's self
Oft seeks to sweet retired solitude
Where, with her best nurse, Contemplation,
She plumes her feathers and lets grow her wings
That in the various bustle of resort
Were all too ruffled, and sometimes impaired." —*Milton.*

"For solitude sometimes is best society
And short retirement urges sweet return."
—*Milton.*

The Present Lord

The Lord is among them.—Ps. 68 : 17.

THE Lord's presence with His people is:

I. The secret of victory. Israel was at war with Philistines.

II. The bond of unity. "One is your master and all ye are brethren."

III. The center of attraction. Is. 45 : 14. Zech. 8 : 23.

IV. The power of conviction. 1 Cor. 14 : 25 R. V.

V. The fount of blessing. Acts 3 : 19.

Meddling With Other People's Quarrels

Necho, king of Egypt, came up to fight against Charchemish by Euphrates: and Josiah went out against him.—2 Chron. 35 : 20.

I. CONSIDERATIONS which should have deterred Josiah from attacking Pharaoh-Necho, King of Egypt: 1. The superior force which Pharaoh Necho would probably command. 2. The certainty of creating a powerful enemy for all time. 3. The danger of moving out of his own sphere as a reformer. 4. The needless peril to which it exposed a valuable life. 5. The fact that Pharaoh Necho was crossing a No Man's Land. 6. The commission of God urged by the King of Egypt.

II. Considerations which should deter Christians from meddling with other people's quarrels: 1. We should probably help to enlarge the quarrel. 2. We should thereby disturb our peace and destroy our usefulness. 3. We should bring opprobrium upon the cause of Christ. 4. We should personally get a reputation for querulousness. 5. We should remember that we have enough quarrels of our own. 6. We should act on the assumption that there is always something better to do than meddle with other people's quarrels.

The Garden of the Heart

And thou shalt be like a watered garden.—Isa. lviii. 11.

SOME things which are good in gardens: flowers, fruit, vegetables, etc. Things which are bad: weeds.

The Bible speaks of our hearts as being like gardens. Consider some of the bad things that are sometimes to be found, and of the good things which would make our hearts like watered gardens.

BAD THINGS.	GOOD THINGS.
Anger.	Forgiveness.
Hatred.	
Sulking.	
Disobedience.	Obedience.
Selfishness.	Kindness—in home, in
Teasing.	school—everywhere.
Bullying.	
Nagging.	
Deception.	Sincerity.
Pride in dress, etc.	Humility.
	Confession.

Out, then with the weeds. Who will help take them out?

OUTLINES FOR CHILDREN'S DAY

The Children the Charge of the Church

And all thy children shall be taught of the Lord, &c.—Is. 54 : 13.

I. We are living in the children's age.

II. We are learning to turn the children's page. "Thy children shall be taught." "The child is God's problem awaiting man's solution." Education is the master-key.

III. We are listening to the children's sage. The Church is asking that all her children be taught of the Lord. Success insures "great peace"—well-being to the pupils.

Effectual Training

Train up a child in the way he should go, and when he is old he will not depart from it.—Prov. 22 : 6.

The content of the text is verified in general experience.

I. The substructure. Laying a character foundation, the construction of which we can not begin too early or keep up too persistently.

II. The training is upward as to direction—the way is high and holy. Train up means to initiate a child in accordance with his nature, faculties, and temperament.

III. The way is of divine appointment. "The way he should go" being plain. Jesus says, "I am the way."

IV. Training as a preventive to straying. 1. Right views of God preclude infidelity. 2. Right conceptions of duty preclude indifference. 3. Right convictions of God's love preclude disobedience to His will.

Making Way for the Children

There is a lad here, &c.—John 6 : 8, 9.

This "lad" is discovered in the crowd and led into conspicuous service with Jesus. He was forecasting the "children's-day movement" of our own time.

I. Taking into account the possibilities of child life. The boy's resources were susceptible of rapid multiplication. So always. The coming generations are hidden in our school-rooms. Say not: "What are these among so many."

II. But these possibilities will never be realized through world influences alone. They must be brought under the same matchless influence. Christianity peculiarly emphatic of child values: "Suffer little children," &c.

III. Methods of clearing the way. 1. Providing the means. 2. Arousing their interest. 3. Instructing them, at home, in Sunday-school.

IV. Some hindrances in the way. 1. Indifference to Christ's command. 2. Indifference to children's needs.

Children's Rights

That it may be well with thee and that thou mayest live long on the earth.—Eph. 6 : 3.

The rights are life and well-being.

I. In the state, they have a right to citizenship with all its concomitants—education, work, and play under state provisions and state protection.

II. In the home. To the best the home can give. 1. Incentives to the best growth and development. 2. Best teachings as to principles and practises. 3. Right to the care, protection, companionship of father and mother.

III. In the church the right to recognition and place. Children are included in the covenant, and therefore have right to be in His pavilion, to be planted and cultured in His house, to "flourish in his courts."

A Cluster of Jewels

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.—John 16 : 23, 24.

Three jewels set in a cluster, which Christ delivers to His own as a parting gift and keepsake. Here is complete satisfaction for our thirst for knowledge, for our thirst for God, and for our thirst for happiness. And these are the three handles of the loving-cup which He presents to those He loves and who love Him.

I. Questionings ended. "In that day ye shall ask me nothing."

II. Desires satisfied. "Whatsoever ye shall ask in my name, he will give it you."

III. Joy completed. "Ask, and ye shall receive, that your joy may be full."

How to Save the Child

Is the young man Absalom safe?—2 Sam. 18 : 29.

Absalom failed. How may we make our children safe?

I. Careful parental example. The "iniquity of the fathers" is easily imparted. Little deceits; sharp financial schemes openly discust in the home may mislead. Note David's mistakes.

II. Deeper appreciation of young life. Real desire to help them understand the deeper mysteries of life. No record of this ambitious king taking the son aside for a confidential talk. David was so engrossed in planning a material temple that he overlooked the spiritual temple in his own boy.

III. If the church and home fail to use their opportunity, Satan reaps the harvest. Witness the procession of youth passing through our juvenile courts and prisons.

The Call of Samuel

And the Lord came and stood and called as at other times, Samuel, Samuel. Then Samuel said, Speak, for thy servant heareth.—1 Sam. 3 : 10.

I. It was from the Lord—other calls came, the one authoritative call is from God.

II. It was to the Lord—He has made all for Himself, and we find rest and strength only when we come to Him.

III. It was for the Lord—life's work has all to be done for Him.

IV. It was a call after home dedication. Samuel was sent (given up) to the Lord by his mother, probably by both parents. It is a blessing to be parentally dedicated—subsequent blessings are a manifest fulfilment of parental prayers.

V. It was a call to self-consecration. Personal choice must follow home-dedication.

VI. It was a call for national edification. Samuel's life-usefulness was a blessing to the whole nation.

THEMES AND TEXTS

The Fallacy of the Street-Corner Test. "For they love to pray standing . . . in the corners of the streets . . . they have their reward."—Matt. 6 : 5 and 6.

Work, Beggary, or Knavery. "I can not dig; to beg I am ashamed; I am resolved what to do."—Luke 16 : 3 and 4.

Sympathy Essential to Companionship. "Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand."—2 Kings 10 : 15.

The Memory of Other Days. "By the rivers of Babylon there we sat," &c.—Ps. 137 : 1 and 5.

The Morning Drowse. "How long wilt thou sleep, O sluggard?" &c.—Prov. 6 : 9; 24 : 30 and 34.

The Rev. A. E. Gregory, Webster, S. Dakota

Latitude. "Thou hast set my feet in a large room."—Ps. 31 : 8.

The Future of the Child. "What manner of child shall this be?"—Luke 1 : 66.

The Religious Day-Dream. "When thou wast under the fig-tree, I saw thee."—John 1 : 48.

Life's Incompleteness. "For now we see through a glass darkly."—1 Cor. 13 : 12.

The Greatest Discovery. "We have found him."—John 1 : 45.

The Mystery of Insecurity. "For he hath founded it upon the seas, and established it upon the floods."—Ps. 24 : 2.

Moral Childishness. "But whereunto shall I liken this generation? It is like unto children sitting in the markets," &c.—Matt. 11 : 16.

The Christian Lover. "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."—1 John 4 : 20.

The Dangers of the Superfluous. "And the king made silver to be in Jerusalem as stones."—1 Kings 10 : 27.

The Attitude of the Modern Man to the Church ". . . Five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east."—Ezek. 8 : 16.

Stock-Taking. ". . . What hast thou in the house?"—2 Kings 4 : 2.

Divine Coercion. ". . . Thou hast beset me behind and before, and laid thine hand upon me."—Ps. 139 : 5.

Traps. "And the vale of Siddim was full of slime-pits."—Gen. 14 : 10.

The Motherhood of God. "As one whom his mother comforteth, so will I comfort you."—Jer. 66 : 13.

Contact.—"When she had heard of Jesus, came in the press behind, and touched his garment."—Mark 5 : 27.

The Divine Alphabet. "I am Alpha and Omega."—Rev. 1 : 11.

Winds. "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out."—Song of Sol. 4 : 16.

The Place of Thought and Education in Character. "For as he thinketh in his heart so he is."—Prov. 23 : 7.

The Great Pursuit. "Follow after charity."—1 Cor. 14 : 1.

ILLUSTRATIONS

God's Giving and Forgiving.—Dr. Henry Van Dyke is the author of the following prayer in verse:

These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain
Would have thee take away:
Malice, and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of a common day.

Leavings.—The great artist of windows in that age was making some windows in Lincoln Cathedral. As he made them he rejected many pieces of glass. Then a youth from London came and gathered the rejected pieces, and made that window. And when the artist saw what had been done with his leavings, "That is the master," he said.

The Upward Look.—Miss Z. Irene Davis sends the following encouraging verses:

Look up, dear heart,
The skies are blue;
Flowers bloom for you.
God's love is true,
Let gloom depart.

Look up and smile.
Enjoy your work
And never shirk
Tho dangers lurk.
Life's worth the while.

Look up and trust.
Hope is not vain.
God's power will reign
And never wane.
The Lord is just.

The Tide of Time.—This poem comes to us from the Rev. J. F. Williams:

Gray Time's swift tide around the earth flows on,
Heedless of age and youth or infant cry,
And countless ends in life remain unwon
As fail the taskful hand and seeing eye.

The amorous stars with lips of liquid light
Allure vast eons by their prayer to be;
But man's few years may halt not in their flight
To grant him one more opportunity!

Earthquake, electric flash, and wind and wave—
Death's swift commissioners make ghastly haste;
Science and art are powerless to save
Or stay, doth seem, Time's ruthless work of waste.

Our worth-while victories are born of pain;
Life's sweetest flow'rs soon shed their fragrant bloom;
The seed must seek through death to yield again;
One age make way to give another room.

But halt! be quiet, O my soul, and see;
Behind the seeming waste a purpose runs;
The vanished only disappear to be
Above the blazing glory of the suns.

The ling'ring stars and world we leave behind
In course of time shall melt with fervent heat,
Whilst man, dim-visioned here at best, and blind,
Shall rise from suff'ring to his Maker's seat.

Humble-mindedness.—In *The Fortnightly Review* Admiral Togo is delineated in some interesting personal characteristics. Among others is given this:

"I am shocked to find," said Togo to the photographer, "that the people are buying my picture. I am very sorry they should spend money on the portrait of so stupid a person. I wish to have the negative so no more pictures may be printed." He was told they had no desire to part with this, as the sales were remunerative. But the Admiral insisted. They finally said it would have to be paid for. "I know it," replied Togo sadly, "what do you ask for it?" "Twenty yen," was the reply. "A great sum for a poor man like me," said he, "but I must have it," and so the money was at once counted down and the printing of the Admiral's photograph stopt forthwith.

"One can not," said Whitefield, "purchase humility at too dear a price," even if it be necessary to go to some great pagan to learn the truth.

"Is humility then, tho so little, so great a virtue that the great God Himself must come down to exemplify it among men?"

Losses to Civilization.—We hear much concerning the great and varied blessings of the civilization of our day. On every hand, its praises are sung. There is another side, however, of the shield. Civilization means much of gain; it also has its great and grave losses. An illustration of this is seen in England's experience at the time of the Boer War. At that time, when it was necessary to raise an

army from the forty millions of population of England, Ireland, Scotland, and Wales to meet twenty-eight thousand Boers who lived the healthful outdoor life of a farmer, "an average of thirty per cent. of all recruits were rejected for reasons of physical and nervous inferiority. The inspector-general reported that from forty to sixty per cent. of the recruits were unfit for military duty. Undersize, narrow chests, bad teeth, decayed nerves, bad vision, and all the other evidences of race inferiority were the causes of rejection." A large part of this physical inferiority, which of course means also mental and moral inferiority, may be directly traced to conditions of factory and mine labor.

Spreading Evil.—A New-York newspaper prints this account of a singular case:

Mary Ilverson, a human "culture-tube," in whom constantly are developed millions of germs of typhoid fever—tho she herself has never had the disease and is seemingly immune—has fallen into the hands of the health authorities. She is now under observation in the Willard Parker Hospital.

The case is without parallel in medical records. There have been two cases of persons who have suffered from typhoid fever carrying the germs for several months after the disease had run its course, but never has there been an instance, as the present, where a woman who never had typhoid fever should prove a veritable germ-factory. Typhoid germs, it seems, thrive merrily in Mary, and Mary is growing rosier and healthier every day.

A Christian-Science Fallacy.—A Baltimore customs inspector, a Christian Scientist, is seeking to get sick-leave granted, but instead of putting in a physician's certificate, wants to give the certificate of a Christian-Science healer. He informed Assistant Secretary Reynolds he was not sick, but that his physical body did not feel well, and as soon as his mentality dominated again he would be all right. The reply from the treasury was that while this might be true, his physical body was not visible at work in its accustomed place, and the only excuse that would be permitted for its absence was the certificate of a physician of one of the recognized schools.

The Influence of Contiguity.—"All cucurbitaceous plants, *e.g.*, squashes, pumpkins, melons, cucumbers, gourds, will mix and degenerate if planted in the same garden. See the bee covering itself with golden pollen, searching for honey in the flower-cells, darting off to this one and that, and mingling the fertilizing powder of all together. In one morning cucumbers will be mixt with each other and with cantaloups, squashes crossed, and the next generation will show this. The beet seed seems to be the only exception (which proves the rule!) to the general and notorious affectation of all by each. Precautions to prevent this are indispensable. Some flowers are so easily crossed that, if contiguous to each other, they can not be kept pure."

Not to be influenced by "the world, the flesh, and the devil" is as difficult in the kingdom of spirit. "Evil communications" do still "corrupt good manners," as in Paul's day. The stork found among the cranes must expect to be treated as cranes are. Peter will always lose power when he warms himself among the uncircumcised.

The Cost of Salvation.—A preacher entered a mine to talk to the miners about their souls. At the end the foreman accompanied him out. The preacher asked him, "What think you of the Gospel I gave the miners?" "It's too cheap," said he. The preacher then said, "What do you do to get out of this mine?" "Nothing but enter the cage." "Don't need to draw yourself up even?" "No." "But the managers had great expense to make this possible." "Yes, thousands of dollars to go a thousand feet to the depth of the mine." "Then," said the preacher, "remember too, while Christ is offered you for believing, it cost Him the infinite price of dying before the race could receive the offer."

Moral Uplift.—A Wall Street financial journal, *Cent per Cent*, gives this cheering statement:

"The [recent] panic in Wall Street, taken in connection with political, social, and financial developments, brings into visible relief the cheering fact that the nation is in course of a great moral uplift. Corruption in Government, and in the administration of business affairs is being gradually, but none the less surely, driven out. Betrayal of public trust for private gain is no longer condoned. It meets with condemnation in quarters heretofore blind, deaf, and dumb to that sort of plundering."

Music of Harp and Rock.—A rock and a harp got to talking one day. It was an æolian harp. Its owner had hung it where the wind

swept by. Every breeze touched it into life, caused it to vibrate with plaintive melodies. The gale caused it to burst into strident harmonies. Then the great rock spoke up from its bed in the clay, saying to the harp, sorrowfully, "Alas for me! I can not sing. There are no songs in my soul. That quality of sound which links you to the universe of infinite harmony was left out when they made me." One day the great god Thor came that way. The weapons of the lesser gods were worn. So Thor built a great fire near the rock, heated the edge of sword and spear, and, using the rock for his anvil, dealt mighty blows on ringing stone and steel. Then awoke the rock. Mighty music, great showers of echoing sound, reverberated to the hills around. For the music and the song were no less in the rock than in the harp, except that gentle breezes won from one what only mighty blows could make the other tell. One was so sensitive to the call of the winds that it answered at the slightest invitation. The other was hard and dull until its heart was almost broken by tremendous blows.

Sin's Scars.—A newspaper thus comments on the condition of two American cities that suffered from destructive conflagrations:

"Baltimore is indeed wealthier than ever [after the great fire], but its mortgage records tell the tale. San Francisco will repeat Baltimore's experience, including the mortgages. The recuperation will amaze the world, but the scar will remain."

It is so in the life of the Christian in a spiritual sense. We have a new and grander life. The old life is gone forever. Out from a spiritual crisis, we have passed to a new spiritual life, but the scars of the old life remain. Jesus, who never sinned, bore the marks of the world's sin, and pointed them out to Thomas after His resurrection. Shall we know Him in heaven by the scars of His passion?

A Moral Contrast.—A mounted policeman named Rengerman was endeavoring to arrest a criminal in the suburbs of New York. The criminal, whose name was Mountain, had eluded the officer for a time, but the chase was hot and the officer on horseback was rapidly gaining on the fugitive.

Just as Rengerman was about to send his horse forward with a still greater spurt of speed and make the capture, he saw Mountain stretch out his arm, grab a little girl by the dress, and, with a quick twist, throw her headlong into the road behind him and almost under the fore feet of his horse.

The old tricks of his cavalry days stood Rengerman in good stead then. It was a case of throwing his horse to the ground and running a risk of breaking his own neck or having the child beaten to death by the iron shoes. With a powerful twist of his reins he brought the horse's head low and over he went on his side, Rengerman being shot from the stirrups like a rocket.

The policeman landed fifteen feet from his frightened and prostrate horse, sending a cloud of dust into the air and splitting his clothes but, fortunately, not breaking a bone.

The cruelty of the wicked would have killed the child. The mercifulness of the brave officer saved her.

Anchors.—A Chicago firm of engineers planned for a large department store for Pittsburg. The problems presented are peculiar. The river at Pittsburg rises so high as to flood the basements of all the stores and make them useless for stock or the sale of merchandise. The plan for this building contemplated the construction under this great store of an immense basin of waterproof construction, from high-water line to a depth of thirty feet. This it was felt would solve all the difficulties. But when the buoyancy of such a basin was computed it was found that at high water it would float the building, merchandise, machinery, employees, and trades-people. This would convert the building into a dangerous kind of boat. There was but one solution of the difficulty. The boat must be anchored. To this end it was planned to run great cables down to the solid rock and so embed them in the rock that the building would be held under the greatest possible stress. Man is like the building, in a dangerous position both for himself and others unless anchored. Jesus is the sure rock to which when anchored everything is secure.

Contemplation.—The Japanese have a custom of furnishing a room with the utmost simplicity, and then placing in it one beautiful object alone, that they may spend their leisure time in its peaceful contemplation. After a time they replace this by another, which, in its turn, holds sway.

PREACHERS EXCHANGING VIEWS

An Open Letter to Mr. John D. Rockefeller

I am a little Baptist preacher, pastor over about five hundred persons down here in South Carolina, at Sumter, where I have just now entered upon the thirty-sixth year of my first and only pastorate.

When you began to write the series of articles in *The World's Work*, I arranged at once to get the magazine monthly through my bookdealer, and I have faithfully followed you in all that you have written. It is my purpose to do so to the end. More than once you have stirred my feelings. Your discussion of "The Difficult Art of Giving" opened my eyes to issues of which I had never dreamed. The glimpses here and there given of your home life were charming, and your references to Dr. Harper bore all the marks of consummate taste.

The land of our pilgrim forefathers has arranged to pension its superannuates, and so keep the wolf of want from their doors in old age. Every man in England who lives to reach seventy years of age and has never been sent to the workhouse for a misdemeanor is assured by the government that he shall have bread for his body while he lives. To the old and poor this must bring a great sense of relief. A large proportion of the railroads in the United States have solved the problem concerning their worn-out employees. For years the man who held the lever on the engine, and daily had charge of hundreds of human lives, became a problem to the authorities as age weakened him and robbed him of his faculties. In the case of an old and worn-out engine there was no problem. It was sidetracked and allowed to rust away, or was dumped into the scrap-pile for consumption in the furnace. But the old man—he was the problem. The remorseless years made many of these. Rather than cast them off the authorities gave them imaginary jobs as watchmen, or set them to keep gates, or to mind signal-lamps. A spirit of kindness lay at the bottom of it all. They were merely trying to find some excuse for feeding a man who had been faithful through long years, and whom they could not turn off to perish in poverty. The spirit of the age—the beautiful humanitarian spirit—whispered to them what to do, and the result is that today millions of dollars are being paid out as pensions to the old and laid-aside men, who once occupied high places in railroad work. And the whole world of thinking people has applauded the beneficence.

Some years ago your honored fellow citizen, Mr. Andrew Carnegie, in largeness of spirit, and out of his own overful purse, set on foot a wise and much commended scheme for pensioning supernannuated professors in all the colleges. I have sometimes feared that he made the conditions a little too stringent; but I am willing to admit that his wisdom may possibly be above impeachment, while I am sure mine is not.

Along with my work here in my church, and with the sanction and kindly cooperation of my brethren over the State, I began, about eighteen years ago, to plead with my voice and pen in behalf of my broken-down and laid-aside confrères in the ministry. During these years I have begged and paid out between forty and fifty thousand dollars, in seeking to relieve the distresses of men who had come to the end of their work before they had come to the end of their life.

Has it ever occurred to you, Sir, that it is an unwritten law of the world and of the church that a preacher must not make money? Let me assure you of its truth. The money-making preacher is soon looked upon as a secularized man, a man rather of the business world, and just in proportion as he gains position in the business world he loses place and influence in the pulpit. I have no complaint to make against this unwritten law. I have an idea it was sired by New-Testament teachings, and both the world and the church have agreed to recognize its wisdom. A man whose mind is perplexed with the rise and fall of stocks and bonds, or tortured by thoughts of broad acres of grain perishing for want of rain, or worried by hearing that murrain is playing havoc among his lowing herds, finds himself in a poor plight to preach the gospel on Sunday. The chains which clank about his ankles all the week will rattle in the pulpit and disturb the people on Sunday. The ordinary men, who have accomplished most in the pulpit, have found it necessary to eschew

money-making as a part of their business. A few large and wealthy churches pay salaries which comport with their ability, and their pastors have bread and to spare. But down here in South Carolina—and doubtless the same is true in many States—the average salary of the preacher is six or seven hundred dollars per annum. This is the salary for a man who, no matter what else he has, is always sure to have a house well provided with children, which same is no indictment upon his character.

This man—this preacher of righteousness—is required by this same good age to be educated somewhat above his fellows. He must be a man of book and pen. There was a day when some believed that God would fill their mouths with what they should say; but that miserable illusion has passed. The fact that the preacher is compelled to have an education causes him to desire to educate his offspring. Nothing blocks his way nor abates his desire but the meagerness of his income, and midnight visions of the paltry sums paid to him at haphazard. Meanwhile he frequently reads in papers about the want of business sense in preachers. You yourself, Sir, may have been tempted to make the charge. I beg you to give first a side glance at his income, and consider its uncertainty; afterward you may not feel inclined to express yourself.

Has it ever been a subject of debate in your good home, where the "difficult art of giving" is often the topic, it seems, whether you could not out of your ample means devise a plan which would provide a fund for pensioning those men who have worn themselves out in the ministry? If preachers are worth anything at all, they are the most useful men in the world, and they constitute an order which should be kept up. Down here in South Carolina, we have about fifty who should be pensioned—twenty-five men and twenty-five women who were once the wives of preachers, and who have been left in circumstances of want and destitution. They had but little in their best days, and would be satisfied with little now. Two hundred thousand dollars, invested at our current rate of interest, would give these time-worn saints twenty-five dollars a month, and with this they could live and not suffer. At present many of them are getting along in some sort of way on much less than that. The board of which I am secretary and treasurer is giving them on the average about seven dollars each per month, and, in some cases, this is all they have at all. If we are to believe the rumors we hear, it is certain that much money is thrown away by the Government in paying pensions to men who were never in the army, and who are altogether unworthy to receive a single dime from the public treasury. Let this be so, and still I believe the principle is right. The old soldiers should be pensioned. It was no small sacrifice they made when they offered life and limb, and surrendered all the comforts of home for their country. If thieves come in to lie and steal from the Government, all the worse for them; it still behooves the Government to take care of its heroes and defenders. May be the day will come when the churches will become as generous as the Government, and look at things in the same way; but that day has not yet come, and I have the boldness to ask that you look favorably upon this form of beneficence, and devise a plan of your own making for pensioning the faithful men who have given their lives to preaching the gospel, and have come to suffer, in old age, all the miseries of poverty. A broader and more beautiful field of charity you would not soon nor easily find. Very respectfully,

SUMTER, S. C. C. C. BROWN.
107 East Liberty Street.

Doctrinal Basis of Union in Canada

Editor of THE HOMILETIC REVIEW:

The contemplated organic union of the Presbyterian, Methodist, and Congregational Churches in Canada has not yet been consummated. One thing that involved some delay has been the discovery of a basis of doctrine that would suit the three churches. At length such a basis has been formulated. It contains one statement, however, which I am rather surprized to see. It says that the doom of the finally impenitent will be "eternal death." Now what does that mean? Might it not be honestly taken to mean two very different things? Might it not be taken to mean "eternal torment" or "eternal extinction"? The manifest ambiguity of such a statement would seem to me highly objectionable. I quoted the phrase to two thoughtful friends, and asked

them what it meant. They made a long pause, and said they did not know.

If the phrase has been adopted on purpose to make it the expression of the two views referred to, such a course is surely wanting in candor and honesty. To be sure it is a Scriptural phrase; but inasmuch as it is taken to express two very different views, it ought not to be adopted. By all means let us be clear and simple and straightforward.

There has been too much vagueness on the part of preachers on this most solemn theme. Lately I heard a preacher speaking of unsaved men as "miserable failures, going out into the darkness." Now what did he mean? Either he has no definite idea himself, or he judged it unwise to express it, or else he was afraid to express it. Does not such a statement as I have quoted pander directly to infidelity?

Surely the time has come when we ought candidly to recognize that on this question there may be a legitimate difference of opinion. There are men whose godliness and ability are beyond all question, who hold diverse views on this matter. Whether it be the theory of eternal torment or extinction or restoration that is held, let us concede all honor and confidence to the men who hold it. The more of that spirit we really possess, the sooner will the divine light break upon our souls.

With regard to a basis on which conscientious men can really unite, is it well to go so much into detail? Mere creeds will never conserve the truth. Men will think, whether we will or no; and men will have diverse views. Do we not put a premium on dishonesty by constructing a creed for all details, and expecting men to subscribe that creed? Have we not had too much of that in the past? A noted official in the Methodist body told me lately that he does not believe in eternal torment, but that if it were known, he would lose his position. But eternal torment is in the Methodist creed, and he had profest his adherence to it. It is so with many Presbyterians. I have spoken privately with several, and not one profest to believe in that doctrine. But we say, "Truth is mighty and will prevail." Yes, I believe it will; but it would surely prevail faster if we were always loyal to it. Besides, is there anything that makes more directly for the degeneracy of character than such evasion?

To avoid all peril of this kind, how would it do to take for a basis of doctrine this simple statement, "I believe the Scriptures of the Old and New Testaments to be the Word of God"? Or, "I believe the Scriptures of the Old and New Testaments to contain the Word of God"? Then, with further "light breaking from God's holy word," we would not need to expunge anything from our creed, or add anything to it.

LINDSAY, ONT. JOSEPH HAMILTON.

Studying the Bible

Editor of THE HOMILETIC REVIEW:

As a subscriber to your periodical I make it a point to read your editorials with a great degree of interest and of care, and I find them very suggestive and helpful. But once in a while I run across an editorial that seems to "sin"—miss the mark, as it were.

In your March issue of 1909 you give us one under the title, "How Are You Studying the Bible?" In this editorial it is set forth that the first step toward the goal of a full and clear knowledge of the Bible is "to find out what the human authors of the Bible had in mind."

Now it appears to me that this advice is founded on a wrong conception of the nature of the Scriptures, or the Word of God. It seems to take the position that what we find in the Bible is, not what God has revealed, but what man has conceived as being divine or spiritually true. And if I am correct in my judgment of the position involved as to the nature of the Bible, as thus set forth in the advice, I do not see how it can be at all claimed we have "the revealed will of God," which is the "ultimate of Bible-study."

It is indeed recognized by every student of Scripture, that there is a human element in the Bible, and that there is need of getting as clear an idea of the "historical setting" as possible. But your advice goes too far, I think, in the direction of laying stress upon the instrument through whom Revelation was given. No doubt this is a proper procedure, but it should not be carried to an extreme, and I fear that the advice, if followed, would lead into the camp of those who believe, for instance, that the teachings found in the books of Moses are his "views," or the "views" of some other writer.

Now is it at all supposable that Moses understood the deeper meaning of the laws revealed through him? Or when Gideon was commanded to put a trumpet in each man's right hand, and a pitcher with a lighted torch in it, in each man's left hand, is it at all likely that he had the least conception of the spiritual significance of the acts? And so in hundreds of other cases.

The point I wish to make is that while it is necessary to a degree to understand the historical setting of Bible incidents, it should be always remembered that the instruments through whom Revelation was given did not understand the real, or spiritual, meaning of their acts, or message. The Scriptures are not the ideas the writers intended to convey, but the Lord, who gave the Word, made use of the things in their minds as a clothing of the divine truth.

And the other point I wish to make is, that by the extreme emphasis that students of the Bible are putting to-day on the purely historical and grammatical sense is making it appear that the true sense is a merely literal one. As the head of a theological college remarked, "If the Bible does not mean what it says, who is to interpret it for us?" Here we see the danger of the trend. What the Christian world needs to see, and ministers and teachers in particular, is that the Scriptures are written according to the law of correspondence—the law that exists between the natural and the spiritual—and consequently in the very nature of things the instruments through whom the Lord gave the Word, could not understand its deeper contents.

St. Louis, Mo. L. G. Landenberger.

Dr. Buckley and the Sacraments

Editor of The Homiletic Review:

I see in Dr. Buckley's address on worship published in the March number of The Homiletic Review this statement: "We can worship God by the sacraments. Our Lord gave only two. Many others have been invented. He gave two because we can not live in the ideal spiritual experience without some aid. . . . The Friends are without the benefit of this, for by a strange interpretation they have no sacraments."

R. A. Torrey in his book, "The Baptism with the Holy Spirit," says, "I have little doubt that there have been those among Christians who did not believe or practise water baptism, as, for example, the 'Friends' or 'Quakers,' who have had and gave evidences of the baptism with the Holy Spirit."

So any one who is at all familiar with the history of the Friends knows that they are second to none in spirituality and Christian living.

The Methodist Episcopal Church (Discipline, 1896), after stating in articles of Religion that transubstantiation is repugnant to the plain words of Scripture, has this to say, "The body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner. The means whereby the body of Christ is received and eaten in the supper is by faith."

To show, in part at least, where two extremes meet, reference might be made to a Manual of Catholic Devotion (copyright by Thomas Kelly, 1874). Here instructions are given for "such as are not prepared to communicate really, may communicate spiritually by saying as follows, a part of which is, "Come, therefore, O Lord, to me in spirit and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; enliven me and sanctify me with thy sacred Body and Blood," &c.

The question naturally arises, if one devout Catholic can communicate spiritually, why not with equal propriety any and all Catholics? And if the Methodists must partake spiritually if at all, is it not possible to receive all the benefits without the symbols? Certainly here is food for reflection and investigation. Coming as these statements do from two of the largest and most influential bodies in the Christian world, it makes it more easily to be seen why it is possible for the Friends to live the "ideal spiritual experience" without any sacraments whatever. And if possible for the Friends, why not for all believers? D. B. Cook.

Ackworth, Ia.

Recent Books

A Working Theology. By Alexander MacColl. 12mo. Charles Scribner's Sons. 75 cents.

The object of the author is to set forth a religious faith in form for every-day life and to establish the proper relation between the older thought and the new. As such, this is a helpful altho incomplete book.

The author very wisely begins by reminding us of the limitations of human knowledge and that an attempted complete creed is always a false creed because we can know only in part. While we might object to his use of the world "false," his idea is a very timely one at the beginning of such a discussion. The general spirit and attitude of the writer is indicated by this opening admonition. He is always frank and clear and at the same time reverent and modest. Indeed, perhaps the main value of the book is its indication of the spirit in which we should approach theology.

The treatment of the relation of human sin to God is impressively stated, avoiding former exaggerations and at the same time escaping the modern tendency toward a too amiable consideration of this great question.

The divine providence is very clearly adjusted to the notion of so-called special providences. One of the best chapters is that on the relation of prayer to universal law. The heart of all truth, prayer, is the assent of the soul to the order of the universe and its sublimest utterance is "Thy will be done." Many a man has gone to his knees when he should have gone to the ax and the disinfectant. Prayer is the seeking of the human soul for guidance.

The troublous question of miracles is helpfully treated, altho the writer frequently uses the term "miraculous" in a confused and contradictory way, as indeed most writers have done. He too closely identifies the resurrection with the miraculous. Several of his references betray a want of knowledge of the figurative nature of New-Testament speech, as, for example, when he treats the temptations of Jesus as appeals to Jesus to work physical marvels. On the whole, it must be said that in his discussion of this matter Mr. MacColl is confused and frequently begs the question. The discussion of it does not seem so frank and open as the rest of the book.

As would be expected from a writer of his temper, he follows Martineau and Sabatier on the question of ultimate authority. The treatment of the modern sense of sin is both searching and reasonable. The effort to adjust the various truths emphasized in the various doctrines of the Atonement is made with far more success than is usual.

This is a good book to place in the hands of both ministers and laymen who have lost their way or who may have gone too far to one or the other of the extremes in theological thought.

The Catholic Encyclopedia. Vol. III., 799 pp. Vol. IV., 799 pp. Robert Appleton Co., New York.

These two volumes of the Catholic Encyclopedia confirm the impression made by the first two. There is the same splendid comprehensiveness of design, the same minute and laborious accuracy in detail; and it is thoroughly up-to-date; there are several references to the Pope's famous encyclical of September 18, 1907, and François Coppée's death is recorded, tho this only took place on May 23, 1908.

History, in particular church history, is amply represented by articles on the council of Chalcedon, Christendom, the various Clements, the Cyrils, Constantine, the Crusaders, the Covenanters; geography by important articles on cities (Brussels, Buenos Ayres, Calcutta, Canterbury, Cologne, Constantinople, etc.), and countries (Bulgaria, Canada, Ceylon, Chile, China, Congo, Cuba, Denmark, etc.). Naturally special attention is paid in these discussions to Roman-Catholic interests, and America receives attention in articles on Buffalo, Chicago, Cincinnati, Cleveland, Detroit, and on California, Colorado, Connecticut. There are many philosophical articles of interest, *e.g.*, on Cause, Conscience, Deism, etc. Considering the scale of the dictionary, we should have expected a somewhat fuller treatment of Casuistry. There are numerous articles of general interest—one on Bullfight, by a Spaniard, a very instructive discussion of the Catacombs, a long, important illustrated article on Cross; also on Burial, Candles,

etc. Biography is represented by many famous names, Bruno, Michelangelo, Cervantes, Chaucer, Copernicus, Cortez, Dante, Descartes, etc.

As it happens, distinctively Biblical articles are few. The Song (Canticles) is interpreted allegorically. In the article on Colossians occurs the significant reminder that "the words of the Epistle against the superstitious worship of angels can not be taken as condemning the Catholic invocation of angels." There are frank and competent discussions of Corinthians and Daniel. There is a large number of articles of special value to those interested in specifically Catholic affairs—on the Capuchins, Carmelites, Carthusians, Cistercians, on the Celibacy of the Clergy, Censorship of Books, Chastity, Church Concordat, Convent, Consecration, etc.

It is interesting to see what Roman-Catholic scholars think of the great Protestant theologians and churchmen. Calvin is "undoubtedly the greatest of Protestant divines," Luther is a "proud and obstinate monk" (iii. 146). The discussions, while they have naturally a Roman-Catholic bias, are thoroughly generous in their appreciation of all good Protestant work, and sometimes even of the modern critical position, *e.g.*, "the geographical universality of the Deluge may be safely abandoned" (iv. 704). The article on Commentaries contains an excellent list of Protestant as well as Catholic commentaries, and it is admitted that "excellent service has been done by Lightfoot, Westcott, and Sanday" (iv. 495).

Some Aspects of Rabbinic Theology. By S. Schechter, M.A., Litt.D. (Cantab.). xxii–384 pp. The Macmillan Co. $2.25 net.

This book makes Christian or Jewish students authoritatively acquainted with the often defamed theology of the orthodox rabbis. Dr. Schechter is the president of the Jewish Theological Seminary (Orthodox) in New York, and known the world over as authority on all things Jewish.

Professor Schechter does not want his book to be considered a systematic theology of Rabbinic Judaism, but he simply tells his readers what the rabbis, or, if we may use such an expression, the synagog, taught and believed, pointing out also, what they did not teach and believe. The volume contains an introduction, an excellent index, and eighteen large chapters. The first seven chapters concern themselves with God's relation to the world and to Israel, and with the kingdom of God, invisible, universal, and national. In them we find many points of agreement with Christian theology. The next six chapters discuss the Jewish Law, which is shown to be by no means an unbearable yoke. The chapter on "The Joy of the Law" is especially well written, and one lays aside these chapters on the Law with the feeling that the Jewish people rejoiced in the Law and that for it they were grateful to God in their prayers and writings and lives. The closing chapters discuss the problem of sin and its forgiveness, and in them one finds the radical difference between Rabbinic Judaism and Christianity. Sin is defined in one place as "a symptom of corruption and decay in the spiritual condition of man," while in another we find that it "is conceived as an act of rebellion, denying the root, that is, the existence of God, or His providence, or His authority, indeed, excluding Him from the world." The source of this rebellion is the Yezer Hara (evil imagination), which, however, is not to be thought of as of independent existence or as a power at warfare with God, but is something like leaven in the dough. The two last chapters discuss "forgiveness and reconciliation with God" and "repentance: means of reconciliation."

We would recommend the book to every Christian student, but especially to those of our readers who, as pastors, have orthodox Jews in the neighborhood of their churches. It is their duty to include them in their pastoral work, but they can not reach them until they know what these Jews believe. This book furnishes them an authoritative statement, and after its perusal they will quickly find the point of attack, which is not the Messianic Prophecies, but the Jewish doctrine of sin and its forgiveness.

First Principles of Christian Citizenship. By the Rev. Albert Swift. Cloth, 12mo, 151 pp. Fleming H. Revell Co. 75 cents net.

The principles of Christian citizenship so lucidly set forth by the author should be understood by every citizen and especially those who essay to mold public sentiment. Life takes on seriousness and purpose only when these are understood and appreciated. The author deals with these principles under three general heads: "The Sanctions of Christian Citizenship," "The Good of Chris-

tian Citizenship," and "The Method of Christian Citizenship."

The book has an introduction by Dr. G. Campbell Morgan.

Concerning the Christ. By J. D. Freeman, M.A. 241 pp. A. C. Armstrong & Son. $1 net.

The author of "Life on the Uplands" dedicates this volume of his sermons to the many friends on both sides of the Atlantic who so generously exprest appreciation of that earlier book. The discourses are fifteen in number and constitute an admirable compendium of homiletic Christology, the topics ranging from the nativity to the transfiguration. The treatment of these subjects brings in all the great events of the earthly life of the Master. But the sermons are true to the title of the volume, for they treat of the Christ much more than of Jesus. Almost everything that is touched upon is Messianically related, and thus we have one graphic delineation after another of the Savior as He vindicates His official claims by administering benedictions to humanity as He found it. The book is not a collection of doctrinal discourses, for the theology is proportionately small, but Christ is presented in those aspects of sympathetic helpfulness which render Him supremely acceptable to-day to those who feel their need of something more than philosophy can furnish even when it is cast in theologic forms.

Stewardship and Missions. By Charles A. Cook. 16mo, 170 pp. American Baptist Publication Society, Boston. 50 cents.

The author of several earlier booklets on systematic giving and church finances has here given a mission-study text-book on Christian stewardship which will be welcomed by a larger circle than that of his own denomination. He holds that the work of missions will never be adequately supported until God's people realize their privileges and obligations as Christian stewards. In eight strong chapters the subject of stewardship is defined, both as regards the acquisition and the use of money as well as the matter of giving the tithing and the possibilities and rewards of stewardship for the individual and the local church. Questions are inserted, making the chapters into lessons for study. The quotations facing the chapter-headings furnish the reader with some of the best things ever written on giving and sacrifice for the Kingdom, while the list of literature on the subject by other writers, among them Strong, Murray, Mott, and Schauffler, invites further study.

The Fulness of the Gospel. By D. L. Moody. With preface by his son, W. R. Moody. 16mo, 125 pp. Fleming H. Revell Co. 75 cents.

These printed papers are from the pen of one "who, being dead, yet speaketh," and were prepared originally for the *Ladies' Home Journal*, to reach a wide and womanly audience with a manly gospel. Redemption from Sin, Repentance, Atonement, Faith, Hope, Heaven, and other fundamental themes are treated in popular style, but with the power of the Spirit and in words that rivet attention. For example we read, "But what is sin? Society calls sin indiscretion; lawyers call it a crime; the scholar labels it ignorance. Each class has a separate definition. But, after all, what concerns humanity most is what God calls sin." There are more nuggets like that, and most of the illustrations are new and forceful. It is a good book to give those who will not read theology and yet are hungry to know the very gist of the gospel. They are shredded-wheat sermons for those who no longer take "oatmeal and catechism."

Twelve Lessons in the Fundamentals of Voice-Production. By Arthur L. Manchester. 16mo, 92 pp. Oliver Ditson Co., New York.

Altho this book is obviously for the singer, it will be of much interest and value also to the speaker. Thorough training in diaphragmatic breathing, the author insists, is the true basis of voice-culture, both in singing and speaking. The difficulties in teaching this vague and intangible subject, Professor Manchester says, may be largely overcome by directing the student to distinguish between tone-product and its cause. To know its determining causes is absolutely essential to an intelligent study and understanding of voice-production. As a foundation for this work he advocates the most complete relaxation of all the parts, tongue, throat, chest, and abdomen, and freedom from all physical and mental strain while practising. Then follow twelve lessons, clearly and concisely presented, for developing various qualities of the singing voice. The book is a thoughtful and discriminating treatment of a subject that has caused wide difference of opinion among its teachers.

The Coign of Vantage. Studies in Perspective. By William T. Herridge. 16mo, 160 pp. Fleming H. Revell Co. $1 net.

Ten essays on a great variety of subjects by a man of intellectual and spiritual power. His addresses are eminently fitted to stimulate thought and give spiritual insight. As in his earlier work, "The Orbit of Life," the author has here dealt with different aspects of human affairs. He believes that the ethical and spiritual underlie them all and afford the only adequate clue to their meaning. The subjects are fascinating in themselves: On Keeping Abreast of the Times, The Profit of Failure, The Human Touch, Criticism, Concerning Heresy, Secret Inspirations, The Complex Life, God's Gentlemen, The Ethics of Work, and a Christmas Dream. Sometimes the metaphors are mixt and the style somewhat obscure, but generally these essays are remarkable for breadth and depth. There are many scattered gems of thought, for example, "not what the eye sees, but what the heart feels determines the rank of character." We wish that some other chapter than the Christmas Dream had been the climax of the book.

Abba Father. By William DeWitt Hyde. Paper, 16mo, 71 pp. Fleming H. Revell Co. 50 cents net.

This little book of essay-meditations or sermon-prayers on all subjects affecting the religion of every-day life has about the same effect on the soul of man that a gentle cooling breeze has on a weary traveler on a sweltering day in the heat of summer. This classic was born in heaven and for that reason it is sure to fulfil the wish exprest by the author in the preface: "If they [the prayers] shall reveal to any one the simplicity and comprehensiveness, the modesty and grandeur, the peace and power of the Christian life, my period of exile [Europe] will not have been unfruitful."

De Profundis Clamavi, and Other Sermons. By John Hunter, D.D. Cloth, 12mo. xi+326 pp. The Macmillan Co. $1.50 net.

Strong and serious sermons upon fundamental themes. They show results of wide reading and accurate scholarship, and the capacity to feel and express profound spiritual realities. The Scottish homiletical literature is permanently enriched by the addition of this collection of sermons.

The Religion of the Threshold and Other Sermons. By Donald Sage Mackay, D.D., LL.D. 354 pp. Armstrong & Son. $1.50 net.

A lengthy and pathetic preface by Hugh Black contains a summary of the life of his fellow Scot who preached the sermons composing this volume. The fragrance of the heather breathes from many a page, and this book displays that sympathy with nature which the Celtic soul so well knows how to blend with the love of evangelical truth. The treatment of many of the textual topics is singularly original, especially in the sermons on "Other Little Ships"; "Why Attend Church?" and "The Unreal Element in Life." The windows in these discourses are somewhat numerous, for the preacher is constantly pointing his hearers out of the Church to scenes and experiences in common life. Dr. Mackay kept his mind out of the cloister and studied life in its reality round about him. His alternate allusions to scenic nature as he had reveled in it, and to congested city life as he moved in it, impart extreme vivacity to the style. The volume induces profound regret that such a preacher passed away all too soon.

Buddhism and Immortality. By William Sturgis Bigelow. 16mo, 75 pp. Houghton Mifflin Co., Boston. 75 cents net.

This is the ninth of the Ingersoll lectures on the immortality of man delivered at Harvard University. The view of immortality is that of the Buddhist religion which Edwin Arnold called the "Light of Asia," but a no less careful student, Du Bose, the "Night of Asia." The author finds a sort of immortality in the doctrinal teaching of Gautama and makes of Nirvana, not the blotting out of life, but its evolution and perfection. "Nirvana is the peace that passeth understanding, infinite, eternal—the peace of limitless consciousness unified with limitless will." Yet missionaries in Siam tell us "the further we penetrate in this system the more we are convinced of the rottenness and deadness of the whole structure."

Organized Sunday-school Work in America. 12mo, 665 pp. The International Sunday-school Association, Chicago. $1.

This is the official report of the Twelfth International Sunday-school Convention held at Louisville in 1908. It contains the Sunday-school statistics revised to date.

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